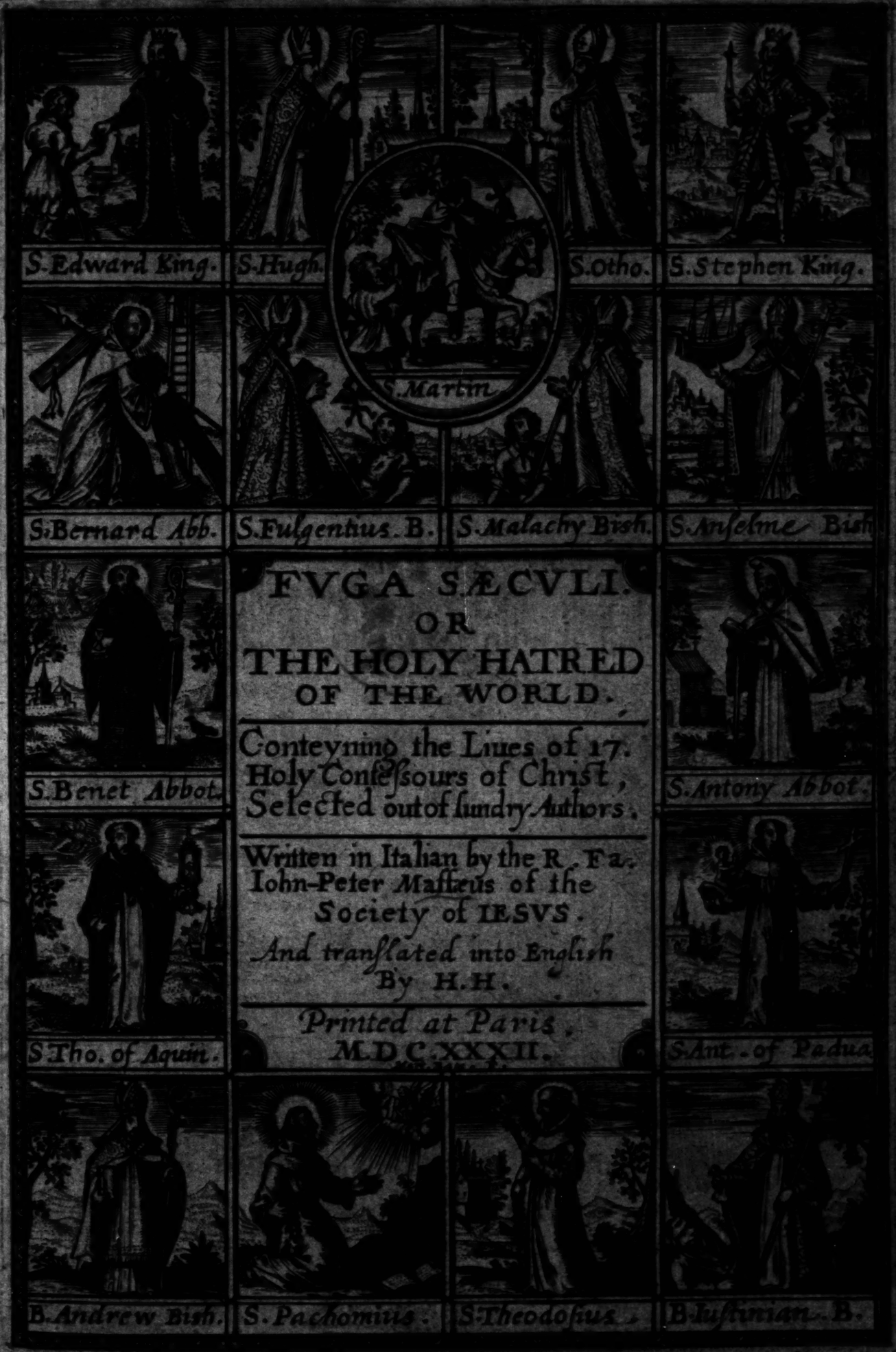

FVGA SÆCVLI.
OR
THE HOLY HATRED OF THE WORLD.

Conteyning the Liues of 17. Holy Confessours of Christ, Selected out of sundry Authors.

Written in Italian by the R. Fa. Iohn-Peter Massæus of the Society of IESVS.

And translated into English
By H.H.

Printed at Paris.
M.D.C.XXXII.

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TO THE NOBLE AND MOST VVORTHY KNIGHT S Y R B. B.

SYR.

THE Emperour TIBERIVS vvas of opinion, by vvearing a *Laurell-vvreath* on his Brovv; no disastrous Lightning could touch his Person.

And I, as ſecure and confident, vnder the couert of your Noble Patronage, feare no malignant blaſt of Obloquie, or breath of thoſe, that ſhall ſeeke to ſoile the *Mirrour* of my ſincere *Intention*, in my louing Seruice to my *Countrey*. Which made me thus preſume, to erect your *Name*, as a *Laurell-branch*; that euery one beholding it, vvho knovves your excellent Dotes, and Faculties in this kind, may make more fauourable reflections on the Worke.

I forbeare to alleadge many *Motiues*, (as the manner is) vvhich I had for this dedication: It is inough, that your *VVorth* and *Merit* claymes it as due: This the *Tuſcan Genius* ſecondes; *Maffæus* himſelfe requeſts; my *Obligations* vrge; and *Neceſſity* importunes. Your free and Generous aſſent onely remaines. To obtaine vvhich, I appeale to your Noble *Diſpoſition*, and *Goodneſſe*, apt to communicate it ſelfe.

And therefore to go about to extort this *Fauour*, vvere iniurious to your Bounty; vvhich

vvhich flovves like a Torrent; and ouer-flovving al obſtacles that might deterre me, makes the paſſage cleare. So that I, vievving the BROOKE, like NARCISSVS (though I ſavv nothing before, but my *Unvvorthy-neſſe*) behold my ſelfe, as you haue enabled, and encouraged me, reſolute to publish theſe my ſmall *Labours*.

Vouchſafe then (SYR) to shrovvd them vnder the *Laurell* of your Protection: Whereby you shall patronize Holy, and Glorious CONFESSOVRS, and oblige Me further, to be

Your most deuoted

to commaund.

H. H.

which flowes like a Torrent; and out-flowing all obstacles that might detere me, makes the passage clear. So that I, viewing the BROOKE, like MARCUSIUS (though I saw nothing before, but my Own work) - mafe) beheld my folle, as you have encouraged me, reclaime to publish thele my small Labours.

Vouchsafe then (SIR) to shroud them under the Lamrell of your protection: Whereby you shall patronize Holy, and Glorious CONFESSOURS, and oblige Me further, to be

Your most devoted

to command.

M. H.

THE AVTHOVR TO THE PIOVS READER.

IN things vvhich at first sight are vvont to bee considered in any VVorke vvhatsoeuer, it seemes the Intention of the Authour, and Trace, or Method are the principall. VVhence I, to giue a breife accompt of either, say first;

My End in this vvorke to haue been, to make a choyce of Liues, not led so much in Solitude, as in Community; and of Examples also, not so miraculous, or stupendious, as vertuous, and (vvith diuine Grace) not vneasy to bee

imitated.

imitated.

Next, in the manner of proceeding I haue taken lycence to cut of al superfluityes, to reduce scattered Narrations to the order of Tymes, *or* Kinds; *and finally to modify those passages, vvhich transferring the thoughts to things dishonest or hurtfull (as somtymes it happens) the chaster* Eares, *or more delicate* Consciences, *in some manner, come to be offended: But yet is all endeauoured in such sort, as the substance and truth of the Historyes remayne (vvhat possible) entire, sincere, and vncorrupted.*

Such in summe, my desygne in this present vvriting hath beene: VVhich if, in so great an infinity of Bookes, it proue not to be superfluous or vnprofitable; the vvhole Glory thereof shall be owing to our Lord: *And vvhen the* Effect *likevvise, shall not answere the* Desire, *at least the* Good-Will, *I trust, shall be had in reguard.*

THE

THE TRANSLATOVR TO THE ENGLISH READER.

COVRTEOVS READER,

Behold I put *Maffeus* into your Hands, no leſſe *Serious*, then *Delightfull*, *Pious* then *Elegant*, *Simple* then *Admirable*; whoſe *Pleaſure* yet takes not away the *Grauity*, whoſe *Quaintneſſe* the *Piety*, nor *Induſtry* the *Simplicity*; as being *Graue* without *Seuerity*, *Fluent* without *Superfluity*, *Terſe* without *Affectation*, and full of the *Ornament* he shuns.

And I preſent him to YOV, thus clad, and

reueſted

requested in our English *Weeds*, that he might now walke as familiar amongst VS, as in his native Vulgar he hath done: As properly *Ours*, as *Theirs* from whence he came. Since, besides that Examples and Lives of SAINTS are vniuersall, and cõmon to the whole Church, some of these are found to be of our *Nation*.

Wherein I suppose, that such as are acquainted with the *Genius* of his neater stile, will rather challenge me for attempting it at all; then wonder I should fall so short, if they but consider how hard it is, to frame a perfect *Copy*, of so rare and genuine a *Prototype*.

Yet take it, *Gentle Reader*, as it is, from him, who holds it a lesse ill the while to blush therat, then the glory of such *SAINTS* should be vnknowne amongst VS.

THE PREFACE TO THE ENSVING TREATISE

Of the Holy Hatred of the VVorld.

MAN is a *Spheare*, his Soule th' *Intelligence*;
Grace is the *Sun* that sends his light from hence:
Vertues the *Starres*, that glistring deck this frame
And with their rayes giue lustre to the same;
Whose Lights still fixt, which like th' immortall sourse
Maintaine a constant gyre, a settled course.
The Worlds Contempt, *Canopus* like, doth keepe
The highest point, most seuered from the deepe
And earthly Center: T'is the Starre that brought
The Easterne Sages to the Light they sought;
Which through the Heau'ns as it his course did run,
Aurora-like forshewd the following *Sunne*.
T'is that, which did th' *Israelian* squadrons garde,
And to the promis'd *Land* their way prepar'd;
And while we floate vpon these daungerous waues,
The *Cynosura* that vs wandring saues.

Within the Land, which that myſterious ſloud
Fattens with his blacke ſlime, and fruitfull mud,
The *Crocodile* (*Niles* Pirate) euer ſtriues
Of their delicious combes to ſpoile the hiues:
This to effect, he takes a thouſand guiles,
And ſummons all his ſlights, and all his wiles.
But vſe is made of that Antipathie
That is betweene the Saffron-floure, and hee;
Which planted round doth giue aſſur'd redreſſe,
And counter-mands his luſt, and greedineſſe.
This *Crocodile*, is mans inueterate Foe,
Th'Apoſtate Prince of darkneſſe, that doth goe
Euer about to ſpoile th'increaſe of Grace,
And in our ſouls Gods Image to deface.
Senſuall Delights, Pleaſures, Deſires to be
Great in the World, the Philters are that he
Doth vſe in this deſigne. The Worlds Diſdaine
The Moly is, that ſaues our ſoules from baine;
The Saffron-floure, that driues his force away,
And guards vs ſafe, that els might be his pray.
For if the Eye, cleare and vnblemiſhed,
Void of all preiudice, accuſtomed
In their owne colours obiects to deſcry,
To know Appearance from pure Verity,
Would take a right ſuruey of what's below,
The *Spheare* and *Center* of true Bliſſe to know;
And not (as thoſe Aſtronomers, who take
Great heights by Inſtruments vnequall) make
Vnpardonable errors: So the Senſe
Fore-taken, blinding the Intelligence
(Void of proportion) ſhould preſume to raigne
A Handmaid o're the Miſtreſſe; or to gaine
So great preheminence, as Iudge to be

Of perfect Bliſſe, or true Felicitie:
Then as in Landskipp's, where we thinke appeare
Diſioyned farre parts that indeed are neare;
Little things great: Or as that helliſh art
By altering the *Medium*, doth impart
Chimera's to the Senſes, and doth make
Th'aſtoniſht Powers for Truth Impoſtures take:
We ſhould diſcerne the gloſſed Alchimy
Of our allurements, and the vanity
Of worldly pleaſures; and vndoubting know
Our ioyes are dreames, how euer faire in ſhow.
Wee are but In-mates heere, and entertain'd
As if no Denizens, or rather chayn'd
In golden fetters; When firſt Life began,
A darkeſome priſon clos'd vp wretched man:
Whence if we rightly come, we fall vpon
An ominous precipitation.
So witty's ruine, ſo importunate
Vpon mankind; ſo ſeemeth angry Fate
To enuy vs the leaſt conceipt of ioy,
As all things doe conſpire to our annoy.
The Elements, that ſo much diſagree,
Band againſt vs; their common Enemie:
Yea, that which, void of ſubſtance, Eſſence takes
From that firſt motion which all motions makes;
Time, meaſure of our ioyes, is tedious growne,
And not by pleaſures, but afflictions knowne;
Whome Tyrant-like we would deceiue, and bend
(Only to ſhun, what leaſt we wiſh) to end:
Yet, as if Sorrowes we might not enioy,
Or as the Fates did enuy our annoy,
So as they would not grant vs Time for woe,
Our Time's contracted, as Tymes larger grow;

And their increaſe doth haſten to their waine.
Hopeleſſe to bring them to their ſpring againe.
For in the worlds firſt infancy, when man
Æquall wellnigh vnto the *Sphearres*, began
His being, then was abſolute, and he
Enfranchized to Immortality:
But forfaiting this ſtate, though Death could claime
And challenge part in him; yet the ſtrong fraime,
And firme connexion of his parts, did cauſe
A laſting vnion, and a during pauſe.
Th'immortall *Starres*, and *Man* then ſeemd to ſtriue,
Ioint-tennants to the world, who ſhould ſurviue.
Now *Time*, hath Time abridg'd, our Life's a breath
Which ſcarcely drawne, is ſtopped ſtraight by death.
The world's in a Conſumption, not as then
We ſeeme mankind, nor the ſame ſonnes of men;
And ſeiz'd as with an *Hecticke*, ſeemes to dance
His ſickly motions, led with diſcordance.
Behold how thoſe, which as they moue, do giue
By ſympathie, to moue, to breath, to liue:
The golden *Sphearcs* are in their motions chang'd,
And from their former courſes ſeeme eſtrang'd.
The liuely Spring, the Summer we behold
Like thoſe weake children, who are borne of old
And ſap-leſſe Parents, quite degenerate,
Void of their ancient ſtrength, their vigorous ſtate.
In vaine we ſeeke the ſtations of the Sun,
And falſely thinke the wandring Planets run
Their wonted courſes: *Southward* ſtill they flye
And leaue our Clime ſtain'd with Impietie.
So when our Proto-martyrs Holy gore,
Guiltleſſe it ſelf, made guiltie *Verlam's* ſhore,
The ſiluer *Thames* recall'd his ancient floud,

And left the soile distain'd with sacred bloud.
Distracted Nature, seemeth to haue lost
Coherence, with a thousand Monsters crost,
A thousand Prodigies; Proportion's gone,
Strength is decay'd, lost is Connexion.
Sometimes strang *Starres* affright th'amazed skie,
The ayre oft thunders, in not knowing why:
More strange Coniunctions do the Heau'ns infest,
And bloudy *Comets* raise a worser crest.
Winter yields Flowers, the lusty *Ramme* that bore,
Through the salt-waues, young *Phryxus* to the shore.
The barren Earth oft ceaseth to supply,
And leaues to yield his wonted fragrancie.
Summer is bare: The *Dogge* whome heat did vex,
With moisture oftner doth the world perplexe.
The furious Winds are fiercer growne, and more,
The thundring billowes rend the conquered shore:
As when our Ile, from *Belgia's* fore-land rent,
Did yield her selfe to that proud Element.
So when the Chariot of the golden Sun
By the first cradle of the world did run,
In wandring from its path, did often stray,
And ignorant did leaue th'vntracked way:
Or with its proper weight depress, did take
A doubtfull course; and different times did make
Confusedly the same; when Heate did cloy
The *Thracian* shafts, and Cold the Dogge annoy.
Strange signes are these, yet more then these, doth rage
Feare in our Harts that nothing can assuage;
Mis-giuing minds foretell our ills, and show
Th'vnsure condition of the world below,
Whose Loue is sourse of all these feares. Then kill
And sacrifice the Cause of all this ill;

This offring shall thee expiate, and giue
By death deseru'd, deserued power to liue.
O would our Soules vpon themselues reflect,
And search from whence Content they might expect;
Which mindfull of their birth, do scorne to flye
At other marke then faire Eternity!
Then should wee see, how like the Towring Fyre
They would to Heau'n their home, their *Spheare*, aspire
Which only is their Center. Heere below
Hope sailes with Feare, and Ioyes with Sorrowes flow;
No true content is had. A tottring sand
That fleeting yields, and leaues not where to stand
Is our short life. Our pleasures, like the gold
The *Alchymist* produceth; to behold
Beauteous inough, but by the powerfull flame
Straight turn'd to smoke, or matter whence it came.
Our Ioyes are dy'de with Oaker, euery showre
Defaceth their false Lustre. *Honours*, *Power*,
Are only vapours, which the growing day
Or hoater Sun dissolues, and driues away.
Beauty's vnperfect, like that plenteous fry
Halfe flesh, halfe mud, that on *Niles* bancks doth lye.
Riches a crazed Ship, vnsure defence
In need to those that there put confidence.
Our *Knowledge* skilfull Ignorance; and Art
The plague *Prometheus* did to man impart
By his stolne fire, that makes our soules to fry
With feauers of fond Curiositie.
All vnder Heau'n is vaine: *Wealth*, *Dignitie*,
Knowledge, and *Beauty*, *Principalitie*,
Are distant from the *Spheare* where *Ioy* doth moue;
Rest dwells below them, *Happinesse* aboue.
Then giue a little time, and see how heere

These *Heroes* scorning what the world holds deere,
Did make a way to *Immortality*,
And by Contempt attain'd *Felicity*.
Heere shall you see no sumptuous Houses fraught
With Banquets, or with Viands dearely bought;
No costly Beds shining with *Tyrian* dye,
No Iewell faing'd for glistering brauerye,
No roomes replete with Musickes charming sound,
No Followers with eyes fixt on the ground:
But Woods and naked Rocks, and thereupon
Horrour express't. Heere base Refection;
Small time to sleep allotted; Bodyes clad
In basest rayment; Men in penance glad,
Delighted in their paynes, whome Life did tyre,
Whose Hope was Heau'n, and Death their cheif Desire.
But yet no cruell *Furies* do perplexe
Their quiet rest; no pining Cares do vexe
Or trouble their Content; nor Enuy clad
In faire appearance, euer made them sad.
True Rest, great Ioyes in their small Cells reside,
And perfect smiles from spotlesse hearts do glide;
Whose soules remembring whence they came, contayne
Themselues and Heau'n, and striue it to regayne.
Then loose thy selfe with these, with these to winne
That Heritage, which thou hast lost by Sinne.

THE

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S. MALA-

S. MALACHY.

THE ARGVMENT.

BOrne in the Land, ſurrounded with the mayne
Of the Vergiuian deepe, *S. MALACHY*
Appeares, and ſhewes vnpoliſht ſhells containe
Pearles often fraught with richeſt brauery.
We honour by our deeds, not Countries gaine,
And do our ſelues infect, vnſtaynd thereby,
And learne to note, how ere we riſe or fall,
We, and our *Soiles* are not reciprocall.
See how in tender yeares the world he leaues,
And from his childhood beares th'appointed croſſe:
Try'de with affliction, nothing Grace bereaues,
No paynes are hard, no worldly domage loſſe;
No falſe allurements mooue, no fraud deceyues
Him of his hopes, no Vanity doth toſſe
His conſtant ſoule, nor from his Hauen driue;
Where we, if like, ſhall like to him arriue.

THE LIFE OF S. MALACHY BISHOP OF IRELAND,

Written by S. *Bernard*.

Of his Birth, Minority, and the first Flower of his Youth. Chap. 1.

SAINT MALACHY, borne in *Hybernia*, or (as others call it) *Ireland*, in the City of *Ardmach*, was (as it were) through the particular favour of the Divine Clemency, bred and brought up in such sort, as from the Native Barbarisme of the place, he drew no more then fishes do from the brackish Seas. Whence it comes to be a thing most delightfull, that to Vncouth and rude a Nation, should seeme to yield vs a person of so gentle behaviour, & celestiall manners. He who deriues the honey from Stones, & sucches oyle from the hardest Rockes, hath manifestly wrought this very evident Truth in us. The Parents of *S. Malachy* were both of noble Bloud, and of high Degree; and the Mother no lesse generous of Mynd then Lineage, was very solicitous to shew to the Child, as yet tender, the true way of Saluation.

Salvation; making a great deale more reckoning thereof, then of the swelling Literature of the world, and yet wanted not the Childe good towardnes for eyther of both professions. In schoole he learned the Grammer, at home the feare of God, & continually through his profit, did fairely both Mother and Maysters. Which thing should not serve to others to be any whit vnmindfull, he having a rough & peeuish nature to ouercome, but to have so good a Soule, which made him as well docible, as strangely amiable and gracious.

From Mothers breast, instead of milke, he sucked the waters of Wisedome, and day by day, became more wise. More wise, shall we say, or more holy? If I say, both the one and other, I should not much repent me; because I should have sayd but truth. For naturelesse he was graue a child in tender yeares, but voyd of childish sportfulnes: and howbeit, held in veneration and admiration of all, yet became he not thereby, as generally others do, haughty or insolent, but rather quiet and submisse with all meekenes. He was not impatient of gouernment; not stubborne to discipline, nor dull for studies; and finally not delighted with games, the proper and generall affect of that age: so as in learning, which was competent for him, he out-strypt all his equalls of the same age: but in Goodnes of life and purchase of vertues, he excelled as many, as taught him; and that not only through the industry of his Mother, but euen also by the Vnction of the spirit, wherwith being interiourly solicited & pulled on, he was neuer backward in diuine Exercises; as to retire himselfe in solitude, to meditate the holy law of Christ, to make often prayer, to be temperate in dyet, to vanquish sleep. And whereas from publique frequenting of Churches he was partly hindred through schoole, and partly kept backe through a certayne respectfull modesty, yet forbare he not the lesse, to lift vp his Mynd to the supernall Father, & to adore him euen likewise with exteriour gestures, wheresoeuer in secret he could find occasion thereunto: being at such tymes very cautious and circumspect to eschew vayne glory, the most certaine poyson of vertues.

There lyes not farre off from *Ardmach*, a village whither his Master went often to walke, without other company, then this beloued Disciple. Now therefore on a tyme, while they were walking both together, *Malachy* obseruing the Maister in a deep study with himself, making a step (as he related afterwards) remayned somewhat behind, and on the suddayne lifting vp his innocent hands from the

blow of his hart euer bent, feard for the enflamed Iaculatoryes to the Starres, & so not to be discouered, very slyly would he be putting himselfe a gayne somewhat handsomely on the way: and with so pious a theft, would the blessed youth from tyme to tyme be deceiuing his Guide. It boots not heere to relate all the acts, which made his greener yeares very illustrious and admirable. My penne maketh hast to much greater things. And yet neuertheless will I not seeme to let passe this one thing by the way, which in that tẽdernes of his, gaue matter, not only of a good, but of a soueraigne hope.

Being now arriued at last from what towards the end of the first arts and thirsting after the grauer Sciences, being moued through the fame of a learned Doctour, he went his wayes with great diligence, though somewhat farre off, to be acquainted with him. But finding him at his entring into the house very busy, scoding of the wall very impertinently with an awle, being disgusted with such a leuity, and immediately pulling backe his foote from thence, he had no list to reuisite him any more; so much (how beit neuer so greedy of Learning he were) he preferred honesty before knowledge. In this sort then, he passed ouer his childish yeares, and yet in Youth seeyned he still, as it were, the same tenour of candour & purity, saue only, that together with yeares, did Wisedome and grace, both with God and men alike increase in him: with this besides, that continually there beganne more high and sage reflections, and discourses to awake in his breast. For that the prudent youth beholding on the one side the malignity of the world, and on the other the quality of the Spirit which swayed within his mind, came more than once to speake within himselfe in this sort.

My spirit is no whit secular; for what hath it to do there with, since there is no more resemblance betweene them, then betweene night and day? Mine seemes, to proceed from God, nor am I ignorant of the gifts, which he hath vouchsafed me. From him, do I acknowledge the stole of innocency I enioy, with the flower of continency in me preserued hitherto. From him, that glory of myne so much securer, as it is more secret, consisting wholy in the testimony of the proper conscience. None of all which possessions can abide without much daũger vnder the Prince of this naughty world. Besides, I go carrying so great a treasure in an earthen vessell, and there is good reason to feare, least it come to take a knock, and be broke, & the Oyle of gladnes within be vnhappily spilt. And how

is it possible not to take a knock among so many stones, & amidst so many rocks of this way, & life so full of turnings, windings, & rubs? And shall I seeme in a moment to be loosing of all these blessings of holy sweetenes, wherewith the Eternall Goodnes from the beginning hath preuented me? Rather I resolue to secure the same in the hand of him, who hath giuen it me, & my selfe likewise therewith; since also I am his, I will temporally loose my life for not to loose it eternally. And where may the same with my being, & all what I am, be in more safety, then in the right hand of the giuer? For who is more wary then he in keeping? who more potent in deffending, and more faythfull in restoring? He will keepe it safely; he will restore it in his tyme: I shal not loose a iot of whatsoeuer I shall seeme to distribute in workes of piety. Perhaps moreouer, I may looke for a good returne. This magnificent Bancher, is wont to redouble with vsury, the things which he hath giuen of courtesy. Such were the thoughts of *S. Malachy*, and he really went about to execute the same, as knowing most cleerely, that good wils without good effects are of litle, or no profit.

How S. Malachy submits himselfe to the discipline of Imarius, and is first made Deacon, and then Priest. Chap. 2.

THERE was a holy man in *Ardmach*, *Imarius* by name, of a very austere life, and a most implacable chastiser of his proper flesh; he dwelt recluse in a Cell, neere the great Church, in performing there very hard penance with continual prayer. To this man went *S. Malachy* to be instructed, and guided in a spirituall life, by him, though lyuing, yet voluntarily condemned to the graue. And though from a Child (as we said) he had God himselfe for Maister in the art of louing God, yet now more ancient, as a rude disciple, would he needs submit himselfe to the rule of a man. Heere now let those note well this point, who vndertake to teach the same which they haue not learned, and go gathering and multiplying Scholers without euer having been at schoole, blind guiders of the blind. And if *S. Malachyes* example suffice them not, yet let them marke what the Apostle *S. Paul* practised. For had not he, trow you receiued the Ghospell from Christ himselfe? And yet thought he it not amisse to cõmunicate the same with men, least his way & labors might proue otherwise in vaine. Where *S. Paul* holds not himself secure, do I hold

me lesse. And let him who vnderstands it otherwise, beware his se-cutity proue not presumption.

But returne we now to the facts of S. *Malachy*, whose fame be-ing incontinently spread, all were astonished at such a nouelty; but yet all not discoursed alike there of. Many through humane affect, were bitterly sory, that so delicate a youth, and of so good dispositiō should so of his owne choyce be obliged to so great sharpnes & as-sterity. Others attributing the same to ficklenes and youthfull heate disdaynefully blamed him, for putting himselfe vpō an enterprize, so farre beyond his forces. But they wrongfully layd the blame v-pon him, while he could not be culpable of temerity, who so adhe-red to the counsayle of the Prophet, saying: *It is good for him, that shall carry the yoke, from his youth.* But such an act in S. *Malachy* seemed so strait a way, as had not been seene to be trod by others steps; nor vntill that tyme, had any Student of the same Academy neuer entred in. So as he was faygne to be exercised a good while with-out a fellow of any ranke, sitting in silence and submission, all the while at the feete of *Imarius*, and refining his vnderstanding & will with entire Obedience, with perpetuall mortification, and with all those industries and arts, which easily conduct a soule, that is both feruent and meeke, to the top of Euangelicall perfection. It was not long neuertheles, that others being enflamed through his example, began to giue themselues to the selfe same Discipline they seemed to abhor so much the other day: In so much as where he was soli-tary at first, and the only sōne of his Father, very soone he came to be the eldest of many Brothers; but as he was more ancient in Cō-uersation, so was he more sublime in Contepiation. Whence he see-med to the Archbishop *Celsus*, as likewise to *Imarius*, who by this tyme knew him well, to be worthy of Sacred *Deaconship*, & so they ordayned him.

From that tyme this new Leuit, seemed to buckle himselfe pu-bliquely to all the workes of piety, but especially to those which are ordinarily held in most contempt with others. And with particular diligence would he attend to the Funerals & Exequies of the Poore deceased, whiles this Office to him seemed to be of no lesse humili-ty, then humanity. And therin our *Toby* had the temptation of a wi-cked woman, or rather of the ancient Serpent, by her meanes, be-cause a Sister of his, esteeming it a dishonour to her, that he should imploy himselfe in such affayres. What dost thou (would she say)

thou

thou fooles thou art? Let the dead go, and bury their dead. And with such sayings would he neuer cease to molest him euery day. But the foolish woman had her answere giuen her very apt therunto: O wretch, you seeme to know well the Syllables of the sacred Sentence, but not a whit the sense therof. And so in this sort would he be cherefully pursuing that Exercise so grateful to the eyes of the Diuine Goodnes. And for his perseuerance therein, his Superiours holding him moreouer to be worthy of Priesthood, without delay promoued him thereto, notwithstanding all the resistance which he could make. S. *Malachy* was found at that tyme to be 25 yeares of age. In which two Ordinations, if the Decrees of the Canons were not strictly obserued, which prescribes the 25 to the one, & the 30 yeares to the other, it may well be imputed, both to the zeale of the Ordaynant, and merits of the Ordayned. True it is, that as such anticipation of tyme in so eminent a subiect, is no way reprehensible, so for my part I would not seeme to counsaile the same to any other quality of persons. But yet the same was not inough to the iudicious Archbishop, who made him moreouer his Vicar in the preaching of the diuine Word, and in the Catechisme of the rude and sauage people. Nor was S. *Malachy* skant of his trauayle, but rather with feruour accepted the same, as one willing to couer the talents he had, but to negociate with them according to the will of the *Highest*.

The labours and trauails of S. Malachy in his functions, and how he goeth to Malcus Bishop of Lismore. Cap. 3.

BEHOLD how S. *Malachy* armed with his mystical tooles, puts himselfe to plough vp thornes, to breake vp lands, to tread out pathwaies, to bound banks, & with a Gyants hart to be at hand, now heere now there. He seemed vnto a flame amidst the frontels, & a hooke among neighbor plants: In lieu of barbarous customes, he inserts Ecclesiasticall rites. All ranke superstitions (which were not few) all diabolicall charmes, & finally whatsoeuer heeretofore he iudged to be disordinate, incident, or out of square, endured not long in his sight, but as fruite with the hayle, or as dust with winds. So before the face of this holy Reformer, abuses and vices were quite defeated or dispersed. But as on euery side he endeauoured to set down Lawes & Rules full of iustice and honesty, yet laboured he still with particular care to introduce the Apostolicall Constitutions, the appro-

ued

ued Councells, and aboue all the Traditions and Obseruances of the holy *Roman Church*. And hence it grew, that whereas at first, not so much as in the principall Cittyes of *Ireland*, were Diuine Offices celebrated with solemne harmony; now, not only in Cittyes, but in Townes and Villages also, were sung the Masses, and Canonicall howers, no lesse then in the rest of Christianity. Wherto it helped not a little, that *S. Malachy* from a youth had attended to his part in Musique. But that which more imports, he renewed the vse of the Sacraments, and in particular of *Confession*, *Confirmation*, and of *Matrimony*, things that eyther out of malice, or ignorance, had bene heeretofore as it were, wholy forgotten, and dismissed.

Amidst these labours and trauailes, and many others, which for breuity sake are let passe; we may beleeue for certayne, this Seruant of *Christ*, had receiued great gusts and consolations from heauen: and yet neuertheless, being as he was of a most delicate Conscience, & thinking very lowly of himselfe; & for that to him it seemed he had neyther practice nor Learning sufficient for so high employment; those same delights came to be much watered, with a continuall feare which he had, least through his imprudence any opinions or customes might be introduced in some points discordant to the Custome of Catholique Institutes. So as, to get out of these anxietyes, for his better instruction, he was resolued, with the approbation of the *Prelats*, to transferre himselfe for a tyme to *Malcus* Bishop of *Lesmor*, being a famous Citty of *Momonia*, in the Southerne part of *Ireland*. Which *Malcus*, being now surcharged with yeares, as well for profoundnes of wisedome, as for singular sanctity of life, & likewise for the gift of Myracles which he had; was held in those Regions, as an Oracle of Truth, and a common refuge of the afflicted. *S. Malachy* being courteously receiued by this good old man, while he carefully ministers to him, and likewise with diligence goes on obseruing the things appertayning to diuine Seruice; & to the cure of Soules, through an vnlook't for accident, was a noble field laid open to him to exercise *Charity*.

How Cormacus *King of* Momonia *repayres to* Malcus; *and being put out of his Kingdome, is by friendly succours restored againe.* Chap. 4.

IRELAND in those tymes (as it likewise ought to be at this present) was deuided into certayne little kingdomes, and by

conse-

consequence subiect to warres, seditions, and tumults. Now there being a great discord risen betweene *Cormacus* King of *Momonia*, & a wicked brother of his; the King being vanquished in battayle, and thurst out of his seate, made his recourse in person to the Bishop *Malcus*, to be succoured by him; not for recouering his scepter, but rather to saue his soule, as being timourous of him, who takes away the spirit of Princes, & as very much alienated from sheding of Christian bloud for temporall interests. At the newes of such a Ghest, did *Malcus* make preparation to receiue him with due honour: but he would not consent thereto, affirming his intention was to liue with him in a priuate and quiet manner; and laying aside all memory of royall pompes, to betake himselfe to the discipline, and fare of the other *Canonists*. *Malcus*, at such a resolution by how much more astonished, accepting the offer of a contrite hart, assigned to the King a little howse to lodge in, *S. Malachy* for his Maister, with bread and water for his sustenance. Nor did the *Prince* himselfe desire hence forth any cheere or delicates; remayning in a place of all other sweetenes most satisfied with the incorruptible gusts and celestial viads ministred him by *S. Malachy*. Through which, notwithstanding remayning more mollifyed, he rightly bewayled his sinnes, and extinguished the incentiues of the flesh, with baths of the coldest water, with *Dauid*, crying to our Lord: *Behold my basenes and my misery, & pardon me all my offences*. Nor were the *Soueraigne Iudges* eares found deafe to such a prayer; but rather heard he the supplication made, not only in the sense he vttered it, wholy spirituall and internall; but euen likewise (conformable to his infinite Goodnes) in the materiall and extrinsecall. And as he reserues not all sentences to the *Tribunall* there, he was pleased to succour likewise in this life, the depressed innocency of *Cormacus*, by exciting the spirit of a certayne King neere vnto *Momonia* into so great an indignation for the iniustice offered, as that cõming in post to the Cell of the poore Penitent, he laboured to encourage him to a generous returne, in setting the goodnes of the cause before him, the perfidiousnes of the Rebels, the fauourable right hand of the *Highest*, & this, for the more efficacy with feruent exhortations, mingled with large promises. With engines thus addressed, he sought to stirre vp & prouoke that afflicted *Prince*: but perceiuing the obiects of Soueraignity, and motiues of selfe-loue, were not of force inough to preuayle with him, he turned himselfe with dexterity, to those of Christian piety, and the publi-

que weaker most liuely representing to him the miserable oppressiō of his subiects, the insolencies and iniuryes of the intruding Tyrant, and the obligation which a lawfull and naturall Lord hath to deliuer to his power his vassals from so great afflictions and miseryes. In which points the friendly King dilated himselfe with greater vehemency then before, as hoping sure with such a battery at last to make the mynd of *Cormacus* to render vp its hold.

But finding him to be firme notwithstanding all this, in his determinatiō, & more fixed then euer; at last, as to a sacred Anker, he made his repayre to *Malcus* the Bishop, and to *S. Malachy*: who both being voluntarily enclined therto, as to be the greater glory of God, without much difficulty was he won to their opinion. In such sort as *Cormacus* enforced through the authority and commaund of both the one and other, did finally accept the humanity & promptnes of his Neighbour, and with his ayde, and much more through his presence *Who can do all*, the impious and wicked Intruder was put to flight, and he not without the infinite ioy of the people, was installed agayne into his Royall throne; and from that tyme euer after did he loue, and respect *S. Malachy*. Who after he had for some tyme, not without notable emprouements, enioyed the familiarity and discourses of *Malcus*, being by Letters and Messages recalled by *Celsus*, and *Imerius*, (who could no longer endure his absence) he accordingly made his returne backe into his Countrey.

How S. Malachy had a vision, and deliuers his Sisters soule from Purgatory: with the noble resolution of his Vncle, in surrending vp an Abbay to S. Malachy. Chap.

IN the meane tyme his Sister was departed this life, of whome we made some mention aboue. Concerning her, it behooues vs not to passe ouer in silence a Vision, which the Man of God had. Because that although while she liued in flesh, he abhorred her behauiour, in such sort, as that after some yeares, he made a vow not to see her any more: yet now she being quit of body, he himselfe remayned discharged of the vow, and beganne to cuisit her in spirit, whome he had no will to see euen any more aliue. For so much as on a night, it seemed to him in sleepe, that he was aduertised by a Man in hast, that his Sister attended without, in the Churchyard in a browne habit, without hauing fasted any thing for these thirty

dayes together. At which voyce, now S. *Malachy* being awaked, he presently vnderstood, what manner of famine tormented here; and exactly casting vp the tyme, he found it had been just thirty dayes, since he had said Masse for her. And in regard the Seruant of Christ loued the soule, as much as he hated the imperfections of his Sister, without delay he returned to his suffrages so interrupted. Nor was it long ere the dead Woman appeared to him, vpon the threshall of the Church (but yet bard from entring in) and apparelled in black. But her Brother perseuering still in assisting her without suit omitting any morning, wherein some Sacrifice was not offered vp for her, he espyed her very soon in a grayish gowne, within the Church indeed, but not admitted as yet to the Aultar. In summe, he ceased not to celebrate for such intention, vntill finally she appeared to him, not only within the Church, but euen likewise neare to the Aultar in a white garment, amidst a most happy troupe of blessed Spirits, who in like manner hauing now finished the purgatiue paynes, were noted with the same candour. Whence cleerely appeares, how great is the valew and force of the *Sacred Masse*, to the cancelling of sinnes, to vanquish the aduerse powers, and to lead into Heauen; the Creatures taken out of the earth, and mire, or rather from the mouth of *Hell* it selfe. S. *Malachy* tooke exceeding contentment at so certayne a Deliuery of his Sister, and felt no lesse ioy in himselfe for the pious and magnanimous resolution of an Vncle of his. The which, to the end it may the better be vnderstood, & pondered, this it was:

We must vnderstand, that in a place of those parts, called *Bencher*, was anciently founded a Monastery, by a certayne holy Abbot, called *Congellus*, with so prosperous increase, as well of meanes, as of subiects, as that from thence, as from a fruitefull *Metropolis* were sent, as it were, infinite Colonies into diuers regions. And it is a constant rumour, that one child only of that Blessed *Congregation*, called *Siuanus*, had planted alone in diuers countryes, full a hundred Conuents. From thence came also S. *Columbanus* into *France*, and after into *Italy*, and among other Monasteryes erected that of *Luxonium*, so numerous, and frequent, as that the Quires succeeding by turnes, there was no intermission had from diuine Offices, perpetually night, or day. But that of *Bencher*, as the origin and fountayne of all, retayned the chiefe dignity, vntill such tyme, as through the fury of the outragious Free-booters, it was wholy destroyed,

stroyed, yet was it shall enriched with a great number of venerable Religious since, besids so many other bodyes of Religious Men, who there reposed in peace, there were by the same Free-booters, in one day only, martyred and slayne nyne hundred. With so cruell a destruction, that most noble Seminary though quite extinct, yet the inhabitants notwithstanding, ceased not successively, to create by a certayne forme, a Secular *Abbot*, who without any thought of Religion, attended only to the gathering vp of rents, and conuerting them sacrilegiously to his proper vses.

In this tyme now, *S. Malachy* had an Vncle (of whome we spake before) who had this rich Abbay in his hands: who eyther prickt with a Synderisis, or sting of conscience, or moued with the Examples and Exhortations of his wise Nephew, determined while he had space for holsome pennance, not only to quit his hands of such administration, but to renounce the world outright, and to apply that huge benefice, together with his person to diuine worship, and to the institutes of *S. Malachy*; who notwithstanding he were vnder the direction of *Imarius* had now begunne to haue many imitatours and followers. The man of God being glad of such a Vocation, did voluntarily accept of the care of his Vncle, and the plot, for some restauration of the building. But as one tenacious of the pouerty of Christ, would by no meanes admit of the possessions, suffering the people to depute another to such affayres. The which afterwards (as we shall see in its place) repayed the beneficence of the diuine man, with abominable ingratitude. The renuntiation being made in this sort, and the possession taken of the holy place, *S. Malachy* by commission of *Imarius* went thither with ten brothers, and some Carpenters, and immediately put himselfe to worke. Nor was it long, ere that, in approbation as it were of the enterprize, there happened vpon the fact, a notable wonder.

S. Malachy *workes a miracle, and is made Rector of the forsayd Abbay: with one, or two miracles besids.* Chap. 6.

ON a day *S. Malachy*, for the encouragement of others, was labouring with his proper hands, & with great diligence hewing of certayne timber. Now while he stood with the axe suspended in the ayre, as ready to giue the stroke; behold one of the workemen, improuidently puting himselfe betweene the arme of *S.*

Malachy, and the axe, receyued the whole blow vpon the very ridge of the backe, which should haue fallen plumpe vpon the designed subiect, whē presently, being depriued of his senses, he fell downe for dead. At the sight whereof euery one came running in with pitifull cryes. The wound was searched, and the shirt was found to be slit from the collar to the reynes, but the flesh wholy entire, and not hurt, except, that only the vpper skinne was only touched so lightly, as the marke thereof could hardly be discerned; so as the labourer arose suddaynely very ioyfull and lusty, with so much the more gladnes of the standers by, as more probably it hence was cōcluded, that their trauayles and paynes, as we sayd, were gratefull and acceptable to the Diuine Goodnes. Whereupon with fresh vigour they set thēselues to worke agayne. So as in few dayes was the Oratory finished with polished timber, & firme couplings, a worke for those swaynes and people, very gracious. And this was the beginning of the miracles of *S. Malachy*; & from that tyme began they to attend afresh to diuine Offices with like piety, though not with equall number of persons.

There *S. Malachy* himselfe was *Rector* a good while, through commaundent of *Imarius*. Who as he was of degree aboue others, so likewise in his deportments was he a liuing Rule, & bright glasse, and as a booke layd open to those Clerks, for as much as in all his proceedings, there were true precepts of Religious cōuersation to be read. And he not only, in cōmon obseruance, seemed to go alwaies before that little flocke, in sanctity & iustice in the sight of God; but would moreouer be doing particuler pennances, and other acts of perfection, which no man was able to equall. Which things the common Aduersary, not being able to brooke, put into the hart of a familiar friend there about, lying sick, (whose name was *Malcus*) that *S. Malachy* cōming in to him, as he was wont to visit him, he should suddaynely with a knife giue him his death. The good Father, being aware thereof, (the sick man not being able to keep it in silence) betaking himselfe to the armes of prayer did notwithstanding freely present himselfe before him, and with the Signe of the *Crosse*, on a sudden banished the malady frō his body, & the diabolicall thought from his mynd. This man was the naturall brother of *Christianus*, Abbot of *Mellifont*. He was conuerted to our Lord vpon so great a benefit, and with the habit tooke vpon him new behauiour. & at this day do both liue a great deale more vnited in spirit then bloud.

In the selfe same place he restored to health, a certayne Clarke, named *Michael*, afflicted with a most grieuous dissentery, and despaired of Phisitiás, with the only sending him frō his table a litle of his portion. This *Michael* fell afterwards into another dangerous malady, and the seruant of Christ cured him anone, not only in his limmes, but in his mind also; & he in like manner for feare of worse did enter into Religion, and is now (as I vnderstand) abiding in *Scotland*, Superiour of the Monastery, which *S. Malachy* founded lately in those parts.

S. Malachy *is made Bishop of* Conerthen. *His labours there, and the fruit which he wrought in that Diocesse.* Chap. 7.

BY such actions as these, the fame and family of this great *Abbot* increased euery day; so as the Church of *Conerthen*, not farre frō *Benchor*, hauing beene now a long tyme vacant, those to whome belonged the Election of the Bishop, resolued vpon the person of S. *Malachy*; nor did any thing hinder the expedition, but the resistāce only of the Elect himselfe. Although afterwards at last, he was cōmanded by *Celsus* and *Imarus* his lawfull Superiours, to yield & conssoard his Consent, being as then of the age of about some 30. yeares. When after the solemne Consecration, being led into the Citty, he suddaynly applyed himselfe to exercise of his pastorall Office, with such ardour of spirit, as was requisite for so important a cure.

But scarce had he begunne the gouernement, when he saw himself doubtles to be there not destined for the rule of men, but, setting *Baptisme* asyde, very properly of beasts. In no place had he euer yet noted a people of so ill a breeding; of so detestable superstition; of so stiffe a hart to Faith-wards; so vncapable to law; so vntoward to good institutes; nor finally of so foule and dishonest conuersatiō. They were Christians by name, in life Pagans. There was no vse of Tithes, or tendring the first fruites, nor of Confession, or demaunding penances; nor likewise who to demaund them of, so rare were Priests in those parts; and those that were to be had, so negligent & careles; as in Churches was no preaching, or diuine Office song. In this Forrest now of sauadge beasts, what course should this Champion of *Christ* take? Of force must he either shamefully retire himselfe, or els combate with daunger. But he as a good Souldyer & good Pastour withall, determined to stand fast, and not to budge a

foote; as ready to giue vp his life, for his flock, when neede should require the same.

And how beit, it might wel be sayd, they were not sheepe, but so many wolues; yet stood the courageous Keeper amidst the wolues, seeking by all wayes and remedyes, from wolues to render them Sheepe. So as he ceased not feruently to admonish them in publike & with teares to reprehend euery one in priuate; heere to vse sweetenes, there to deale with sharpenes. And such like meanes would he continually be vsing, to draw them out of the snares of the deuil, wherewith they were so fast entangled. And if these his pious endeauours fayled, he would seeme to recurre to Prayer; and accompany his Deuotions with profound humility of hart, & propitiatory afflictions of body. How many nights passed he ouer without sleepe, and in making supplication for them? How often in person, went he in the Citty vp and downe, seeking of the fugitiues, and constrayning them with sweete violence to appeare in the Church? Nor was the faythfull Steward of *Christ* lesse anxious for the soules, which were scattered through the Countrey, hasning now heere, now there, with that holy troupe of Conuictours, neuer frō his side. He went, and dealt among those spightfull & thankelesse people, whole measures of corne, which some reaped in such abundance, that at last they became fit to be layd vp in Gods barne. And lest one can thinke, he vsed to ride in any of these iourneys: see lo, he walked continually a foote; shewing himself euen in this poynt, to be an Apostolicall Person. Nor is there a tongue able to expresse, what this Father, tender of such cruell and wicked Children, hath suffered in so frequent Pilgrimages, and Episcopall visits. The tribulations, affronts, and iniuryes, which he sustayned cannot fully be related. How often through their faults, was he like to perish for hunger, and thirst? How often afflicted with cold, and nakednes? & with a thousand other incommodityes? And yet still, with the Enemyes of peace, was he pacificall, and still importuned them in season & out of season, to amend their wicked liues. For euills, he afforded blessings: being strooke, he would wash himself with the buckler of Patience: being scorned and made a laughing stocke, he prayed more instantly to God for them: and perseuering after this manner so long in knocking at the gate of the Diuine Mercy, at last, it was set open to him, & through the power of the Omnipotent, the stones were mollifyed, barbarisme mitigated, and crabbed minds began to

mellow,

mellow, and by little and little to acquaynt themselues with things appertayning to their saluatiō, & to admit of discipline & precepts. And in summe, through diuine Grace, they were snatched out, as it were, frō the clawes of the raueinous and greedy deuourer, in whose hands they had alwayes beene; out of whose diabolicall custody being set free, they made so notable a change, as at this day to those people, these words suite well, which God seemed to vtter by *Esay* the *Prophet*: *The people which heeretofore were none of mine, are now become my people.*

The Citty of Conerthen *is destroyed, and* S. Malachy *with his, repayreth to* Cormacus. *The Church of* Ardmach *fell into Seculars. With the Resolution of* Celsus *therupon.* Chap. 8.

AFTER a certayne number of yeares now passed ouer, for better purging of sinnes, succeeded an incursion vpon them, by the barbarous Inhabitants of the *North*, when a great part of the Citty of *Conerthen* was destroied: in so much as *S. Malachy*, with his *Religious*, who were about an hundred and twenty, was constrayned to go his wayes out of that Citty. But yet his departure thō thence, proued not altogeather vnprofitable, because that repairing himself into the kingdome of *Momonia* (whereof we haue spoken before) hee erected there a goodly Monastery, at the cost of *Cormacus*, being very mindfull of the good Offices, and Charity affoarded him, in tyme of his banishment. So as besides his cōming in persō to meete and receaue him, and his conuersing with him afterwards, & with the rest of his Company, with much familiarity & loue, he concurred moreouer, as we said, very royally to the Fabrick. Whereby in short tyme it was fully accomplished, and wonderfully increased in annuall rents, and moueables; and that which is yet more to be esteemed, in subiects. Who, to the end, they might walke with the better will, by the strait and difficult way, the Blessed Man ceased not, being a Bishop, and a Maister as he was, as it but then he had newly become a Nouice, to be the first in obseruing the Traditions and Rules.

He serued in his turne, now in the Kitchin, now in the Refectory. In the Antiphons, Lessons, Ceremonyes, or labours of the Quire, he would haue no manner of priuiledge at all, performing alwayes his part, as one of the least. Heere likewise he shewed himselfe

life to be so ardent a louer of voluntary *Poverty*, as in courting and
seruing the same, among all the Rituals there was none could seeme
to come any whit neare him. And howbeit for the maintenance of
the place, he iudged it fit to admit of rēts in cōmon; he was yet not-
withstanding very vigilant, least the publique, through human fra-
ty, might degenerate into priuate. Amidst such cares as these, whi-
st in holy peace he aduaunceth by all meanes, the profit of his, &
the glory of God, for his greater probation, there came an assault
upon him, no lesse slyly, then vnlooked for. Which truly the better
to vnderstād, it shall be needfull for vs to fetch the narration a prety
way off.

The Church of *Ardmach*, as it is the Mother of the other Churches
of *Ireland*; so is it more illustrious and farre more reuerenced, then
all. Besides that, heere was the residence of *S. Patrick*, and the sa-
cred bones heere left of that first *Apostle*, & first *Father* of all those Na-
tions. Whose fame & esteeme with great reason, is heere so famous,
that euen his Successours, be what they will, do come to be feared
and obeyed, not only of the inferiour & the rest of the Clergy, but
euen likewise of any Baron, Lord, or Peere of the Iland. But as all
the affayres of mortal mē, seeme euer to incline to the worse, there
had entred in now a good while since, a very execrable abuse; to
retayne (forsooth) the Pastorall Chayre in a certayne family: In so
much as from one Vsurper passing to another, it had there so endu-
red now for fifteene continuall generations, and vnder a Diaboli-
call tytle of imaginary Prescription, they were so rooted in the
wicked possession, as that when there were found to be no Clerks
in the family, they would be substituting the marryed: and of the
same condition, before *Celsus*, there had beene to the number of
eight, men though learned for the most, yet as I sayd, without sa-
cred Orders. And hence came the dissolution of the whole Chri-
stianity with the spirituall ruine and temporall likewise of all *Ire-
land*, in creating and changing heere & there Bishops, at euery ca-
priccio of the wicked Metropolitan: yea a thing which was neuer
heard of, in making in one Bishoprick only, for euery people, as
it were, an infamous Bishop, with a hellish multiplication of most
vnworthy administratours.

Now then to take away so pernicious a scandall, it pleased the
Diuine Maiesty, the Miter should lastly light on the head of *Celsus*;
Who though of the same stocke, yet notwithstanding he being

prickt with the feare of God, as soone as through mortall infirmity he perceiued the end of his dayes to approach, he determined to put in execution the designe, which he had a pretty while before; that is, to cut off indeed, that inferiall line of inheritance, by freely yielding vp the Archbishopricke into the hands of S. *Malachy*, whose reputation and credit he knew well to be very sufficient in this case, to purchase to himselfe the fauour of the Citty, and to oppose himselfe as a firme wall to the ambition and greedines of Tyrants.

To which effect, as it were by way of Testament, he declared his mynd to be, that the Sea being vacant, by all meanes the holy Bishop *Malachy* should be placed therein, since there was not to be found a person, more deseruing it then he. To which purpose he most earnestly desired that the *Primacy* might be (after his decease) transferred vpon him. For the better manifestation of his ardent desire, he not only declared this intent *viua voce*, to the standers by; but euen likewise did intimate and recommend the same by letters and precepts, on the behalfe of S. *Patricke* to such as were absent, and especially to personages of quality; and very particularly to both the Kings of the vpper and lower *Momonia*. These through diuine inspiration were the thoughts of *Celsus*: and they had a glad successe, though not so easy, nor yet so speedy as he would haue wished.

S. Malachy *is elected Bishop. Mauritius holds still possession, whilst* S. Malachy *refusing the charge, is enforced by* Malcus, *and the Popes Legat to accept it.* Chap. 9.

THE occasion of the delay, was, for that *Celsus* departing this life, & the Electours being come to the Diet, the greater & better number of suffrages, without controuersy elected S. *Malachy*: and the rest of the voices were for a certaine Cousen of *Celsus*, called *Mauritius*. This man through his presence and power ouer-swaying quite all iustice and reason, was temerariously planted in the Archiepiscopall Throne, to the infinite griefe of all good men, and especially of *Malcus* the Bishop (euen now so extolled by vs) and of the Bishop *Gilbert*, Legate of the Apostolike Sea, for all the Kingdomes of *Ireland*. These two great Prelates, with many others of ech quality, made great instance, and offered whatsoeuer they were worth to S. *Malachy*, not to refuse to enter into *Ardmach*,

and

ed to take vpon him the spirituall gouernment thereof, according
the determination of *Celsus*. But the humble seruant of Christ,
who esteemed euery climing to be his owne precipice, stood very
se in refusing the interprize, while he thoght he had a good pre-
t for the same, through the perill of seditions and tumults, that
ght happen to arise thereupon. With such delayes were now
ree yeares already passed, when the two zealous Bishops aboue
entioned, being not longer able to endure the adultery of the
me Church of *Ireland*, and the dishonour of *Christ*, assembling
ew the Clergy & Princes, & with common consent made their
ourse to *S. Malachy*, as prest to constrayne him with mayne force,
case he should seeme to persuer in the negatiue.

But the Friend of quietnes still shewed himselfe to be more
ckward, alleadging the difficulties of the busines, the multitude,
the power, the couetousnes of the Aduersaryes; that he had not
courage inough to stand in contention with the meanest fellow,
d much lesse with so many, and such as those, and for the space of
0. yeares so rooted in the Sanctuary, whence how should he e-
r be able to roote them out, they being especially his Ancestours
y possession? Nor was it worth the while, that for his occasion
ould follow manslaughters, and the earth by dyed with humain
loud. And he finally obiected the coniunction he had already made
with another lawfull Spouse, from whome he saw no reason how
e could dismite himselfe. With such like words and defences, the
exterous Souldiour went shistning in the continuall velitatio
ons and assaults of them that loued him so much. But his Friends
notwithstanding all this, now afresh pressed him hard, and much
more those that were of greater authority, to accept of the Archie-
piscopall gouernment. Which he againe denying, they threatned
him with open Excommunication; for now they would not ad-
mit of any excuse. Whereupon he made them this finall Reply:
You draw me violently to my ruyne (sayd the holy Man) and I will
follow, whilst it seemes to me, I shall hereby gayne the glorious
Crowne of Martyrdome. But if no persuasions will content you,
let vs make a bargayne first, ere I enter into the field: That if it shall
please God (according to your desire) to put some order in affayres,
and to take out of impious hands the dominion vsurpatiously pol-
sest, there may be some other sufficient Rectour immediatly substi-
tuted into the dignity, that you now go about to put vpon me:

and that I be licenced to returne agayne to my present Spouse, and to my most beloued *Powerty*.

This was the last and most resolute answere of *S. Malachy*, Whereby very cleerely may be seene a great purity conioyned with an equall Fortitude; since on the one side without simulation he fled honour; and for iustice sake on the other, he feared not death.

In summe, by no meanes for prayers or threats, would he seeme to yield his assent thereto, vntill such tyme as promise and faith word was giuen him, vpon the conditions propounded. Assoone as he was in security therof, he finally accommodated himselfe to assume the charge; & so much the rather, as besides the vnanimous, and perseuering instances of such like personages, it seemed to him he had yet some other manifest signes of the diuine will: whereof one is worthy of ponderation, and very considerable. There appeared to him (euen about the sickness of *Celsus*, while he was then a farre off, and knew nothing thereof) a woman of a tall stature, and of a graue aspect, who being demaunded by him, who she was, made him answere, *she was the Wife of Celsus*, and without more ado, putting the staffe of gouernment into his hand, she suddaynely vanished. And within a few dayes after, while *Celsus* now drew neere to his death, he really sent him indeed in signe of Succession, a rod euen iust of the figure of the same Fantastique one. The memory whereof, and the correspondency of the tymes, was a matter of much moment in the mynd of *S. Malachy*, and iustly made him feare, least standing out longer, in such an occasion, he might seeme apparently to wrastle with God himselfe. He accepted then the charge; but yet without euer entring into the City, whiles the intruder liued; and the same he did, for not to giue on his part any manner of perturbation, by which otherwise they might hap to loose their liues, to whome he was rather come to afford the same. So as for the space of two yeares, (for so long that ambitious man escaped) did *S. Malachy* attend to exercise the office, abroad through the Prouince.

Mau-

Auritius being dead, Nigrettus succeeded. A Diet is called to installl S. Malachy: The opposers are defeated, and stroken by the hand of God.

Chap. 10.

Auritius being now dead, another of that dãnable race, called *Nigrettus*, or *Nigerrimus* rather, with the like impudency, succeeded vnon to the sterne; while the malicious Predecessour, to adde more to sinne, had a prety while before, wrought notable practices, to haue him first for heyre in the world, and after his Companion and follower into Hell. The rumour and disdayne of this great aboulsnes being spread through all parts, a new Diet was called, to installl at last the good *S. Malachy* into the degree, now for so many yeares, and that for so many reasons, due vnto him. But behold how the Sinagogue of the malicious Hel-hounds, oppoſeth against him. One of the Children of *Belial*, being a notable fauourer of *Nigrettus*, and very prompt and potent to euill, as he knew the place where the States were to assemble themselues, with a good number of Ruffians, layd himselfe in ambush in the next hill, with a full deliberation, when the Councell should be set, by treacheryes to come forth suddaynely, and to rush in vpon them without fayle, but aboue all to take away *S. Malachyes* life; and for the lesse danger of reuenge likewise to kil one of the two Kings, who was there also to meete. And now stood matters in a readynes, the Conspiratours in wayte for effusion of bloud, and the Good men vpon the point of going to the shambles; when through the diuine Benignity, the innocent *S. Malachy* opportunely had intelligence of the cruell plot without making a noise, or putting his people into a hurly-burly, did no more but enter into the Church, and lifting vp his hands, implore succour of the Omnipotent, whose prayer was easily heard, & tooke effect accordingly.

For behold on a sudden the heauens to be couered, the ayre obscured, flashes of lightning to breake forth, cracks of thunder, impetuous stormes, and hideous tempests to arise, the day of wrath and extreme iudgment to be represented to mortals. And to the end all men might discerne how forcible the prayer of *S. Malachy* was to disturbe, and to put the Elements thus in commotion, those were easily punished with so sharpe menaces, & with so wonderful, dreadfull, and cruell a tempest, who more then the rest seemed to thirst

to take away the life of the Holy Man. The head of this diueliſh ſe-
ction, with three others of the principall, being ſtroken with a thu-
derbolt miſerably periſhed: & the day following were their bodyes
ſeene to be blaſted & disfigured, one vpon this, another vpon the
bough of the trees, wherſoeuer through the violence of the thunder
ech one was furiouſly caſt. Three others were foūd to be halfe con-
on the ground. The reſt of the baſer crew, were diſperſed into di-
uers parts very confuſedly, and with exceeding great horrour, as
they went about lyke men diſtracted. Whereas thoſe of the part of
S. Malachy ſo neere to the place amidſt ſo perilous accidents, had no
moleſtation with ſuch prodigyes, nor hurt at all, nay not ſo much
as a hayre of their heads were diminiſhed; Which bred a farre greater
admiration in the mynds of the people, whereby they euidently be-
held that God himſelfe tooke *S. Malachyes* part. The vnhappy Ni-
grettus, with his cōplices, through the fury of the people, was thruſt
out of the Citty, and with the greateſt ioy that might be, the true
Biſhop and Primat of all *Ireland* introduced into his place, being in
that tyme of ſome thirty eight yeares of age. But yet for all this neyt-
ther within or without, was he wholy free from perſecutions and
troubles, as ſhall preſently appeare.

Nigrettus *his craft, as alſo the plot of his wicked Complices: & how all turned to a perfect Reconciliation.* Chap. 11.

THE Diet being now diſſolued, and the aforeſaid King, with
the other defenders of the right and equity of *S. Malachyes* cauſe
departed from *Ardmach*; that viperous race not able to brooke the
priuation of the ancient dominion, began to exclayme bitterly, and
complayne for being ouer borne and oppreſſed by the more potent,
and with all endeauour and art, gaue themſelues within the towne
to renew ſeditions and tumults, againſt the Seruant of *Chriſt*: & the
fugitiue *Nigrettus* without, was not wanting the while with fraudes
and ſubtilityes to ſtirre vp ſeditions abroad, and to put euery thing
into garboyle, rebellions, and diſorders.

In the Sacriſty of *Ardmach*, among other things of beſt eſteeme,
are two famous Reliques very charily kept. Whereof one is a cer-
taine Text of the Ghoſpells, which had been heeretofore belonging
to the *Bleſſed S. Patrick*. The other a Staffe, all couered with gold, &
beſet with moſt rich Iewels, which they call *Ieſus Staffe*, as holding

ertayne that our *Saviour* himselfe had framed it, and vsed it with wne hands. Now these two reliques, as I sayd, are by those le had in so great Veneration, as the Simple, in whose possessiō see them, do hold them to be the true & lawfull Successours of wicke. Which thing *Nigrettus* knowing very well, flying had ly carryed them away with him; and with these tokens and ges, did carry himselfe as the true Archbishop, and went about withdraw the people, as much as he could, from their Obedience *Malachy*.

But a principall man of the same stock, seemed to play the fury e the rest; who not regarding eyther the promise made to King, not to molest the most holy Priest of God, nor yet the ages giuen for that end; with a crew of seruants and kinsfolkes practize how to murder S. *Malachy*. And so as much as he could publikely attempt the same without manifest danger, in respect Deuotion which the people bare to so great a Pastour, he de- ined together with the others, to rid him away by some trea- ous meanes, in causing him to come improuidently to his house the presence of confirming a new amity with him. With this ept in his head, the roomes being furnished in good tyme with ed men, one day while the Archbishop was singing of Vespers he great Church, he sent certayne men in hast, very humbly ntreate him (the Office being ended) to vouchsafe to come to as soone as he could, it being so needfull for them to establish econd. Which thing seemed to be very extraordinary to the follo- rs of S. *Malachy*; and being aware of the deceipt made answere, more fit it were he should come himselfe to the Prelate, & that Church was a more competent place for acts of that quality. Messengers replyed, their Lord could not come with safety, durst he aduenture for the multitude, who but yesterday were ly to cut him in peeces.

While such manner of contentions passed between them, the ne Man, who desired peace, and feared not death: Let me alone ith he) Brothers for Gods sake: let me follow the example of Maister. And shall I be a Christian, if I do not in some sort imi- Christ? Peraduenture this my submission will mollify the hart r Aduersary, and in the meanetyme, with this Example I shal you some Edification. And if this sauage people should teare in peeces, I will willingly yeild my life into their bloudy hads,

to

to the end I might leaue you a patterne how you should order the course of your life. Besides, by this occasion you shall truly see whether your Superiour haue learned of *Christ* to be affrayd of death for *Christ*, or no. And with this, rysing vp on his feete, he beganne to walke on with an vndaunted gesture: howbeyt his freinds & Disciples with teares trickling downe their cheeks, humbly besought him not to be so willfull, as to hazard the sheading of his blood among those bloud-suckers: because a great multitude of the faithfull were like to be left desolate, who in all things wholy depended vpon him. But he confiding, and fixed in the Diuine protection (his eares being stopt to sighes and laments) went boldly on, accompanyed which no more, then with three disciples only, being prepared and disposed to lay downe their lyues with him.

In this manner he came to the Enemyes gate, he had no sooner put in his feete, but he was seene to be encompassed round with a great Troupe of terrible Hacksters, he standing the while, like an innocent Victime, exposed to the strokes of whosoeuer had the will to sacrifice the same. But (O force! O power of Christian confidence!) while they were all expecting the signe to set vpon him, he with the only cast of an Eye, with one serene looke only, did so mitigate them in such sort, as there was none of the most forwardest or couragious, durst so much as offer any manner of violence vnto his person, the diuine power did so bridle their fury. Nay, neither the Prince himselfe, and Captayne of them, suddaynely changed his inhumane intention, and insteed of tearing him to peeces, & destroying him wholy, arose to do him great Reuerence and honour, shewing an incredible desire of a sincere concord. At which wordes, *S. Malachy* exceedingly reioyced, and was no whit slack in a matter fought for by him, with so great daunger of his life. A solemne peace then was ratifyed between them with such sincerity as that he who before was so grieuous and dangerous an Aduersary was not only satisfyed now with the Election made, but shewed himselfe afterwards alwayes loving, and much deuoted to *S. Malachy*. For which successe the good conceiued an incredible ioy, in beholding him to escape so that day, who had no fault, & through his merits so many soules deliuered from the perill of eternal death. This action of his, made not only the name and respect of *S. Malachy* now to dilate it selfe more then euer; but euen likewise wrought a great dread in all people, who vnderstood that two of his most

of fiers

rce and potent Persecutours, were with a sudden & diuine pow-
made prostrate, though in a very diuerse manner; the one, be-
terribly punished in body, the other benignly compunct, and
nged in mind.

gretus is constreyned to render vp the pledges to S. Malachy *: the Iudge-
ment of God is seuerely shewed vpon two bitter Raylers against* S. Ma-
lachy. Chap. 12.

VCH difficult Encounters, and grieuous disturbances being
now passed ouer, the holy Archbishop began very freely to or-
dayne and dispose whatsoeuer might seeme in any wise to belong
his Ministery, but yet neuer without some eminent daunger of
life, while he found no tyme, or place secure from treacheryes.
herupon by publique counsayle there was a Guard of select men
oynted for his person day and night, although he was resolued
we haue said) euer to relye much more vpon diuine protection,
n on human guards. And because the banished *Nigretus* was con-
ually working of no small domage in stirring vp the rude people
d causing of separations and discordes in the Church of God; it
med conuenient to *S. Malachy* to vse his best endeauours against a
order & scandall of so great importance. And therefore the good
chbishop applyed himselfe withall care and industry to wype a-
y this great scandall; and did vse such effectuall meanes to stop
the wayes to the minister of the Deuill, as the wretched Man
s constreyned, in despight of himselfe, to yeild, and restore the
ne pledges, and for euer after to rest quiet, and subiect himselfe
thall humility. And thus *S. Malachy*, though amidst so many diffi-
ltyes and Tribulations, notwithstanding with the fauour of God
ent prosperously on, procuring the saluation of many Soules, and
oceeding successiuely day by day. Nor were the malefactours
ly, but euen likewise his detractours chastized by diuine Iustice.
herof, among others, vpon a certayne peruerse fellow, was a no-
ble demonstration shewed.

This man not content to thinke vnworthyly of the great
chbishop, and to maligne him agaynst all reason: but moreouer
deauoured to defame and wound him with bitter speaches, and
amefull calumnyes in publique meetings & more eminent places,
lping himselfe therein with a certaine pernicious Eloquence,

wherwith he was endued, and with the fauour of Princes, & great Ones, purchased through base flatteryes & scurrile iests. And now was he arriued to such enormous insolence, as that whersoeuer he met with *S. Malachy*, & especially in the more publique assemblies, he would not spare to vse him discourteously both in words and gestures. But this manner of audaciousnes did cost the wretch full deare; for the instrument of rayling in him, was so putrifyed, and swoln vp, as that after he had for seauen continuall dayes done nothing but spit out wormes, which seemed to swarme from his diueliish tongue; being finally consumed quite, and pined away with abominable corruption issuing from thence, he gaue vp the Ghost, leauing his filthy Carkasse to be meate for wormes of the Earth.

The other was a Woman of that accursed generatiō, so enuious, & alwayes bearing such an implacable hatred towards Blessed *Malachy*, as she euer abhorred his very sight. Notwithstāding as she went to heare him preach to the people, the wretched and shameles creature did not forbeare to lift vp her voyce in that assembly, & call him Hypocrite, and a robber of other mens goods, adioyning besides, to so bitter iniuries, outragious taunts, vpon the Baldenes of the man of God: who being wise and meeke, gaue no answere himselfe of any kind; but the great God (who reserues reuenge & glory to himselfe) sufficiently made answere for him: for that the wicked and damnable wreth thereupon lost her wits, became furious and frantique, continually crying out, she was strangled by *S. Malachy*, nor ceased she from horrible screeches, til she likewise yielded vp her vitall Spirit, Insomuch, as hauing vsurped the ancient Nickname of *Elizeus*, through the iust iudgement of God, she found to her cost, another *Elizeus*.

In the meane tyme there happened a cruell Plague to rage in *Ardmach*: by which pestilence an infinite multitude of people consumed euery day away. Whereupon *S. Malachy* ordayned a solemne procession, and sent vp enflamed darts (both of iaculatory and vocall prayers) which pierced the skyes, and came to the Throne of his diuine Maiesty; who graunted his humble request, and very speedily caused it to cease.

And this thing bred a wonder in the people, who did obserue the sanctity of the great Archbishop, and euer after, caused them to haue a farre more reuerent respect to his sacred person; and likewise it stopped the mouthes of the malignant, and in particular those of

seede of *Chanaan*, who being by this and other examples terri-
ed, and conuinced by such soueraygne wonders, sayd likewise
ith the *Egyptians*: *Let vs fly from* S. Malachy, *because the Lord seemes to*
ht for him. But to late were they aware of their owne wretched-
es: nor were they able to auert the heauenly Indignation, since
ithin a litle while after, that vnfortunate race was quite annihi-
ted and extinguished, not without the terrour, and amazement of
many as knew the same.

S. Malachy *surrenders the Archbishopricke, and returnes to* Conerthen: *and*
soone after resolues vpon a iourney to Rome. Chap. 13.

BY these meanes the affayres of *Ardmach*, being now reduced to
good termes, the Clergy reformed, the rumours quieted, & the
enemyes by this tyme taken away; *S. Malachy*, whose breast was
inflamed with the loue of Humility, after he had now brought
peace to others, determines to procure the same likewise for him-
selfe. And calling a new Diet of Priests & Layks, obteyned in ver-
tue of the former Pact (though not without their great sorrow &
griefe) to discharge himselfe at last of that cure so burdensome, and
in his roome to substitute a person of rare and approued vertues, by
name *Gelasius*. Whome as soone as he had consecrated, and seriously
recommended to the principall of the kingdome, being loaden with
victories and triumphes, he returnes agayne to his first charge of
Conerthen, which by this time was reasonably well recouered of the
losse receiued from the barbarous people. And in this returne see-
med *S. Malachy* to giue forth apparent signes now more cleere then
euer of Christian Modesty; or to say better, of the greatnes of a sin-
gular courage.

The Diocesse of *Conerthen* of ancient tymes, had two Episcopal
Seates; but afterwards through the couetousnes, and ambition of a
great *Incumbent*, they were confounded together, and reduced to one
only. Which thing our *S. Malachy* disliking, for iust respects, deuided
it anew, and renounced that of *Conerthen*, being the better prouided
with Rents, and more noble of the two, for another, much inferi-
our to the former for wealth; It is called *Dune*, a place obscure and
little, which our Blessed Man choose rather to reteyne to himselfe.
And to that purpose he passed from *Conerthen* to *Dune*, accõpanyed
with a few disciples; and likewise immediately forsooke the emi-

nent Title of *Archbishop* of *Ardmach*, to a poore title of Bishop of *Dune*. O pure hart! O eye of the Doue! Let all men be euen rauished at this Example of exceeding great *Humility*, which shined bright in the course of thy whole transitory life! Where are they now, who so earnestly contend about their lymits and bounds? Who meerely for a base cottage, or a plot of ground, do wage Law, and stirre vp such fearefull tragedyes? But let vs desist from entring into such manner of discourses, and rather proceede to declare the rest of the life of this great Saint. From Metropolitan and Primate of *Ireland*, being thus made Bishop of *Dune*, the first thing he endeauours, is to haue (as he was wont) a flourishing Colledge about him of Regular Clerks.

And behold now another tyme, how our new Souldyer of *Christ*, puts himself agayne into spiritual combats; he harnesseth himselfe with complete armour of *Mortification*, and perpetuall Meditation, although by this his desire, he seemed to obteyne the merit, rather then the effect; it being impossible for him to deny his endeauour, counsaile, and presence to such a number of persons, as eyther touched with good inspirations, or tempted with sundry temptations, repaired to him as to a safe refuge & true Oracle. Besides which, the obligation he had of trauayling through the Prouince, to sow the word of God, to visite the parishes, and to ordeyne all things as one of the *Apostles*, did employ him not a little. And commonly there was none would say vnto him; In whose authority do you this? so great was the opinion and credit he purchased; partly through the life he lead, partly also for the signes & Miracles which he wrought. And yet for all that, while it seemed to him, that he could not with security promote so high affayres, without the expresse commission of the holy *Apostolike Sea*; he determined to trauayle in person towards *Rome*, and that so much the rather, as he had many other occasions besids of no light importance, mouing him to this long and tedious pilgrimage: Whereof one the most vrgent was this which we shall now tell.

Within the costs of *Ireland*, are two Metropolitan seates, the one of *Ardmach*, whereof we haue spoken heertofore more often, illustrious, rich, and founded euen from the tyme of *S. Patricke*: the other (whose name is vnknowne vnto me) of a meaner quality, and but newly erected by *Celsus*, and subordinate to the first, and not confirmed hitherto by the *Vicar* of *Christ*. To both these Seas,

how, *S. Malachy* desired for their greater complement of honour & reputation to obtayne the vse of the sacred Pall: and to the second is more late, the consent also of Apostolicall approbation. And to this effect, he went about to prepare for his iourney. But as the same came to be knowne abroad, not only his domestiques, but al others likewise were infinitely sorry thereat: while it seemed to be a very hard matter for them, to remayne so long without him: and fearing withall, in so great and difficult a voyage by Sea and land, some sinister accident, might betyde him.

Their anxiety was increased the more, by reason of the death of *Christianus* Bishop and Brother of *S. Malachy*, which happened much about those dayes: a Prelate indeed, though second in glory, yet for zeale and sanctity, peraduenture not much inferiour to him. By reason of this fresh and grieuous a losse, came now the departure of the blessed Father, to be continually more difficult. And they all affirmed with one voyce, they would by no meanes consent, their only prop should depart from them; the country in the meane tyme abyding in so manifest danger of a totall ruine, if both such pillars should thence be taken away at one tyme. So as all from the highest to the lowest, with one and the selfe same spirit, ran hastily to him, and hauing in vayne mixed their reasons, coniurations, and protestations to moue him; did at last playnely giue him to vnderstand, that when they saw Loue would not preuayle with him, they would detayne him by force: When lo, the Seruant of God, with a seuere countenance, threatning them with chastisement from Heauen, endeauoured to pacify them: and yet was it not possible for him to hinder them, but that for a finall conclusion, the matter should be remitted to a decision by Lots; and yet notwithstanding all that, so great was the pertinacity of them; as that after the first, & then the second being drawne in fauour of the Bishop; yet they with exclamations and plaints, would needs haue him come to a third Election: when still finding the same to be conformable to the afore passed, and for that they iudged it to be enacted by the supreme *Head*, and *Disposer* of all things, against their wills they yield to his desire. But before they would let him go, they desired and humbly requested him to ordeyne one to supply the place & Episcopall Seate of his Brother deceased. To which he willingly condescended, and therefore calling into his presence some three of his Schollers, was much perplexed in mynd

and vncertayne which of them were the most sufficient for such a high and eminent Ministery. And when he had taken a carefull and diligent survey of them all: *Do thou Edanus* (sayth he, for so was one of thē called) *take vpon thee the charge*. But the poore Wretch excused himselfe, in the best manner he could, and powred forth a shower of brinish teares. *Feare not* (replyed he) *since thou hast been designed to me by our Lord himselfe, and I haue seene thee already with the ring of the mysticall Espousalls on thy finger*. Whereupon Edanus assuming more confidence then before, very humbly obeyed.

S. Malachy in his way to Rome goes to Yorke. He visits Clarauallis by the way, and arriues at Rome. Chap. 14.

SAINT *Malachy* hauing now consecrated *Edanus* Bishop, put himself on his iourney, and with an easy and short cut passed ouer into *Scotland*. From thence being come to *York*, a Citty in England, a certaine *Priest*, *Sicarus* by name, hauing the spirit of prophecy, beholding *S. Malachy* in the face, albeyt he neuer saw him before, yet did he point at him with the fingar, to the standers by, saying: *Behold him heere whome I told you of, that a holy Bishop should come out of Ireland, who seeth into the thoughts of men*. Moreouer, the said *Sicarus*, discouered to *S. Malachy* many hidden things, which were with al punctuality found to be most true. And being demaunded by some of the Bishops companions, concerning the successe of that pilgrimage of theirs, among other things he answered, they were not al of the like to returne backe with him into *Ireland* agayne. Wherupon they fell into some suspition of their dying by the way, but their prediction came to be verifyed indeed in another sense. For as much, as in the returne which *S. Malachy* made from *Rome*, as we shall set downe in its place, he left part of them in the Conuent of *Clarauallis*. And so much may suffice of the Prophet *Sicarus*.

In the same Citty of *York* came to the holy Bishop a Noble man, whose name was *William*, being at that tyme Prior of the Canons of *Circham*, and now Monke, and Father of the Monkes, in our house of *Mailros*: who after he had very humbly recommended himselfe to his prayers, did him a noble act of courtesy; which was, that seeing the trayne of the Bishop to be somwhat great, & his prouision of horse but slender (for hauing with him besides Seruants & Clearks, some fiue Priests, he had no more then three horses for thē all)

he made him a friendly present of a horse of his: which because he was outward for the saddle, & of a naughty pace, *William* did ingenuously alleadge for himselfe how sory he was for the defects, and that he would haue more willingly giuen the same, if he had been much better. Whereto *S. Malachy* made answere: And I like him so much the more, as you seeme to depayre him worse; and turning himselfe to his followers; Make ready (sayd he) this *Beast for me, for he is like to proue well inough, and will hold out for a long voyage.* And so got vp, & though in the beginning he found him to be rude, & of a very hard trot; notwithstanding shortly through a meruaylous chaūge it appeared he now had a very dexterous Rider on his backe: and for confirmation of whatsoeuer he had prognosticated of him, for nine whole yeares together which *S. Malachy* survived, he alwayes serued his turne, becoming really a very excellent & prized horse; & for a later empromement, wheras before he had a coate of a darke gray, he beganne to wax white, in such sort, as within a short space there could hardly be seen a whiter beast.

These and other like Offices of friendship, found *S. Malachy*, in that pilgrimage; and I my selfe likewise had the hap to know such a Man, and to be fed, and enriched with his spirituall Discourses; and he mutually made shew likewise of some contentment taken in me a Sinner, and loued me deerely, euen to the end of his life. Moreouer he seemed not to thinke much, to lodge in our homely Cottages, giuing also to all the Monks a rare and singular Example of *Christian Perfection*, and wee receiuing alwayes from his followers some manner of edification. And so hauing taken the place & inhabitants into those his bowels of Piety, giuing vs all his holy Benediction, he departed from vs, not without sorrow and great lamentation of the people. Hasting now forward in his iourney, our blessed Pilgrime arriues at the Citty of *S. Glande*, where he presently cured his Hosts child in the place where it lay in extremity. From thence by the shortest way he passed to *Rome*, where *Pope Innocent* the second at that tyme did gouerne the Ship of *S. Peter*; who graciously receiued him, and tooke much compassion vpon him for the grieuous paines he had sustayned, and the hard trauayles he had take in so tedious a iourney.

S. Malachy

S. Malachy remaynes a while in Rome. He is made Apostolicall Legate and returnes homeward by Clarauallis. Chap. 15.

ALbeyt S. *Malachy* were nothing vnmyndfull of his principall busynes: yet before all other things, he began to demaund the fauour to leaue off the Episcopall Office, and to retire himself to liue and dy in our Monastery of *Clarauallis*. Which how beyt denyed by the *Vicar* of *Christ*, because it seemed to him not iust, that a person so helpfull to the world, should so be shut vp in a corner therof, he had notwithstanding obteined from *Christ* himself, some part of what he desired; since it was afforded him by the *Diuine Goodnes*, if not to liue, at least to dye in *Clarauallis*, as shall be declared in its due place. S. *Malachy* remayned for a whole Moneth in the holy Citty, visiting with singular deuotion those places which were consecrated with the bloud of *Martyrs*. And in the meane tyme, the *Pope* informed himselfe by him, more fully and at large of the estate and customes of the Churches in *Ireland*. At last vpon mature deliberation with his *Cardinals*, he declared our Blessed S. *Malachy* his *Vicegerent* and *Apostolicall Legat*, through all that *Iland*, in the place of the Bishop *Gilbert*, who being surcharged with yeares, most humbly craued to be discharged. After which did S. *Malachy* propose his demaunds, which were, for the confirmation of the new *Metropolis*; and for the *Pals* both of the one and other. And as for the *Confirmation*, he obteyned it without difficulty. But for the *Palls*, the *Pope* answered; *It was conuenient, the matter should be treated of more solemnely. Wherfore as soone as you shall be arriued at home, shall you assemble a generall Synod: & by common Decree, you shall procure for the said Palls that some worthy persons with speed may be sent hither, that the same may benigny be affoarded them.* So sayd *Innocent*, and then taking off the *Miter* from his head he put it on S. *Malachy*: and besides he pleased to giue him from his owne vestments of the *Masse*, a stole and maniple. And then with the louing kisse of peace, and *Apostolicall benediction*, very courteously licenced him to depart.

In his returne homeward, he reuisited *Clarauallis*, & reuiued vs a new with his most gratefull aspect, he being exceedingly grieued that he could not alwayes make his aboade with vs, and then with deepe sighes he spake to vs, as followeth. Seeing it is not the Diuine pleasure of Almighty God, that I shal heere remaine with you:

yet

yet I beseech you at least, that instead of my person, you would take some of my Clerks vnto you: Who with you being made good disciples, may serue to supply vs afterwards with Maisters: adding moreouer, they shall serue vs for seed, and in their seed shall people be blessed: People (I say) who though by ancient Tradition haue had some kind of knowledge of Monasticall functions; yet hitherto haue neuer seen any Monks amongst them. Leauing then some foure of them behind, he departed from thence, who succeeding very wel in the probation, were admitted into the Order: and within a litle while afterwards were some others sent thither, and those likewise being admitted, and instructed with diligence, were together with the first, sent back into *Ireland*, vnder the care of the holy Brother *Christianus*, (being of the same family) with an addition of so many of ours of *Clareuallis*, as being al together, sufficed for a formall *Abbay*: which likewise in processe of tyme, conceiued, and brought forth some fiue daughters. From whence with multiplyed seed, the number of *Religious* euery day increased, according to the prediction and vow of *S. Malachy*.

S. Malachy *arriueth in* Scotland, *and there cureth King* Dauids *sonne. He passeth from thence into* Ireland, *and comes to the Monastery of* Benchor.

Chap. 16.

THE venerable Ghest being departed from vs, & prosperously landing in *Scotland*, found there King *Dauid*, in a certayne castle of his, with his only Sonne, lying sicke of an incurable disease. Where being intreated to stay, and that he would be pleased to afford him health, he sprinckled him with water by him blessed, & looking him in the face, said to him: *Be of good cheere, my Sonne, since you are not to dye at this present.* These were his words; & immediatly the effect followed: For the day after, the *Prince* recouered his health to the exceeding consolation of the King, and the infinite iubiley, and ioy of all the Court; and finally to the stupour and amazement of al that heard and knew the same. The rumour thereof being spread there was nothing euery where but bonfyers, ringing of bells, and giuing of thankes, and voyces of prayse, as well for the vnexpected recouery of their Lord, as for the greatnes & nouelty of the Myracle it selfe. This *Dauid* the father, and *Henry* the sonne, being now valourous, and wise Souldiours, are yet lyuing to this day: and as

at that tyme, they vsed much importunity to retayne S. Malachy their Ghest with them, to make much of him; so while he liued, they alwayes striued to honour him, and to shew themselues, not to be vnmyndfull, and very gratefull for such a benefit, and therefore offered to him many rich Presents.

But the wise Contemner of transitory Rewards, and worldly pompe, by any meanes, on the next Morning would needs depart from thence; and passing by the way of *Crugeldus*, restored speach to a certaine young Girle.

And in the Iland of S. *Michael*, he cured, in the presence of all the people, a woman so possessed with Deuils, as her friends were enforced to hold her very streightly bound with cords, & sometymes in chaynes of Iron.

From thence being come to the hauen of *Lapisperius*, while he expected commodity to passe ouer into *Ireland*, he was not ydle, but among other things gaue order, and himselfe likewise put hands to a certayne Oratory of grates or lattice-worke, & encompassed it round with a fense, leauing in the midst a certayne spare for the buryall of the dead; and blessed the same. Which was so efficacious, as that euen to this day, from diuers parts are brought hither many languishing persons, and ill affected, and from thence returne with strength, and wished comfort.

That same also was very notable, which happened there to a certayne insolent fellow: who being entred into that inuiolable Cemeter, with foule and impious intents to prophane the same; he was seized vpon by an vgly and horrible Toade, which suddenly shewing it selfforth, with a swelling looke fell a spitting of venome vpon him. Whereat the poore wretch being sorely astonished and affrighted, threw himselfe ouer the sacred rayles, euen headlong the shortest way.

But to leaue these degressions, and returne to S. *Malachy*, after he had embarqued himselfe in the said Port, with a good gale, he very happily arriued at the Monastery of *Bencher*, to the end that his first Children, perhaps might likewise be the first, to gayne his Benediction. And who were able sufficiently to expresse the ioy they felt in the reuiew and receiuing of such a *Father*, returned safe and sound from parts so remote? Nor the said *Congregation* only, but euen all those people also thereabout, did shew forth such ioy for his returne, that euen from Cityes, Castles, and Townes they ran

thither in great troupes, to do him Reuerence, & bid him welcome. And he himselfe, not to hold his new *Legation* in vayne, without delay endeauours to visit all those kingdomes, distributing on euery side very holsome gifts of Apostolicall Facultyes, in such sort, as no Sex, nor Age, nor Condition, or Profession whatsoeuer remayned without feeling of some part of the Comfort.

He celebrated likewise some Nationall Councells, in the more conuenient Cities. Where, for the sound and Catholique Religion, were most profitable Canons and Decrees established: carrying in the meane while, his eyes continually fixed vpon the necessityes of euery one, and applying remedyes allwayes as need required; now with sweetnes, and now with seuerity. Nor was there heere to be found any one that would seeme to contradict his precepts, or proudly contemne his admonishments, but they were rather accepted of all, as holsome medicines, and as constitutions deriued from Heauen. And how could it be otherwise, while all was confirmed by so many workes aboue nature. In testimony whereof, besides those others we haue touched already, we will in the Chapters following relate some, others most to our purpose; since to recount & vnfold them all, were not possible: and I on the other side am more willing to dilate my self in things conducing to *Imitation*, then such as may only excite *Admiration*.

A briefe Description of S. Malachyes *manner of life, as an introduction to the ensuing miracles, which he wrought.* Chap. 17.

IN my iudgment truly, the first, and most stupendious mytacle that *S. Malachy* wrought, was *S. Malachy* himselfe. For why; setting apart the interiour man, whose beauty, worth, and sincerity sufficiently shined most brightly in his life and actions, what shall we say of the exteriour only; which with conformity of manners, to wit, most modest and decent, he would be alwayes shewing in such sort, as not the least thing could euer be discouered therin, that might any wayes seeme to offend the eyes of the beholders? Let vs come to the tongue: It is surely most certayne, that for a man not to trip in talking is a very great perfection. And yet what man, so curious let him be, was euer knowne, that could euer espye, or note in *S. Malachy*, I say not a word, but so much as an ill gesture? Who euer saw him to moue eyther hand or foote with vanity? May

wherin gaue he not Edification to his Neighbours, in walking, in his habit, and semblance? He had so perpetuall a serenity in his countenance, as neyther with the grauity of Melancholy, or leuity of Laughing, was he euer seen to be distempered. All was discipline in him, all harmony, all Vertue. He was an Enemy to scoffs, but yet not austere, or froward. Remisse would he be sometymes, but dissolute neuer. Careles in nothing, though in many he knew well how to dissemble, till tyme and place. Quiet oftentymes, but yet not once would seeme to be slouthfull.

From the day of his conuersion, vnto his last breath, he had neuer any thing proper, not seruants, nor farmes, nor messuages, not finally any manner of rents, eyther Ecclesiasticall or secular. For his Episcopall table, he had no assignement made him at all: yea the good Prelate indeed, had not so much as a determinate dwelling to put his head in; as he who spent all his life, as it were, in visiting of Villages and Parishes; so seruing the Ghospell, and by the Ghospell therefore susteyning himselfe, according to the order and decree of our *Lord*. It is true, that he and his companions, because they would not be burdensome, or put any to expences, would mainteyne themselues oftentyme, with the sweat of their browes, and labours of their proper hands. And when at such tymes he had need of some rest, he would vsually be taking it in pious places, dispersed by himselfe heere and there through *Ireland*: and if he chanced to abyde any where, he would allwayes so conforme himselfe to the customes and obseruances of the house, as neyther at Table, or elswhere, would he seeme to haue any thing in particular: nor euen at first sight could there any the least difference be discouered betweene him, and the rest of the Brothers.

What more can be sayd of him? Euen inough to conteyne many Volumes, his life was so admirable, & a mirrour to all Mortals. But my scope and intention is only, to demonstrate those thinges which in his life are most imitable, as I said aboue. To proceed then; although our blessed *S. Malachy*, were now an aged man, and *Legate* of the *highest Bishop*, yet did he neuer giue ouer his ancient vse to go on foote, to preach himselfe in person, still causing such others as he lead along with him to do the like, a forme very truly Euangelicall, and so much the more recommendable in *S. Malachy*, as it is found to be lesse in practice with others. Whereas he, who doth such things, may worthily be called the lawfull heyre, and Successour

four of the Apostles. What wonder is it then, if the diuine Man, did worke such admirable things, he being so admirable himselfe, though he wrought them not of himselfe, but God in him, since we read; *Tu es Deus qui facis mirabilia?*

By occasion of the loud acclamations of these his transcendent Vertues, & most notable working of Miracles; his fame beganne to spread it self throughout all the neighbouring places, nay euen ouer the whole Country; and there resorted dayly many to be cured by him of all kind of diseases; and among the rest a woman extremely vexed with the deuill, who dwelt in a Citty which is called *Cultafin*. Her parents thereupon procured *S. Malachy* to be sent for: Who comming into the house, presently fell vnto his prayers, and commaunds the vniust possessour in the name of the highest, to go forth of that body; he obeys, but instantly leapes into another Woman present. *S. Malachy* perceiuing this, spake thus to the accursed Enemy of Mankind: *I bidde not so quit thee of her, neither then shouldst seeme to assaile that other: Therefore I charge thee agayne in the name of the Highest, that thou let her go also.* The Fiend being constrained thereto, obeyes his behest, but yet returnes to his former habitation. When the Blessed Seruant of *Christ*, obseruing the deceypt of our Aduersary, expells him a new from thence; he then flyes agayne into the second. This bobb the peruerse spirit gaue to him for a pretty while, in chopping so alwayes, and flying from one into the other. At last *S. Malachy* being stirred vp with a holy zeale, and not without iust indignation, to see him so mocked by an vnclean Spirit, recollected himself a little, and resuming more intense forces from Heauen, with all violence quite banished him from both: leauing the cruell Serpent (so full of fraude and deceipt) enraged thereat, thinking perhaps by that policy to make the *Holy man* desist from further troubling himself. But peraduenture some will admire at this long delay herein, and resistance of the Aduersary, attributing the same (it may be) to the power of the malignant Spirit. To such persons I answere, that it pleased the Diuine Dispensatour of all things, *Qui omnia bene & suauiter disponit*, to try the patience of his Seruant *S. Malachy*, and to the end that by such delay and changes, both the presence of the Enemy, and victory of *S. Malachy*, more cleerely might appeare. Which thing is yet more illustrated, and made to appeare to be true; therefore attend here awhile to that which elswhere this great Seruant of Christ seemed to worke, not in person,

as before is declared, but in absence. Which yet surely had been a great deale more easy for him to haue done at hand, then so farre asunder.

A man is dispossessed of euill spirits, by the power of S. Malachy in his absence. With diuers other miracles besides. Chap. 18.

IN the Northern parts of *Ireland*, in a certayne howse, where S. *Malachy* before had happened to lodge, lay one afflicted and terribly tormented with Deuils. Who on a night ouer heard some discourses they had among them; Wherin they sayd to ech other: Beware this wretch do not touch any of the straw there, wherin that Hippocrit had sometymes slept, least perhappes he escape out of our hands. Frō which words, the sick man did gather that those infernall Spirits meant it of S. *Malachy*; and then taking courage began to approach by creeping thereunto, as well as he could: but being weake in body, he could not get thither by crawling; yet was he very strong in fayth, for he desisted not to go forward, as he was able. Whereupon you might heare in the ayre certayne fearfull cryes, and perplexed voyces. *Hold, hold him off, or we loose the prey.* But he incorporsed with hope and desire, made so much the greater hast to reach thereunto: & through diuine Mercy, being come to the blessed Litter of straw, fell a stretching himselfe thereon, and wallowing vp & downe therin: While the infernall furyes with howling & lamentation most bitterly exclamed: *Alas, alas, we haue betrayed our selues: we haue deceiued our selues. For lo, he is euen now made sound.* And so he was indeed, being whole in a moment of all his lymmes, and freed of the diabolicall affrights and horrours, which he suffered.

In *Lesmor* likewise did S. *Malachy* deliuer a Lunatike person, & made him whole and perfect in all his senses. Moreouer, our great Saint did restore another person to his former wits, who dwelt in *Pragusia*. And in the same Countrey, by causing a frantike woman to wash her selfe with a water which he blessed, she was presently released of her chaynes, and disease. Another woman in like sort being enraged, so as she would be a biting, & tearing her flesh with her teeth, was by him through Prayer, & a simple touch only restored to health. There was likewise a Man, who in phrensy could seeme to foretell certayne things to come; and so impetuous and terrible withall, as the greatest cords were hardly able to with-

hold him. And yet this Man in a moment was freed also through the prayers of *S. Malachy*, & restored to his wits. I could name the place where this fel out, but because it happened in a place of so barbarous a name, that (as it happens often in many other words of that Nation) it may scarce seeme fit to be expressed with the voyce much lesse represented with the pen, I thinke it a thing very conuenient to let it passe nameless.

There was in the aforesayd City of *Lesmor*, a certayne young girle very dumbe, whome her Parents hauing humbly put in the presence of *S. Malachy*, as he passed along, the man of God made a stop, and touching her tongue with a little of his spittle, without more ado, in the sight of all, afoarded her the vse of speach. Another tyme going forth of the Church, with a great trayne after him, a woman was presented to him at the Porch, by a distressed Man her Husband, wholy depriued likewise of her pronunciation. Whē *S. Malachy* beheld this miserable woman, he signed her with the most holy Crosse, and commaunded her in the presence of all, to recite the prayer of our Lord: which she presently sayd very punctually. The multitude seeing this Myracle, gaue glory to the diuine Goodnes. In a certayne place called *Obentro*, a rich man being mortally sick, had now for some twelue dayes continually remayned without once being able in any wise to vtter a word, and consequently was hindered from making his Confession. But *S. Malachy* comming to visit him, immediately he recouered his lost speach, & being armed with the *Sacraments*, with singular Confidence of eternall life, gaue vp the Ghost.

A certayne Baron being in *S. Malachyes* Inne, while he was treating there with him, about some affayres, as one full of faith, stole away but three rushes only from his poore little Couch, and with that pious theft, wrought wonderous things; which we haue not tyme to relate in this place. The Man of God being come to *Dunum*, there came in to him a Gentleman of that City, as he sat at table, earnestly beseeching him on the behalfe of his wife, who was not without great feare & daunger of her Child-birth, being longer thē the ordinary tyme required. The Bishop of *Methome* likewise with others that were present at that sitting, did very earnestly recommend the case vnto him. When *S. Malachy* heard this, he answered: *I am not a little sorry for it, in regard that she is a very good Matron.* And without more adoo, reaching to the Husband, a cup by him

blessed

blessed, added: *Go your wayes, and giue her this drinke, and bid her not feare any thing.* So the Noble man did as he was commaunded, and the next night without any difficulty at all, the woman was safely deliuered. *S. Malachy* happening to abide in the Champion countrye, with the *Count* of *Vlidia*, behold a woman appeared before him, very great with Child, now at least for fifteen months and twenty dayes gone: and who finding no humane remedy, with piteous teares came seeking for succour from the Seruant of *Christ*. *Malachy* being moued with so new and vnexpected an accident, puts himselfe into Prayer, & sudenly there in the place the poore wretch without any trauaile at all, brought forth the creature into the world.

A rehearsall of other miracles of S. Malachy, *vpon sundry occasions.*

Chap. 19.

ANother thing yet of no lesse wonder, though in a diuerse kind, happened in the land of *Vlidia*. A certayne Souldiour of the Count of *Vlidia*, hauing no regard vnto Gods commaundements, and without hauing any feare of his heauy displeasure, kept the Concubine of his owne Brother. *Saint Malachy* hauing notice heereof, performed, like another *S. Iohn Baptist*, the very same office of charity in reprehending the wicked man. But that wretchlesse creature, representing *Herod*, not onely disobeyed him, but made him answere moreouer, with swearing, in the hearing of all, that *he would neuer abandon his Mistris*. *S. Malachy*, the true Seruant of *Christ*, being fraught with the zeale of Iustice, answered: *God may then diseuer you, against your will.* For which the incestuous wretch as caring but litle, in a most despightfull manner, went his wayes from him. He had scarce gone a mile from that place, and within lesse then a full houre, but God punished him for this his enormous crime; by being assayled by certayne men, and that so desperatly, as wounds were the beginning of their fray, and stabbes euen to the heart, were the period. In this bloudy onset, his Soule payed for the transgression of his disobedience. For one of the Ruffians sent him on a rufull message to Grand *Lucifer*. At this newes euery one remayned astonished, especially seeing the speedy execution of the sentence of *S. Malachy*: and other wicked men being heerby gently admonished, were truly conuerted. In the same countrey, Count *Dermitius*, through manifest disorders of Gluttony, & and other Sensualityes, had layne now sicke, and vnweildy a long

tyme

tyme. This man being visited by *S. Malachy*, & first sharpely rebuked for the scandall, and ill example he had giuen, and after blessed with holy water, was sudenly rayſed, & beyond the expectation of him and his, very nimbly mounted on his horſe. In the Citty of *Cassel*, came one to *S. Malachy*, with a ſonne of his, being ſick of the palſey craving pitty at his hands. The holy Bishop thē lifting vp his mynd to our Lord, ſaid to the Father of that child: *Goe thy wayes, for thy ſōne shall recouer.* He went then, but returned the next Morning, with the child not yet cured. *S. Malachy* making his prayer for the Child ſomewhat longer then before, cheered him vp, and gaue ſtrict order to the Father of the lame child, to dedicate him to the diuine Seruice, which he faithfully promiſed to do. But yet afterwards kept not his word. Wherupon the youth after ſome yeares relapſed agayne into the ſame palſey.

Another Man likewiſe brought his ſonne to the holy Man, frō parts farre diſtant. This child had withered feete, and was not able to moue a whit. *S. Malachy* demaunded how the ſame happened. I thinke (anſwered the Man) it was the worke of the Deuill, becauſe my ſonne, being, on a tyme, childiſhy diſporting himſelfe in a certayne meadow, that accurſed Fiend (if I be not deceiued) made him to fall a ſleepe, & then awaking, I know not how, he was foūd taken in this manner. And ſpeaking thes words, he powred forth abundance of teares, and humbly prayed the Diuine Man, to giue his ſonne ſome ſuccour. Who being mollifyed therwith (according to his cuſtome) cōmaunded the lame child, to giue himſelf to ſleepe while he prayed; who did as much: and when *S. Malachy* had ended his prayer, the child immediately ſtood vpon his feete, very iocund and luſty. The holy man kept him afterwards with him, a pretty while, and inſtructed him well in the Rudiments of the Chriſtian Fayth, carrying him along with him, into diuers places with his other Domeſtiques.

A certaine poore Man, ſerued in a Mill of the Monaſtery of *Benchor*, maynteyning himſelfe partly with that labour, partly alſo with dayly almes. This man had likewiſe been lame now for theſe twelue yeares, in ſuch ſort, as he was compelled to go with his hāds on the ground, and trayling his dead feete after him. Now *S. Malachy*, beholding him one day before his Cell, to be ſomewhat ſadder then ordinary; with the bowels of Charity, demaunded of him, the *reaſon why he was ſo penſiue?* The diſconſolate man anſwered: *You ſee, alas,*

blest, how long now it is, that I miserable Caytiue haue suffered this same: and how the hand of God seemes verily to oppresse me. And for a great increase thereof, I receiue dayly nothing but scornes and reproaches of such, as should rather compassionate my Case. The benigne Father, being wholy moued with these words, with eyes and hands lifted vp towards the Mercy-Seate of *God*, made his prayer to that Soueraigne *Iudge*, & to the end they should be more efficacious, he retires himselfe into his Cell, where falling prostrate on the ground, he most humbly beseeched the diuine Mercy, to restore that poore creature to his former strength. His prayer was quickly heard. For the Man arising from the ground, stood vp firme on his feete. This thing seemed to him a Dreame, for he did nothing but looke about him, to see whether it were true or no. And yet neuertheless making some proofe to moue his Legs, & to frame his Steps, he at last acknowledged the diuine Mercy to be shewed vpon him: and then humbly returned home to the Mill, with much ioy, and with infinite rendring of thankes to *God*. Whereupon his Companions, and the others who knew right well who he was, remayned astonished, and amazed, as it were, at the sight of some phantasme; attributing the same to the Goodnes of God, and the Sanctity of their blessed *Bishop*.

In the same place, was a Man cured of the dropsy, through the only Intercession of S. *Malachy*, Who afterwards remayned in the seruice of the Monastery.

There was a certayne Gentlewoman of parentage very well descended, but yet farre more illustrious for her vertue, which made her most deere to the blessed *Pastour*. This woman, was grieuously afflicted with the bloudy flux; & this her disease was so vehement, as she, in processe of tyme, was brought to an extreme debility, & euen, through the aboundant issuing of bloud, was ready to giue and yeild vp her spotlesse Soule into the hands of her mercifull *Redeemer*. Her friends seeing her in this lamentable case, sent a messenger with all speede to S. *Malachy*, to entreate him to vouchsafe to come and visit her, and afford her some Comfort in this her Extremity. When the holy *Bishop* heard this heauy Newes, he was strooke very sad, for the losse he saw would ensue of a Matron of that great worth and rare Example, as she was of. And sudenly determined to go his wayes thither: but afterwards fearing to attempt so long a iourney, called to him *Malcus*, a man of a singular integrity of Conscience, (of whome we made mention before) and a very deuout

rous

Extreme Vnction.

Mistris was dead.

A Continuation of the Miracles, which S. Malachy wrought, vpon diuers other Occasions. Chap. 20.

THere dwelt neere to *Belchor*, an Honourable Knight whose wife being arriued at the article or point of death, S. *Malachy* was speedily sent for to help her with fit accomodations, and with the With his only aspect, prepares himself to apply the holy Oyle without delay. It seemed notwithstanding to all her friends very behooefull (I know not vpon what occasion) and farre better, to differre the same till the next Morning. The good Father (very loath) yeilds thereunto, and making the signe of the Crosse vpon the sick woman, retyred himself into the other Chambers. He had not been there long, but behold you might easily haue heard, some pitifull cryes, plaints, and noyses sounding through all the howse, that their with his disciples, and approaching to the bed, certainely found he had giuen vp her last breath. Whereat he was full of sorrow & heauynes, laying the fault on himselfe, for that he had so departed

with-

without that Sacrament; and then lifting vp his hands to heauen, with great affect. *Lord* (said he) *I cry thee mercy for I haue played the foole, and been too negligent heerein. It is I, euen I, that haue sinned, with this prolongation, & not this poore wretch, who for her part had a very good will thereto.* After he had thus exclaymed, he vowed to take no more Comfort or repose of any sort, till he had rendred to the dead, what he had wrongfully taken from her: and so standing with his face ouer the corps, endeauours to warme and foment those frozen limmes with bitter teares, and burning sighs, supplying to his power, the passed want: and turning towards his Company, from tyme to tyme, would be saying to them: *Watch, and pray.* So as they with Psalms and deuout prayers, he with deepe Sighes, passed away the whole night, without a winke of sleep; when as lo the Morning came, it pleased the *Diuine Clemency* to listen vnto the vnspeakeable sighes of his most faythfull Seruant. What more? She opens her eyes, who was dead before: She sits vp right, and knowing *S. Malachy*, with a deuoute bow, saluted him. Whereat as many as beheld the sight, & heard so meruaylous things, were exceedingly amazed, and all the sadnes turned into ioy. Yet *S. Malachy*, (though there appeared no more danger for the present) very piously would needes annoynt the reuiued, as knowing well, how assuredly in that Mistery sinnes are remitted, and how likewise the body feeles a help. After he had finished this good act, he departed from thence. As for her, she (to the greater glory of God) surviued for some tyme in good health: & hauing performed the Penance imposed her by *S. Malachy*, fell sicke afterwards agayne, & with the wonted succours of the holy Church very happily dyed.

There was moreouer a Woman so afflicted with the spirit of anger and fury, as not only her kinsfolkes and neighbours seemed to shun her conuersation; but euen her owne children could hardly endure to inhabite with her. Whersoeuer she was, there was nothing but scolding, rancour, and a hideous storme, bold, fyery, audacious, gibing, light of fingers, vntollerable, and fastidious to euery one. By reason whereof, her afflicted Children not finding other way of redresse, from so continuall and bitter grieuances, resolued to bring her (as dexterously they did) into the presence of *S. Malachy*, where breaking forth into teares and laments, they humbly demaund succour of the seruant of God. He taking compassion, as well on the danger of the Mother, as on the Childrens

infelicity, tooke her aside, and demaunde of her with great affect, and gracious semblance: *Whether she had euer been confessed in her dayes*; and she answering, *No*: *Why then now confesse* (sayd he to her.) Which the furious woman did; through diuine instinct: and he hauing enioyned her a conuenient pennance, & prayed awhile ouer her, commaunded her on the behalfe of *Christ* our Lord, that from thence forth *she should be angry no more*. A thing incredible: there suddenly grew such a meekenes, and so great a patience in her, that euery one might know, there could be nothing therein, but meerly a change from Heauen. Which was so great a comfort to her children, as cannot be expressed. She is yet lyuing, and is sayd to be of so fayre a condition, & of so deep a Tranquillity, as where before she was wont to exasperate and offend euery one; she is now not troubled at whit with all the losses, iniuries, or tribulations that can befall her.

Now let euery one esteeme of things as he please. If with the *Apostle* it may be lawfull for me, to abound in my sense, I dare say, that greates was the exploit of this amendement, then was the recalling of the Gentlewoman spoken aboue from death to life: because in the former was the exteriour Man rayfed, in the later only the interiour. But let vs go forward.

A secular man of good quality, came to condole with *S. Malachy* for the sterility of his soule, beseeching him to obteyne for him at the hands of God some plenty of teares. With that, the *holy Man* of God, with a cheerfull countenance approaching to him, in signe, as it were of friendship, layd his cheeke to his, and added withall, *That grace be giuen thee*. From thenceforward, had the lay man so great aboundance of water in his eyes, as that sentence of the Scripture seemed to be verifyed in him; *A Fountayne from the gardens: A spring of liuing waters*. This aboundance of teares the Man had to his dying day, which made his soule white, and pure from the staynes of Mortall sinne. And being so washed and cleansed from those spots of Capitall sinnes, his innocent Soule ascended on high to him, *Qui in altis habitat*, there to giue him laudes and prayses, and continually to sing the celestiall Song of *Alleluia*.

S. Malachy, through his prayers multiplyed Fishes: With other Miracles

S. Malachy, in many visits (as we have sayd) to preach the word of God, did many Miracles; whereof this is one. The holy Bishop, endeavouring with all power to spread the Ghospell of Christ Jesus, throughout all the Kingdome of Ireland (felt by diuine reuelation, that in a former tyme a famous fishing was there vsed, for the releefe of the people) reduced to great want of fish, and poore distressed Islanders were brought euen very neere starues for want thereof, and ready to be famished. It was reuealed through the diuine Clemency, to a certain Woman, that the intercession of S. Malachy were the only remedy to help them to their former abundance of fishes. This was the reason that the people flocked so much to him, as soone as he was landed, being greater desire more anxious and sollicitous for fish, then for preaching, or doctrine: for they were neuer from his sides, crauing him, that laying aside, for the present, all other care whatsoeuer, he would vouchsafe to cast his eyes vpon their forsaken necessity. But the true seruant of Christ answered them, that he was come thither, not to catch fishes, but to plant, or at least not withstanding, to vse all endeauours still recommending themselues with so much more fervour, as he saw it seemed good to S. Malachy, not to see light by the miserable fayth which they shewed. Kneeling then downe on the same shore, he besought our Lord to afford the grace to those men, through all together vnworthy thereof. His prayer no sooner came to the diuine throne, then a good quantity of fishes (some haue said more then a hundred) leaped to the top of the water, and did so to this day, on the plenty continue. What wonder is it then, that the prayer of the Iust, which penetrates heauen, should likewise draw into the abysses, and call from thence such like, and so many squadrons of watrish creatures?

Many dayes S. Malachy, with three other Bishops, attended at Inisloghe, where they all lodged, at the house of a certain Priest, who finding himselfe, but ill prouided for such Guests as they, sayd to S. Malachy: *How shall I do, since you, that haue no manner of fish at all? Seeke for some*, answered he, of the Fishermen. Replyed the Priest, *It is now two yeares since that there could none be found in the riuer, in so much as these poore men, through despaire haue been faigne to abandon the trade.* Then S. Malachy replyed. *Do you cause in the name of God, the nets to be cast.* Which was accordingly performed, and at the

he fish drought there came vpon some twelue Salmons aponce, & as many as the house could serue all the company had meate inough to feed on; and so celebrate the Eternall Benignity. And to the end that this things without all controuersy might be attributed to the Merits of S. Malachy, after the feast was consumated, the former sterility did returne, and so continued for two yeares.

From these pleasant aduentures, and as it were of sport, let vs passe to a graue example of the diuine Seuerity, yet euer mixed with his wonted Mercy. There was in Lesmor a Clerk, of good example for the rest, but of Fayth not so orthodoxe. This man taking much complacence in his knowledge, and for the sharpnes of wit which he tooke himselfe to haue, durst impiously affirme, that in the Eucharist, howbeit the Sacrifice were there, or Consecration, yet rather, yet was there not therefore the Thing of the Sacrament (as Diuines vse to say) that is the reall Body and Bloud of Christ our Lord. Vpon which so abominable errour of his being often seuerely admonished by S. Malachy, but euer in vaine; at last he was cited to appeare before a certaine Congregation of Ecclesiasticall persons, without the accesse of any secular person, that with the least shame that were possible, he might come to acknowledge his errour. Licence was there giuen him freely to propound and argue: he endeauoured withall the forces he had to mainteine his falshood. But S. Malachy disputing against him, and with liuely reasons, and sound authorityes shewing how farre he was from the truth (and the sides S. Malachy the rest likewise confuted him) yet notwithstanding that arrogant man persisted still in his diabolicall opinion: he departed from thence indeed much confounded, but not amended, shamefully alleadging he was not conuinced through force of learning, but meerely ouerborne and oppressed with Episcopall power. And then Malachy (he stucke not to say) thoughtest not haue dealt with me in this manner, in speaking thus against the truth, and (if thou wilt but confesse the matter as it is) euen in truth against your owne Conscience. The holy Pastor being exceedingly contristated with so pertinacious an impudency as well for the losse of that erring soule, as for the loue of the Catholike Fayth, causeth the Clerke anew to make his appearance in a more solemne and numerous assembly: and heere the fallacyes & vanity of that contumacious wretch, being afresh layd open, and confuted, he publikely exhorted him to acknowledge the falshood, and depose his pertinacy. The same admonition did many other

Priests

on

Priests and the graueſt *Friers* affoard him. But being not able to
moue him an inch, at laſt they declare him a manifeſt *Heretique*,
by conſequence deuided from Chriſtian Society. And yet notwith-
ſtanding all this, that ignorant and proud Wretch, perſeuering
in eſteeming himſelfe more wiſe and learned then all that were
preſent, and further vpbrayding them for partiality, whereas he
only freely but defended the Ghoſpell; S. *Malachy* at laſt being pro-
uoked therewith, ſpake out with a lowd voyce: *Since thou wilt not*
willingly confeſſe the Truth, let God then make thee to confeſſe it by force. And
the Heereſuke anſwering, *Amen*, the *Councell* was diſmiſſed: So the
excommunicated perſon, not being able to ſuffer ſo great diſho-
nour and infamy, determined to runne into ſome forrain parts;
now with his tardell was in readyneſſe for the way, when behold
him ouertaken on a ſuddayne with a grieuous infirmity, and feeling
his ſtrength to fayle him, he caſt himſelfe on the ground very wea-
ry and anxious.

In the meane tyme, there happened to paſſe by, a certayne va-
gabond diſtracted fellow: Who ſeeing him lye on the ground in
that manner, demaunded of him; *what doſt thou heere?* And the mi-
ſerable Wretch anſwered, *he was not well*, and therefore not able to
go backwards or forwards. *This malady* (ſayd the mad man) *is nothing*
els but deuil it ſelfe; Get vp then and go home againe, and I will help thee.
Which words were not vttered by chaunce, but through Diuine
diſpoſition, that he might be cõſtreyned to obey a mad fellow, that
would not ſeeme to conſent to ſo many learned and wiſe men in
ſumme, being guided by him, he was fayne to returne backe into
the Citty againſt his will, where hauing now better bethought
himſelfe, at laſt comes truly to repent his cryme, and with a great
deale of contrition cauſeth the Biſhop to be ſent for to him, and as
it were in a moment confeſſeth the fault, deteſts the opinion, recei-
ues abſolution, and giues vp the Ghoſt. In this manner that deuil
ſeemed to coſt him no leſſe then his life, and as many as had heard
the imprecation, were aſtoniſhed at the efficacy therof.

Two notable accidents, vpon certayne faythles Men, for breach of accord with
S. Malachy and another Biſhop, about certaine differences amongſt them.
Chap. 21.

GReat, doubtles was the trauaile, which *S. Malachy* tooke, in the
reduction of that man we mentioned aboue. But he ſuffered
no

no lesse paynes, nor shewed he lesse vertue, in according certayne people, now entered into a sharpe contention in matter of Confines. At what tymes S. *Malachy* resided in the Conuēt of *Bangor*, those people happened to be in a great difference; to compose which, on all sides they accorded to stand to the arbitrement of S. *Malachy* the true Seruant of *Christ Iesus*. But he was at that tyme very much troubled with many cares, which was the reason he gaue the charge to decide that cōtrouersy to another Bishop: But he also excused himselfe, saying, that S. *Malachy, and not he, was required for the effect*. And therfore he desired to be quitted of that toyle, for that they would contemne him, & he take paynes to no purpose. *Go your wayes* (sayth he) *and our Lord shall be with you*. And the other Bishop replyed: *I am content to vndertake the charge, but if they listen not to me, then I know for certayne that I will send for you to determine this debate, which is risen among them*. At which words, S. *Malachy* smiling: Do so then, answered he. Wherupon the Bishop condescended to vndertake the taske, and so departed.

Within a short tyme after, this Bishop caused the partyes to be assembled together. The cause was throughly debated on both sides: and for that tyme they were attoned, in such sort as they came to the signing of some articles of agreement betweene them, agreed vpon with full Consent on all sides: and theerupon they went home to their owne howses. But scarce were they gone on the way, when one of the Company being tempted by the accused enemy of Mankind, raysed a sedition betweene them, hauing a fayre opportunity offered him. For the other was turning homwards carelessely on the way, supposing they were now out of all daunger, and therefore were naked, I meane, without any manner of defensiue or offensiue weapons about them. Wherupon that wicked Company wherof we first spake, began to say among themselues: *What do we stand vpon? We haue already the victory in our hands, and we may now make our owne reuenge*. With this fatall resolution they furiously turning back, made hast to ouertake them on the suddayne, and vnawares. Which the *Bishop* perceiuing hyed him to the Captayne of that Rout, or assembly, and began to complayne for so great an iniustice, and for so open and vnsufferable a treason; but his complaynt auayling little, he addes protestations, he alleadgeth the respect and authority of him that sent him thither, he menaceth the wrath of God, & in fine vsed all possible meanes to diuert him from so great a perfidiousnes.

cousines. But the barbarous man, after he had let him awhile coniure & cry, at last turning himselfe to him with a proud countenace: *Do you think* (answered he) *that for your sake we should let the malefactours gerunt of our Cluyes, whome God as a prey hath so deliuered to vs?* Then the poore Bishop remembring himselfe of the admonishment giuen at his departure, stretching his eyes and armes towards the Monastery began vehemently to weepe & exclayme: *O man of God, where are you now? Where are you? Did not I presage as much before? O Father? Wretch that I am, vnhappy I! Hither I came to do good, and not any hurt. And behold heere, through my occasion do those there loose their bodyes, and these their soules.* In this manner the good *Prelate* went vp and downe afflicting himselfe, and calling vpon his *S. Malachy*. When on a suddaine amog the wicked Persecutours, was heard a terribly voyce, (nor could it euer be knowne from whence it came) as if certayne other of their Neighbours with armed troupes, had made some incursiō into their country, and put all to fire and sword, leading their wiues and children captiues without mercy. At which rumour, though vayne, their boldnes immediately being represſed, euery one betooke him to his heeles, leauing the rest to shift for themselues: and as it chanceth in like tumults, the confusion was so great, as the hindmost not hauing once heard the said voyce, nor knowing wherefore, let themselues be led by the formost, vntill such tyme as comming into their countrey, and fynding there no such matter as they stood in feare of, remayned ashamed, and came to know, how in recompence of the malice and pride, which they had shewed to the messenger of *S. Malachy*, they had through diuine Iudgment, been giuen into the power of the Spirit of Lying. Wherat the Bishop reioyring, he speedily returned back to carry the newes to *S. Malachy*. Who seeing things notwithstanding as yet very broken, and still fearing new disorders, determined to go thither in person, to establish betweene those sauage Nations, a sound and sincere concord indeed.

But yet neythet could he for the present seeme to bring his desigme to passe, in regard the Conditions being freshly renewed, not without much adoe, & particular oathes hauing been take of such, as the bussines concerned, those who had been abused, being mindful of the iniury done them before, did impiously agree among themselues to vse quitance with the periurious and perfidious people: And so they went after them, as fire to ouertake them embroyled with domestique cares, wherby they might handle them as they list.

But

But it fell out, through diuine dispensation, that hauing easily passed ouer a certaine great Riuer, which lay in the way, they were yet stayed with a little brooke, not farre off, & in despight of theselues were constreined to make a stop. For now to them it seemed to be more then the wonted brooke, yea a very huge water, which on euery side denyed them passage; in so much as being al in admiratiō, they said: *Whence comes this inundation? the weather is fayre, the mountaines without snow, there hath fallen no rayne of late; and though it should chance to haue rayned, yet which of vs can remember this little torrent, with any waters euer to haue been swolne in this sort, as to come thus to couer the land, and to ouer flow the champaines? The hand of God without doubt is heere. He hath cut off our way, for loue of this Saint, whose pacts we haue not obserued, and haue likewise violated his precepts.* So as these also without satisfying their greedy desires, full of shame, & dread, now turned their backs. The fame whereof was spread all about, and euery one blessed the Diuine *Maiesty*, that knowes so well to catch the crafty in their owne snares; to pull downe the crests of the proud; and to exalt such as humbly and faythfully serue him. Which is likewise made more manifest in the case we shall presently tell you.

Two other terrible examples of the iudgement of God, shewed vpon the contemners of S. Malachy; yet mingled with mercy for his sake. Chap. 23.

A Principall Gentleman of *Ireland*, falling out with one of those *Kings*, though he dealt about reconciliation, yet by no meanes would he seeme to trust him, vnlesse such a one as *S. Malachy* at least would seeme to interpose himselfe as surety between them. And certaynely not without cause, as the sequell will make apparent. For asmuch as that Gentleman assuring himselfe, not so much vpon the word of the King, as on the authority and promise of the mediatour, who was euen *S. Malachy* himselfe, while appearing in publique he walked without feare at all; behold vnawares is cast into prison by the King; who could not subdue the inueterated passion in him, nor Christianly forget that ancient hatred. The friends & kinsfolkes of the poore knight beholding him with their infinite sorrow in manifest perill of death, recurre to *S. Malachy*; vnder whose surety that other had put himselfe into the power of the King.

The Seruant of *Christ*, being stroken heerwith, and affronted withal

withall at so iust a quarrell, what he intends to do in this case, we will declare. Hauing so sure a foundation, as the past promise of the King, he quickly reares vp a strong Bull warke against ensuing assaults, and endeauours withall power to suppresse this enormous treason; to effect which, he musters vp a braue army, to wit, a good company of his disciples, and with them presenting himselfe before the king, demaunds the prisoner at his hands: and being shamefully denyed. *You wrong* (saith he) *at once the diuine Maiesty, your selfe, & me, in violating the pact. And if you haue no care therof; yet haue I truly. This good man was perswaded by me; he founded himself vpon my word. If he chaunce to dye, I am he that haue betrayed him, and am by consequence guilty of his bloud: to what purpose would you seeme to make me a Traytour, and you disloyall? Then know for certayne, that neyther I, nor these of myne, are resolued to tast any food, vntill such tyme, as the innocent, be put into liberty, as he ought.* That sayd, he entred with them into the Temple, where all that day, with the next night, they perseuered together in Fasting and Prayer. But the King who dwelt hard by, fearing least their prayers, he being so neere, might seeme to haue too much force vpon him, with a foolish caution and aduise, tooke the resolution to absent himselfe from thence. But he no sooner was departed, but God, who reserues reuenge vnto himselfe, stroke him blind, and hauing lost wholy his sight, was glad to restore the prisoner; and to be as an other *Saul* to *Ananias*, so he to the holy Bishop, being led vnto him, where humbly crauing pardon, and mercy, through the benigne & feruent intercession of him, that could not be mindfull of iniuries, with a double miracle he had presently his sight. And in fine, the Gentleman being deliuered, an inuiolable friendship was accorded on. This surely was a great demonstration of the diuine Iudgement; but perhaps, this other, which (God assisting vs) we intend to declare, will by the wise arbitratours, be held no lesse.

We haue related aboue, that *S. Malachy* accepting the Abbay of *Bencher*, being content with the Church, and Seate, had voluntarily yielded the rents and demeanes to a certayne lay man. This man paying as commonly is wont so great a benefit with great discourtesy and ingratitude, from the tyme he entred into the administration of those goods, beganne to vse many insolencies against the holy *Abbot* and against his *Religious*; annoying them in euery thing, persecuting them on euery side, and endeauouring alwayes to vi-

lify,

tify, and denigrate their actions and deportments; but he escaped not free for so great iniustice. He had an only sonne, who through the example of the wicked Father being likewise bent to molest & offend the Man of God, within the terme of a yeare onely, made a miserable End. The matter succeeded in this sorte:

It seemed good to *S. Malachy*, for the increase of diuine worship, to build an Oratory of stone worke, as he had seene done in other countryes, and the foundations thus being layd, those barbarous people, fell a wondering thereat, as at a thing very vnusuall with them. But that malicious and proud yong man aboue the rest, of whome we spake, shewed not only with the others an admiration thereof, but such rancour withall, as he could not conteyne himselfe from murmuring heere and there against the same: and after he had with diuers instigations and calumnies endeauoured to stirre vp those people against the Seruant of *Christ*; at last comming with a shole of Townsmen vpon the heate of the businesse, and with a scornefull eye, beholding *S. Malachy*: *Hold* (sayth he) *O you Sir: what capriccio is now come into your head, to bring such a nouelty into our house? We are in Ireland, not in France: What a lordity is this? What need is there of such a sumptuous and proud worke? Whom haue you meanes to finish it, poore thing as you are? Who shall euer see it come to the period? It is surely the part of a mad man, to set hand to a worke so beyond his compasse. Hold, hold your hand; Desist from a vanity so great, or otherwise shall we make you giue ouer, nor will we suffer you to go forward by any meanes about such a building, impossible to be brought to perfection.* In which words, that hayr-brayne and rash man came to discouer his wicked intention, without once reflecting on his small forces. Forasmuch as his followers, in whome he confided so much, as soone as they came in sight of the venerable Bishop, being suddenly chaunged in hart, returned home to their houses; that impious, seditious and wretched Leader being quite abandoned, as he deserued. To whome with Fortitude and Mercy withall, the man of God, answered: *Thou miserable wretch, this worke which thou heere seest begunne, and beholdest with an ill countenance, shall be finished without doubt, and many shall see it accomplished. But thou, because thou hast no will thereunto, shalt neuer see it: And looke you wit, least Death surprize you not in your sinne.* So *S. Malachy* sayd; & so fell it out. He dyed, and the worke was finished: but he saw it not, because, as we sayd, he dyed the very same yeare.

Now the Father of that wicked wretch, hauing known of the Saints prediction, he hath kild (sayth he) my sonne, and was so incensed against him for it, as in the presence of the Captayne and of the Chiefe of the Country there, he had no respect to him awhit, but called him Enuious, hollow-harted, and a meere Cosener; and lastly for a greater spight, termed him a Moncky. To which bitter contumelies, the follower of Christ answered not a word: But yet the great God would not seeme to hold his peace, through whose will, on that very day, that impious wretch, being seized on by an infernall spirit, and cast into the fire, was by his friends very hardly taken forth from thence, with his lymmes all burnt, with his wits crackt, with his face awry & foaming as the mouth, sending forth such horrible cryes, & framing such strange gestures of the body, as put a terrour into euery one, and many together had much ado to hold him. Herupon Saint Malachy was called to the spectacle, and with wonted clemency making his prayer for him, was heard, but not to the full; Because that in chastisement and memory of the offence committed against the holy Father, he had after that, euen to this day, certayne grieuous fits, which at changes of the Moone, doe most bitterly afflict him.

S. Malachy lights on a treasure to build with; the vessell wherein presented to him in vision. Together with his gift of Prophesy. Chap. 24.

REturne we now to the building; for which in truth, S. Malachy had no manner of meanes at all, eyther little or much; but yet felt in his hart, a certayne firme confidence in God. Wherof he was not awhit deceiued; since our Lord, perceiuing this Seruant of his not to go sounding himselfe in treasures any wayes by him purchased, made him to light vpon one, within the scituation it selfe, neuer touched or knowne till that very howre. S. Malachy then seemed to find in the purse of God, what he could not haue found in his owne: and that wonderfully truly. For what was more reasonable, then for him to haue the coffer in common with God, who had nothing proper of his owne? While he in fine, that hath a liuely fayth, hath all the riches of the world. And what els is the world, but an inexhaustible Banck of the diuine Clemency? *The whole circuit of the world is myne* (sayth he) *and whatsoeuer is contayned therin.* And hence it is that S. Malachy discouered those moneys, not disposing the or laying

them

them vp, but expoſing them indeed, ordeyning ſo large a donary of the Creatour ſhould wholy without ſparing a whit be ſpent in the ſeruice of the Creatour: and ſo much the rather, as by a paſſed Reuelation, he knew that Edifice to be acceptable to his diuine Maieſty. Becauſe that hauing firſt before he once ſet hand vnto it, conferred the intent with his Domeſtiques, and finding them ſomwhat dubious, by reaſon of the charges, he gaue himſelfe to prayer, to find out by that meanes the will of God therupon.

When returning one day from a certayne Pilgrimage, which he made, being now ſomewhat neare to the place deſigned, he lifted vp his eyes, and behold, he ſeemed to diſcerne a very goodly Oratory of ſtone, and of excellent workmanſhip withall, & regarding the ſcite, the formes, & cõpoſition therof, impreſſed the ſame in his fantaſy with that tenacity, as the thing being cõmunicated with ſome few of his owne diſciples of the more ancient ſort of them, he gaue beginning to the building, & finiſhed with ſuch diligence the ſcite, the modell, and proportion, with all the circumſtances, by degrees, as the plot came juſt to anſwere the ſold, as if he alſo with *Moyſes* had heard, *See you do all according to the plat-forme, which was ſhewed you in the mount ayne.* He had afterwards a like viſion to this of that other Oratory, which he built in a place called *Sabelline*; ſauing that he ſaw the faſhion not only of the Oratory there, but eue of the whole Monaſtery likewiſe.

These ſaid manifeſtations were of material and ſenſible things. But that which now we ſhall ſet downe, was of an edifice meerly ſpirituall. S. *Malachy* paſſing along by a certayne Citty, and a great multitude concurring thither to meete with him, by chaunce he diſcouered among the troupes a yong man very curious to view him, who mounting on the top of a huge ſtone, was ſtanding there a tiptoe for that purpoſe to behold him, extēding forth his neck as much as he could: and S. *Malachy* being certifyed from heauen, how that perſon ſtood there with the ſpirituall vertue of *Zacheus*, yet the ſpirit of God held his peace for that tyme, making ſhew as if he had not heeded the ſame. But after at nights in his lodging, he told ſome of his how he had not ſeene him only, but alſo foreſeen what ſhould betyde him. The third day was not paſſed, when that deuout man appeared at his Inne, in the company of a Gentleman his Maiſter: who courteouſly propoſing to S. *Malachy* the good deſires of the yong man, beſought his Paternity to accept him among his chil-

dren.

dren, and followers. S. *Malachy* acknowledged him presently, and added: *He had no need to be recommended by men, who already by God had been so recommended to him.* And so taking him louingly by the hand consigned him to other *Fathers*, & *Brothers* of his, & liues (if I be not deceiued) at this day, a chiefe Lay-Brother in the Monastery of Saba, with an excellent fame of religion and sanctity.

The Blessed Bishop likewise shewed a great gift of Prophesy, euen at the tyme of his saying Masse when being aware of a certayne crime which lay hid in the Deacon, for that tyme did no more but looke vpon him, and fetch a sigh; but after the sacred Mistery was ended, he examined the minister himselfe in secret, as touching his conscience and he ingenuously confessed, that night he had felt an illusion. Whereupon the most chast Prelate enioyning him a secret penance; this day, sayd he, thou oughtest not to appeare at the Altar, but chastly and modestly rather to haue withdrawne thy selfe, and to haue carryed the respect due to the most holy Sacrament: to the end that being purged with such humiliation, thou might haue been found more worthy hereafter to so noble an office.

And so another tyme, while he was offering the *Host*, with accustomed reuerence & purity of hart. There was a glorious doue seen to enter in at the window of the Teple, which illumining the whole Church, that was somwhat obscure before, after it had flowne heere & there, came lastly to rest vpon the Crosse, before the face of the *Celebrant*. He that serued was astonished at the nouelty as well of the light, as of the Bird it selfe; (which is rarely seen in those countryes) & as halfe dead, fell groueling on the ground, so as he hardly came to himselfe all the tyme of the ministery. When Masse was ended S. *Malachy* did forbid him vnder mortall sinne, to discouer the thing as long as he liued. He being at *Ardmach*, in company with another Bishop his Collegue, they arose by night togeather with others, to visit deuoutly the Sepulchers of the holy Martyrs there layd vp in the Cemeter of the blessed *Patrick*. And behold how euery of those Aultars did seeme to burne into liuely flames. Whence S. *Malachy* ghessing the great merits of such as reposed there, ran in of a sudden, and plunging himselfe into the midst of the flames, with open armes imbraced the Aultar. Where what he did, or felt in the place there is no man knowes. This is true, that the Man of God came forth of that fire more enflamed with celestiall Loue, then euer: as all his more dearest friends very easily perceiued.

S. Ma-

S. Malachy *remembring his purpose, calls a Synod about the Palls. And vndertakes a second voyage to* Rome. Chap. 25.

NOw at last, let vs heere make a stop to the signes and prodigyes from the diuine arme, shewed forth in fauour of *S. Malachy* by an entire catalogue therof. It sufficeth that noting the same with some diligence, which we haue already touched, the Iudicious will assuredly acknowledge all the species, at least of the anciẽt myracles; as Propheſies, Reuelations, Chastisements of the wicked, Healths of body, Conuersions of mynds, Resurrection of the Dead. Besides which, through his so excellent vertues, he was magnifyed of our Lord likewise in the sight of Kings, and the greatest Men: he was full of merits, and after many and grieuous persecutions, surmounted at last, euen Enuy it selfe. From so honorable a Race, what might be expected heere, but a glorious yssue? Let vs now see then in what manner he went forth.

On a day *S. Malachy*, and the Brethren togeather were in a holy recreation, conferring amongst themselues of the last passage: and euery one being inuited by turnes, discouered where, & when it would like him best to depose his terrene carkas, while some insinuating one, and some another solemnity; some this, some that Cemeter or Churchyard; *S. Malachy* (when it came to his turne to answere) standing first a litle in suspense, for the place distinguished: That if he were to remayne in *Ireland*, it would be most gratefull to him, to be where he might arise in the company of the holy Apostle *S. Patricke*: & if in forraine parts, no where more willingly would he repose his bones, then in the church of *Clareuallis*. As for the tyme he chose the day of All-soules: to the end to be accompanyed then with greatest number of suffrages, that might be. Now if this were *S. Malachyes* desire, he had the fauour afforded; If an Oracle, it missed not a iot, as we shall see.

The feruent desire, which *S. Malachy* euer had to adorne the two Metropolitans with the sacred Palls, was not a whit extinguished, though for a tyme buryed in the ashes of oblitiion. Which now he vntaked, and was wholy enflamed with a desire to put it in present execution. Which to performe effectually, after he had recommended himselfe to our Lord, he gathered a generall Synod in *Ireland*: and after the dispatch of other particulars, came to the foresayd

point of the Palls. The proposition pleased all for the most; but with condition, that the enterprize should be committed to some other, besides him. Yet notwithstanding *S. Malachy* made great instance to go, in regard Pope *Innocent* was dead, & *Eugenius*, a Monke of *Clareuallis*, was mutually chosen for his Successour: yet had he no cause to feare a repulse, in renewing of his memorial; for he was a Man of that benignity and sanctimony, as the fame therof spread it selfe throughout the world: and likewise in respect, Pope *Eugenius* for publique affayres, was then resident in *France*, which was a short way, and lesse daungerous, then the first he vndertooke. The Prelates perceiuing the great desire he had to vndergoe that paynefull iourney, durst not much oppose themselues agaynst the will of the holy man, but consented to his desire: Which he vndertooke as soone as the Councell was dissolued.

Amongst a great number of his friends, which accompanyed him to the Sea syde, one was called by name *Catholicus*, who was sorely molested with an Epilepsy; in such sort as often tymes in a day he would fall on the ground, to the exceeding great bruising of his whole body, which to preuent he had alwayes one to attend vpon him. This miserable wretch turning himselfe to *S. Malachy*, with a lamentable voyce, and full of teares, sayd. *Ay me, Father, you go now your wayes, and know in how great, and how many afflictions you leaue me, and yet can you help it, if you please: and though I for my sinnes, haue, and do deserue all euill, yet alas, what fault haue these poore Brothers done, to whome for my sake is not permitted an houre of rest?* with this plaint the hart of the Blessed Bishop was as it were, now spilt asunder: When he deerly imbracing the sick man, made the signe of the Crosse on his breast, saying: *Rest secure yet, and be confident that you shall not fall into the like fit agayne, till my returne.* That malady the poore man had susteyned for six yeares togeather. But now at the only speach of *S. Malachy*, he was recouered in such sort, as he neuer fell more thereinto, being in a moment deliuered from so grieuous, & bitter a payne, and the assistants themselues from a long and yrksome a custody.

After which, as *S. Malachy* was taking ship, came two of his most inward friends to him, for to craue a notable boone at his hands; and he demanding what their request was: we will not tell you, sayd they, till you promise vs first to comfort vs: he promised so to do; then they replyed. We will (sayd they) that you faithfully

fully promise vs another thing, which is to make your returne to *Ireland* agayne, very safe and sound: the very same did all the others beseech him. Whereupon the seruant of *Christ*, retiring a litle, as he was wont, within himselfe; and being sorry first for hauing so engaged his word, not knowing how to discharge himselfe, being willing on the one syde to come out of debt, and sory on the other to leaue *Clareuallis*. But after the same, at last resolued with himselfe, to comply with that which pressed him most, that is, not to fayle in his promise, remitting the rest to the diuine pleasure. Then though with an euill will he answered, yea: and his disciples being comforted not a litle heerwith, he caused them to hoyse vp sayle. But in the midst of the Sea, he was driuen backe agayne vpon the coast of *Ireland*, by a sudden contrary wind. Where he landed, and passed the night in a Church of his, acknowledging and thanking the diuine goodnes, for that without the preiudice of any, he had by that meanes acquit him from all wherein he was bound to his Monkes. And in the morning being afresh embarqued, he landed very happily on the same day in the Kingdome of *Scotland*, & after two dayes more arriued at *Verdestagnus*, where leauing certayne subiects for a Cistercian Abbay which he had founded there, he pursued his iourney, and being honorably receiued by King *Dauid*, in the confines there, staying in that place for some dayes, not without a great deale of fruite, he passed into *England*.

In Gisburne *in England* S. Malachy *cures a woman of a Canker. And after arriues at Clareuallis, where he falls mortally sick.* Chap. 26.

SAINT *Malachy* at his entrance into the kingdome of England lodged in the Canonry of *Gisburne*: where he contracted a very streight friendship with those Priests there of singular fame. Moreouer in that place, a woman was presented to him, very much deformed, and eaten with a horrible Canker: He blessed a little water, & therewith sprinkled the soares so efficaciously, as the paines therof sudenly ceasing, the next day they could hardly be seene.

Departing from thence, he went to the Sea side, where he met with an vnlookt for impediment, caused through certayne differēces risen at that tyme betweene the Apostolique Sea, and the King of England about iurisdiction; which were then growne so hoat, as he through aboundāt iealousy permitted no Prelate to go forth of the

Iland; and for the same respect, was the Bishop *Malachy* likewise reteyned for some tyme. Who on the one syde though he were sory to be delayed in that sort from his businesses: yet was he not aware on the other syde, that this very delay seemed to favour his vowes, & designes. Because, if he had presently gon into *Fraunce*, he had been feigne, leauing *Clareuallis*, and passing the Alps, with diligence to haue measured the greater part of *Italy*; the Pope *Eugenius* being already gone forth of France, & approached to *Rome*. Where as now by this delay through a sea-passage, his iourney by diuine prouidence came to be disposed in that manner as he arriued at *Clareuallis*, euen at the point himselfe desired. Where being receiued by vs, as an Angell descended from Paradise; what a light seemed to shine vpon this our habitation, and what a solemne Feast was it for vs all? and I my selfe now trembling, and weake as I was, being reuiued with the newes, ran full of exultation and iubiley to his holy kisses and imbraces; and he reciprocally, shewed himselfe to vs, as he was wont, very pleasant and affable, and wonderfully gratefull to euery one.

Now by this tyme were some foure or fiue dayes of our common gladnes passed ouer, when behold on the Feast of the glorious *S. Luke* the Euangelist, after he had with extraordinary deuotion celebrated Masse in publique, he was taken with a feuer. Wherupon falling downe on his bed, he fell sick, and all our ioy was turned to sadnes; though somewhat moderated the while, in that the feuer as yet was not very violent nor rigid. So as recouering hope, you might haue seene, what running there was vp and downe in the howse, some to prouide medicins, some to apply fomẽtations, some to bring him meate, some to exhort and intreate him to eate, euery one striuing to serue such a Ghest, and accompting themselues most happy that could haue most accesse to that holy & blessed man. Whẽ *S. Malachy* beholding thẽ with a benigne countenance: *All these paynes* (would he say) *are too much for you to take: but yet for your sakes I refuse them not, and willingly do what you cõmaund me.* He knew right well his latest hower approched: and to his companions, who would seeme to comfort him with saying there appeared in him no mortall signe, *It is conuenient* (would he answere) *by all meanes that* Malachy *this yeare depart this life. The day approches now, which I, as you very well know, haue alwayes wished to be the last of my short dayes. I know well in whome I trust: and now that I haue part of my intent, I am certaine, and secure in*

sort that my desire shalbe graunted in thys rest. He that brought me through his clemency to this place I desired so much, will not deny me the tyme nor termes: and for as much as concernes this weary body of myne, I will heere repose it: for the soule he shall prouide for it, who giues saluation to such as put their trust in him: Nor haue I any small confidence in the same day, wherin by the lying is purchased so great a help to the dead.

And now approached full neere the day indeed, when he spake so freely of it: so as not to loose any tyme, he craued for the *Extreme unction*. And while the Monks were about to descend into the Church to fetch the holy Oyle with procession thence vnto his chamber, he would not seeme to consent thereunto by any meanes: but would in person be led downe thither, where with the greatest veneration that might be, hauing taken the holy Oyle, as also the heauenly *Viatique*, he returned to his bed, and recommended himselfe to the prayers of the Brethren, as he likewise mutually recommended the to our Lord. And it is a meruaylous thing, how from an vpper chamber that was somewhat high, wherin he was lodged, he came forth and descended on his feete, while he affirmed notwithstanding, that death had knocked at the doore. And yet, who would believe it? He was not pale in the face, nor meagre, nor wrinckled in the brow, nor had his eyes sunck, nor his nose sharpe, nor his lips contracted, nor black his teeth, nor leane & slender his neck, nor crupt in the shoulders, nor finally had he the flesh of the whole body any whit fallen away. Thus far hath my pen gon on its course; now it seemes, as it were, to runne a ground, and loath to passe to that which by all meanes is conuenient to be written, as immediately followes.

The blessed Death of the most venerable Bishop S. Malachy. With a myracle which fell out after. Chap. 27.

THe ioyfull Commemoration of *All-Saints*, arriued at last, wherin we entred into the Quire, but with a doleful *Inuitatory*; & yet was it necessary for vs to sing in mourning. *S. Malachy* though he could not sing, yet mourned not, but reioyced rather for his approach so neare to the triumph at hand. His defect of voyce he supplied with a iubiley of the mind. He honoured that Blessed Society, wherof he was very soone to make vp one: he payed to others that tribute, which within little after was likewise to be payed to him.

The sacred Offices being ended, as well as they could be, S. Malachy now approched, not to night, but euen to *Aurora*, as it were; nor was it *Aurora* indeed, since darknes being now banished, the day was come: so as the feuer renforcing it selfe, the vitall parts begā through all the lyms to put forth first a boyling, and then a cold sweat. To the end that euen that blessed soule it selfe likewised might seeme to passe through fire and water, into rest.

And now hope being quite lost on all sides, and ech one resuming his owne prognosticat, and acknowledging those of the sicke to be likewise true; we were called on his behalfe to the Cel where he lay, & he casting his eyes towards vs: *With a great desire* (sayd he) *haue I desired to make this present Pascha with your Charities: Thanks be to the supernal Piety, that I see not my self defrauded of my hope. If I be able I shall not be vnmindfull of you. Go to, I shall. I haue put my trust in God, and euery thing is possible to the believer. I haue loued God, I haue loued you: Loue is without terme.* Hereupon looking vp to heauē, he adds, *O Lord conserue these in thy name, and not these only, but all those who by meanes of thy word, and my ministery, haue beene dedicated to thy holy seruice.* After which imposing hands vpon all, one by one, he makes vs to go rest our selues: alledging the extremest article was not yet arriued. We went our ways then, and about midnight, being newly awaked, we ran to him againe, who was now vpon departure. The chamber, and all the howse was filled; there hauing beene besides our owne family, many Abbots repayred hither from other places. And so with psalmes, hymnes, and spirituall Canticles accompanyed we our friend in his way homwards.

Thus *S. Malachy* Bishop of *Ireland*, & Legate of the Apostolique Sea, assumpted as it were from our hands by the Angels, in the yeare of our *Lord.* 1148. and of his age 54. in the day and place by him chosen & prognosticated before, most peaceably slept in our Lord. And may be said to sleepe; Since we all hauing our eyes fixed vpon that venerable face of his, were none of vs aware of his last breath; there not appearing in the dead the least signe to distinguish him awhit from what he was liuing. And such was the freshnes of that whole angelicall countenance of his, as he might seeme to haue receiued rather an ornamēt from death, then any iniury at all. And finally himselfe was not changed awhit, but he changed vs rather: Forsomuch as in a moment, our mourning was turned to Iubiley, playnt to song, and the domesticall discipline also, which was som-

hat troubled before with ſo grieuous an accident, was now retur-
ed to its frame agayne.

The ſacred Body being taken out of the chamber, vpon Ab-
ots ſhoulders, was carryed (according to his owne deſigne) into
e Chappell of the moſt bleſſed *Virgin*. There were the Exequies
erformed with great celebrity; the Maſſe was ſolemnely ſung, nor
vas there any want of thoſe diligences, which appertayne to ſuch
worke of piety. Nor is it to be ſilenced the while, how a certaine
hild ſtanding in the meane time a pretty way off, with a dead arme
f his, not without a grieuous impediment and deformity to him; I
y ſelf being aware thereof, becked to him, to come to me, when
aking the withered arme, I applyed it to the hand of the glorious
ishop, and he publikely on a ſudden, retyred from thence with
is arme, and hand made whole and ſound. That done, thoſe Or-
ans of the holy Ghoſt, were depoſed in the appointed Sepulcher.

In this manner the good *S. Malachy*, hauing happily runne his
ariere, went his wayes to the immortall crownes: leauing vs all
o leſſe full of ſolid edification, then of laudable Enuy. It reſts now
Sauiour, and our *Ieſus*, that as we being put in truſt with this moſt
oble treaſure of yours, ready to reſtore it whenſoeuer you ſhalbe
leaſed to require the ſame: ſo your *Maieſty*, would vouchſafe not
o take it from hence, without the ſpoyles of ſo many companions
nd friends; but as we haue had him, as a Gheſt, and Conuictour
n this tranſitory life; ſo may we haue him as a Guide & Conductor
nto heauen, for to raigne there with thee, and him, world without
nd.

FINIS.

S. ANIONY.

THE ARGVMENT.

SPeake, O yee shores, neere which the Sunne doth rise
How bright from you his golden Chariot flyes,
Reflecting his strong lustre on your streames,
And makes your gemmes vye purple with his beames:
Expresse you this, and we may parallell
The glorious light that issued from the Cell
Of this deare Saint; which made th' enamor'd sky,
To wonder at a State, so low, so high.

Behold his fasting, watching, dayly strife
With hellish Foes, his troubles during lyfe;
Yet like the Palme with greater burden prest
Rays'd more aloft, by paynes obtayning rest.
Contempt of riches did a treasure gaine
Immortall, precious. He cast downe, doth raygne
Aboue the Sphæres. And we from him may know
Heau'ns high way lyes not through the world below.

THE LIFE OF S. ANTONY ABBOT.

Taken out *S. Athanasius*, from *S. Hierome*, *Palladius*, and others.

The Genius and disposition of S. Antony: *with his Vocation, and Renuntiation of the world.* Chap. I.

SAINT ANTONY of Ægypt, that glorious Conquerour of himselfe, and triumpher of the Princes, and powers of darknes, was borne in the confines of *Heraclea*, in a place called of *Sozomenus* by the name of *Coma*, and by *Nychepherus Cania*; a variety sprung peraduenture from the errour of the Copyers: and so it is to be thought, since *Coma* in the Greeke tongue doth signify a Bourg, and therefore it is a common opinion of some, that eyther of both the Authours had so written. But howsoeuer it be, it appeares very well, that *S. Anthony* from the first beginning was destined to high enterprizes; since Nature, Education, and grace haue concurred with so liberall a hand, to fauour and adorne him. He had an able, and liuely temperature of body; an aspect both graue and pleasant; a sacacious iudgement; a memory tenacious; a witt docible

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docible, acute, and constant. Besides he was bred of Christian parents, very honourable, with singular care and custody, and with so much the greater facility, as the Child of his owne accord, being much alienated from childish sports, and profane studies, shewed himselfe most amorous of silence, and of Churches; attentiue to the word of God, content with simple fare, and without any delicacies. To such matters, and addresses as these, the holy Ghost added the forme, and the ornaments, which presently we shall see. For that indeed in the most dangerous passage of his age, which was of 18. or 20. being left an Orphã, with one Sister only, certaine things began to come into his mynd, which formerly he had heard, or read, of the Counsayles of Christ, of the conuersation of his disciples, and of the meruailous feruour of the primitiue Church, at such tyme as the faythfull, replenished with charity, selling their houses and liuings, and whatsoeuer els they possessed in the world, went voluntarily, bringing the price thereof, and laying the same at the feete of the *Apostles*. Considering withall, the inestimable rewards, wherewith for the same they were to be recompenced in *Heauen*.

These thoughts, went *S. Antony* reuoluing in his mind; when as it happened through diuine disposition, being entred into a Temple, according to custome, he heard in the very same instant, these words of the Ghospell recited; *si vis perfectus esse, vade, & vende omnia quæcumque habes, & da pauperibus, & veni sequere me, & habebis thesaurum in cœlo.* The words were not sung to a deafe man: they suddenly pierced with extraordinary feeling vnto the marrow & bone. Wherupon the Sacrifice being ended, he returned home from thence without delay: and gaue liberally the rents of his Patrimony to his kindred, which were 300. acres of very fertill land, as *S. Athanasius* affirmes (to whose Greeke text I do particularly adhere, though others haue accompted it for some 3000. trees of fruitfull Palmes) and this to auoyd all manner of contention. For the moueables he put them to sale, and taking from thence a summe of money, distributed the same to the poore; reseruing to himselfe, but a very small part for necessities occurring, and especially for his Sisters sake. But within little after, being returned to the Church, and hearing that other aduise of the thiefe *Verity*; *Nolite cogitare de crastino*; with a generous resolution he made an end of selling the rest, and placing the child his Sister, in the company of some noble and deuout Virgins

he distributed the rest that remayned, to the poore. Thence leauing his house, and parents, being replenished with singular confidence, he made his entry into the sharpe way of perfect Vertue.

At that tyme, there were not on foote so many Monasteryes in *Egipt*, as were afterwards to be seene: and in the Deserts which were more remote (none can remember) that euer any one inhabited, till that tyme: But, he that would with particular study, giue himselfe to diuine Seruice, and attend to the saluation of his soule, for the most, recollected himselfe into some little Lodging, neare to his country, and there would exercise and apply himselfe with sundry meanes to pacify the heauenly wrath, to amend his manners, & to prepare himselfe for death. The holy youth hauing got some notice of one of these Exercisants, being now of good yeares, and well experienced, disposed himselfe to do as much. And likewise sequestring himselfe from the conuersation of seculars, began first to deale with him, and afterwards with others, frō time to tyme, such as dayly he discouered to be addicted to that manner of life: and not for curiosity to know sundry inclinations of natures, or features of faces, but with diligence only to obserue the industryes, and vertuous qualityes of all, and in each one to imitate whatsoeuer might seeme more admirable in him; and so like a wise Bee, for the framing of his mistical hony, in visiting them at tymes, and shewing himselfe officious, obsequious, and obedient to them, he went on with a great deale of iudgment; collecting abstinence from hence, thence affability, from one dexterity in conuersation, from another vigilancy in praying, from this heere patience and meekenes, from him there sharpe penance and mortification, and from all together a feare of God, and christian charity to his Neighbour. And it is truly a thing worthy of note, that he contending so with euery one to his power in so noble an enterprize, would be doing the same with such circumspection, and with so much sweetnes; as not only he was free from rancour and enuy, but likewise highly beloued and esteemed of euery one. And moreouer now hauing made the renunciation of his goods, and hauing nothing to sustayne himselfe, he would not liue with the sweat of other mens browes, but would giue some tyme to the labour of his hands, & of the price which he purchased with his trauells, reteyning onely to himselfe, so much as might suffice him for a little bread, he would diuide the rest with very great charity, among the poore.

S. Anthony *is twice tempted by the euill Spirits; but reiects them both.*
Chap. 2.

TO so fayre a beginning, and so happy a progresse, the subtile & cruell Enemy of human kind, opposeth himselfe, vsing all art, and framing euery engin, to withdraw the new souldiour from his glorious purposes. First he beginnes on the one side, to reduce into his mynd, his parentall inheritance, the commodity and delights of his home; his nobility of bloud, with the hope of new purposes. On the other, the streight way of vertue, the frailty of flesh, the difficulty of pennances, especially in the spatiousnes of a long life, which with apparent reasons, he would seeme to make him promise to himselfe. He added moreouer, the due sollicitude of his kindred, & particularly of the virgin his Sister; who though recommended to others, yet if peraduenture any sad disastre should betide her, she might iustly in the sight of God & men, cõplaine of him. With these suggestions, gaue Sathan the first assaults to *S. Antony*: and perceiuing himselfe to be so valiantly repelled with words of the diuine scripture, through liuely fayth, and with the memory of the Pouerty, of the dolours, and Passion of *Christ*; he reenforced the battayle afresh, with a squadron of bestiall & carnall thoughts, enflaming in an instant, the naturall incentiues of youthfull age, and representing in his imagination day and night, sundry formes of beautifull and lasciuious women. This new warre, as it was continuall and perilous to *S. Antony*, so was it grieuous and troublesome to him beyond measure, and the Enemyes so much the more audacious and fierce, as their intelligence on earth was greater, and their enflamed dart seemed to penetrate more neere to the Fort of the soule.

Neuertheles, the stout and faythfull Guardian, opposed so many rampiers of vigils, fastings, considerations of infernal paynes and of the last iudgment; and aboue all obteyned with humble and feruent prayer so much succour from heauen, as euen likewise from these battayles, he seemed to carry away alwayes a happy & glorious victory. Whereupon the restles Aduersary did tẽpt him with arrogancy, and vanity, hoping by that meanes to depriue him of the crowne. Within a little after, the Enuious & diabolicall wretch appeared to the blessed young man, in the shape of a horrid, & yong Blackamore, complayning with a human voyce, & prostrate at his

feete,

feete, sayd to him: Many, and many, O *Antony*, haue I deceiued in my tyme, but as by other *Saints*, so likewise now by thee, and thy valour, am I put to confusion. Being demaunded, who he was? I am said he, the fried of Carnality. I am he that moues debates, & in sundry manners, do cause perplexities in youth; & therfore they do call me, the spirit of Fornication. How many, that haue beene disposed to liue in Chastity, haue I made them already to alter their purposes? How many, that haue begun to keepe the lame, haue I reduced agayne to their obscenes and vncleanes, as before? I am he, through whose occasion, the *Prophet* so reprehends the lapsed, saying: *Spiritus fornicationis seduxit eos*: & surely with reason too, since I, & no other but I, am he that deceiued them. And I finally, am he, who haue tempted thee often, yet hitherto could I neuer ensnare thee.

At these words, *S. Anthony* acknowledging, all good to come from heauen, sudenly gaue thanks to the diuine Goodnes, & thence taking new confidence, thus answered the Deuill: Thou then for ought I can see, art a very coward, and hast little in thee: and likewise the age, and hew thou hast taken vpon thee, are right signes of great weakenes and basenes in thee: and added, For this reason alone, (quoth he) I will not care for thee. And concluded with great iubiley of hart: *Dominus mihi adiutor, & ego despiciam inimicos meos.* Scarcely had he begun to sing this goodly verse, of the hundred & seauententh psalme, when the infamous seducer vanished quite, ful of rage, and confusion. And it was but iust, that the fierce encounters, and vererate stratagems of that immortall substance, which had once the impious boldnes, to rise vp against the *Highest*; should remayne thus scorned & reproached by a yong man, encombred with flesh, and encompassed with infirmity.

But yet for all this, *S. Antony* held not himselfe a whit secure, or out of danger: because he had well vnderstood ere now, how the wicked spirits, haue a thousand inuentions to hurt with. Heerupon taking alwais new courage, at the presence of God, he would neuer lay down the armes of iustice; nor yet discouered he only, from the strongest tower of holy fayth, with high contemplation, the coumtry afarre off, but euen lay also in wayt with particular attention to be alwayes ready against the domesticall enemies, not suffering in the Ports of the hart any thought to haue entrance, not throughly examined, and well known. He had all his parts subdued and destreyned with seuere lawes, and heasts. He would passe very of-

ten whole nights in prayer, and when through extreme necessity it behoued him to rest somewhat, he had no other bedd, then a peece of a mat, or the bare ground. Some two or three dayes together would he be without eating or drinking a whit, and at last would refresh himselfe with nothing els, but bread, and a little water, and salt.

And heere it is to be noted, that he slackt not his rigour after he had thus continued a while as if he had done inough, nor measured he the greatnes of his profit by continuance of tyme: But day by day, he would suppose he did but then beginne, remembring that saying of *Elias*: *The Lord liues, in whose sight I do stand to day*, in which saying, *S. Antony* would ponder on that word, *to day*; being well aduised, that the souldier of Christ, were to make no reckoning of the trauayles, and yeares now passed ouer, but as if euery day, he had but newly entred into the lists, so were he to be alwayes in a readines, to giue forth himselfe, as a glad spectacle to the diuine Maiesty, Men, and Angels. And now since mention is made of *Elias*, I will not spare to add, how the blessed *S. Antony* according to the light he had in raysing vp his thoughts, from tyme to tyme, was purposed at last, with singular study to expresse in himselfe, the lyfe and manners of that louer, not of Prophecy so much, as of retiredues, and solitude.

S. Antony betakes himselfe into a Cell in the Desart; and is therefore assigned by the wicked Spirits. Chap. 3.

NOt farre off from *S. Antonyes* Cottage, were many ancient ruines, not inhabited by any. In one of which causing himselfe to be shut vp, by a certayne friend of his, with order taken with him, to bring him bread within such a space; he heere would treate with none other, then himselfe, and God alone. For which the Prince of darknes, being now anew enflamed with rage, and fearing if he put not remedy to it in tyme, he should soone behold (to his inreparable losse) the desert likewise filled with Monasteries & Monkes: sending presently to the Cell of *S. Antony*, a great number of cruell Ministers, caused him (through diuine dispensation) to be so sharpely scourged & whipped, as he was left on the ground, deuoyd of speach or breath; and he himselfe likewise related afterwards, that the smart of those strokes exceeded any torments, which

were humanly supportable.

While then he lay along stretched forth in this manner, beholde through diuine prouidēce) his coadiutour came now to him with his wonted prouision. Who opening the doore, and finding the poore *S. Antony* in so ill a plight, tooke him vp for dead on his shoulders, & with much cōpassion carryed him so to the Parish Church. Heere now, who were able to explicate the concourse of friends, parents, and Neighbours, who came suddenly to behold him, to bewayle him, and to prepare his obsequyes? Some lamented the hard of so heroicall actions should so beyond al opinion be cut off. Others very bitterly deplored the losse of such a Father and Maister, and perhaps there wanted not those (such is the nature of men) that for lack of consideration, would seeme to reprehend him of immoderate feruour, & foolish temerity. The euening being passed with such discourses, while they stood about the Corps with many lights officiously, expecting the Exequyes; by little and little (as it happens) they fell a sleep. And now it was about midnight, when *S. Antony* being returned to himselfe, & opening his eyes, was aware, that all the Standers by were oppressed with a profound sleepe, excepting his familiar friend, who through his much solicitude and charity, was continually in suspence, and vigilant. Which *S. Antony* perceiuing, conjured him so much, partly with signes, and partly with a low voyce, as in fine he obteyned, without any noyse to be conueighed back into his cell againe. Where being not able, through the many feares he had, either to kneele, or to stand vnto his feete, he was feyn first, as he lay, to make his prayer a peece while, & after that with a greater courage then euer, began he with a lowd tone to defy the infernall squadrons, saying.

Behold me *Antony*, heere I am, I fly not your skirmishes, how fierce soeuer they be, nor shal euer any thing in the world be able to seuer me from *Christ*; and presently gaue himselfe to singing of Psalmes, saying. *Si consistant aduersum me castra, non timebit cor meum*, &c. Then the Author of Pride conuerting himselfe to his cursed Crew, See (saith he) this vntamed beast, how after so many punishments, and bitter woes, he dares yet to prouoke vs thus? Take vp your armes then, and assayle him now more sharpely then euer; that he may at once come to learne, whome he hath to deale with. *Lucifer* had yet now scarcely finished his commands, when the foundation being shaken with a horrible Earthquake, and the foure sides of the poore

Cell

Cell layd open. There entred in a moment by those chincks a hu
multidue of vncleane spirits, in sundry and dreadfull figures of Ly
ons, Buls, Leopards, Beares, Wolues, Aspes, Scorpions, a
Serpents, beating the ayre, and bestirring themselues, ech one, a
cording to its proper forme, and nature. The greedy Lion roared
ready to deuoure: The Bull lowed, threatning with his cruell hor
nes: The Dragon hissed, with the neck stretched forth, and
pestilent breath: The rauenous Wolfe fell a houling, with open
mouth, and sharp teeth: and all the sauage beasts, in fine, with eye
enflamed, and open iawes, fell a brisling themselues, being echo
power, if not hindred from aboue, to teare S. Antony into a thou
sand peeces. But as they had no power vpon the lyte of the Saint
on the person, as farre as they had leaue, they striue now agayne, t
worke him what domage and outrage they could.

At which very tyme the inuincible Champion, though other
wise groaning amidst all those terrible blowes, yet fayling not a
whit of his courage, reproachfully rebuked the malignant spirits,
saying: If there were any force in you, some one of you alone
were inough (I trow) for so light a conflict, but because God hath
taken away your forces from you, therefore you do go thus about
to affright me with multitudes, and with strange figures of beasts,
being surely an euident token of your misery. And manfully inter
red moreouer: If you haue any power in you; If God hath giue
you any authority ouer me, am I not now heere in your hands?
Then do you swallow me vp, & glut your appetites vpon me. But
If you haue no such lycence, why trouble you your selues in vayne?
See you not, how the signe of the holy crosse, & the Fayth in God
serues christians, as impregnable walls.

At these words, the wicked fiends, encompassed him round, &
euen fretted, and gnashed their teeth at him. When the Seruant of
God, in lifting vp his eyes, beheld incontinent, the roofe to open
it selfe, and the ayre to appeare with a celestiall ray; whereupon the
roome was illuminated at once, the Enemyes vanished, the paynes
ceased, and the building shaken and dissoynted before, came sudden
nely now to be vnited agayne, & reduced to the former estate. And
from thence in a moment, S. Antony was informed of the presence
of God, and sending forth a deepe sigh, to the vision-wards, exclay
med. Where wast thou, O good Iesu, where wast thou? Why was
thou not heere from the first beginning to remedy my wounds? to
answer

answere whereof, was heard this voyce: *Antony*, I was ready in presence with thee, but stood expecting thee. And since thou hast shewed thy selfe to be thus stoute, & daunted not a whit, I will alwayes succour thee, and shall make thy name famous through the world. With this Visitation *S. Antony* rose vp from the ground, with a great deale more vigour, then before he euer receyued. And was euen iust at that tyme, of the age of 35. yeares.

S. Antony retires himselfe into more inhabitable places. He meetes with the illusions of the Diuell: and shuts himself vp. Chap. 4.

Saint Antony being now by this tyme enflamed to greater enterprizes, determines to penetrate further into the more inhabitable places, and most remote from humane society: yet thought it not meete to conceale this determination of his, from his first and deerest Mayster, but rather communicating with him his whole desygne, inuited him also to be partaker with him of so illustrious a conquest. But he excusing himselfe, through his oldage, with other difficultyes besides, *S. Antony* doth put himselfe alone on the way: And while he having confidence in God, goes forward, very suddenly he beheld a great siluer Bason on the ground. At which sight, making a stop, and glauncing his eyes, obseruing the apparition; did presently perceyue the subtility of him, that had forged the same, and began to discourse with himselfe. Whence might this siluer vessell seeme to come hither? The place is quite out of the way, heere are no steps of any passengers, and when peraduenture one should loose it, yet such is the greatnes thereof, as suddenly he must needs be aware thereof, or at least would he afterwards haue turned backe at leasure to seeke it out: so as this is dry stick, O Satha, nor thinke thou thus to hinder my intention heerby. Go thy waies then with thy mettall with a mischiefe.

This sayd, the Plate immediately vanished like smoke, when *S. Antony* pursuing his iourney, but a little way off discouered a very great wedge of gold on the ground, and that not counterfayte and phantastically, as the siluer was: yet could not be discerned, whether it were by diabolicall operation, or els (for the greater proofe of the Seruant of God) by some heauenly power, there put in that sort. But this is well known, the gold was not imaginary, but true & perfect. At the quantity and brightnes whereof, while *S. Antony* wondered:

marks

dered, to the end so betwitching an obiect, might not penetrate the mynd, starting away from it, as it were from fire; he passed on his way, with his eyes shut, & flying through the playnes, neuer made stop, till he had quite lost the sight of the place. When taking some breath, & renewing his holy purposes againe, he arriued at a Mountayne, where was a Castle halfe ruined, and inhabited with serpents and hurtfull beasts, insteed of men. Which at the appearing of the *Saint*, as if they had been chased, went headlong away in al post; & he damming vp the gate, with stone & tymber, remayned within, with prouision of bread for six months: hauing left order with his friends, that twice a yeare (for which space and more some *Egiptians* knew, & especially the *Thebans*, how to bake breake, & make it last) should supply be made him, from tyme to tyme: with which sustenance, and with a little water only to be had in the same place, continued he his admirable sobriety, and singular abstinence.

There came many to visit him, while he himself not withstading being shut vp, saw them not, nor would suffer himselfe to be seen of any: and the bread I spake of, was let downe to him by certayne holes in the roofe. In the meane while, his friends, attending with great desire at the doore, and passing that way many tymes by day and night, might heare from tyme to tyme, a very great noise within the roome, with raylings and outcryes, which sayd to him: Get you hence, out of our house. What haue you heere to do, in this desert? You shall neuer be able to endure our persecutions. The friends of *S. Antony* now hearing such quarrels, and menaces, without, did verily beleiue some ill disposed persons, and enemies of the *Saint*, had byn gotten in with a ladder, from the top: but afterwards, looking in very curiously through a chincke, they caused some to get vpon the roofe, and by diligent search they could finally discerne no such matter: It was presently knowne, that those horrible clamours, proceeded from none, but infernall spirits. Whereupon, the poore people, being now affrighted, began suddenly to call vpon *S. Antony* by name, & to craue his succour. Who regarding the good of these, more then the menaces of those, approching to the doore, exhorted the with fayre speeches to retire from thence, and not to feare, since the Deuill is commonly wont (if you be fearefull) to increase your vaine and needles feares. Go home then on Gods name, and do your make the signe of the holy Crosse. Go your wayes, home, I say, in the name of the Highest, & leaue

them heere in fine to be illude themselues.

With this conge, the visible friends giue backe, and departed thence, and he alone remayned behind to stand in conteſt with the inuisible Enemies: although from henceforth in all bickerings, he had not much to do with them, partly in regard, that they, through so many losses, became continually more weary & feeble: partly also, because he felt himselfe euery day more couragious and stoute, being very often comforted with diuine Visitations, and with often triumphes ouer his now vanquished Enemyes. In the meane time, new troupes of people, ceased not to resort from Cityes and Villages to *S. Antonyes* Cell: Who making accompt to haue found him allready dead, beyond all hope, did heare him sing. *Exurgat Deus, & dißipentur inimici eius, & fugiant qui oderunt eum, à facie eius: ſicut deficit fumus deficiant, ſicut fluit cera à facie eius, ſic pereant peccatores a facie Dei.* And likewise: *Omnes gentes circumdederunt me, & in nomine Domini, quia ultus ſum in eos:* With such and other like darts, the valourous Champion, transfixed so the rebels of *Christ*, as in all the encounters, they had euer the worst.

S. Antony reuiewes recluſed. His fame ſpreads through all parts: whereby many come to renounce the world. Chap. 5.

IN this manner of incloſure, the seruant of God, remayned for 20. yeares continually, without once seeing to yssue forth, or euer being seen of any person. Whereupon, the fame of *S. Antony* was so spread, and was in so great credit, of more then humane vertue, as day by day, there assembled about him a greater concourse of diuers Nations, and conditions of persons, then euer. Some came with desire to be instructed, and trayned vp by him: & others to be deliuered from the Deuill, and from sundry infirmities. Others in fine desired, to behold such an Hermit as he, with their proper eyes, and so rare and liuely example of perfection, and to speake in a word, such an *Angell* on earth. Who, by how much more through humility retyred, so much greater thirst was excited in men of his conuersation. And in briefe, the matter went so farre, as they being able no longer to endure the expectation, pulling away the obstacles by violency, and breaking vpon him with boldnes and reuerence alike, they intreated him so much, as he was able to resist no longer, but forthwith he came out of a Sanctuary, where he had

had beene, as it were, annoynted with the diuine hands, consecrated and ptomoued for the gouernment of soules. And it may well be conceyued the while, what a plenitude of grace, he receiued from Heauen; since loe, the very same redounding likewise to the body, after so many yeares of pennance, so great fastings, and soule meditations, combats, and vigils, appeared to be of so good a complexion, as if in all that tyme, he had attended to his health, and had entertayned himselfe in pleasant pastimes.

With this was matched such a manner of composition, modesty, and grauity, as well beseemed a foster-child of the supreme wisedome, and Citizen of the supernall country. In such wise, as to haue met him, after so long a retirement in so great a multitude of men, applying themselues to him, and euen profuse in his prayse & renowne, yet should you not haue seene any signe of perturbation in him, or of vayne contentmẽt, but was alwayes found with like reason in the Sterne most firme, constant, and equall. He had so cheerefull & serene a coũtenance, as all men that looked vpon him, were comforted therwith. But what shall we say of the other Gifts of the holy Ghost? The dispossest of euill Spirits may suffice to winne belefe; the infirme also whome he hath restored: And the many besides afflicted and disconsolate, through diuers occasions, which with sweet & efficacious words he hath recomforted. How many emnityes, and how many strifes hath he reduced to peace and concord? He would exhort all with great vehemency of spirit, nonyelesse with the weight of reason, and examples, by no meanes to prefarre any wordly thing before the loue of our *Lord Iesus*. And he would also discourse of the future goods, and of the exceeding charity of God towards miserable mortals: since for their Redemption and Saluation he would not seeme to pardon his owne most well-beloued Sonne, but rather in satisfaction of our debts deliuer him ouer to so cruell and bitter a death. With which discourses and admonishments *S. Antony* went moouing the people in such sort, as many conceauing a like desire of the Eternity, and contempt of the world, determined themselues likewise to be sequestred from the vulgar, & to giue themselues to a solitary life.

From hence so many Monasteryes tooke their beginning, wherewith in a very short tyme, were all those craggy mountaynes and champians of Egipt filled. And he, so long as he liued, had the superintendency and sollicitous care ouer them all, exceeding with

ingular affect of charity, such as for diuers occurrences of good go-
ernement, would be making their repayre vnto him: and he him-
elfe also would no lesse be visiting them in person, when tyme re-
uired, without sparing any labour, or respect of manifest perils, hau-
ing always the heauenly custody with him, which miraculously
efended him from all disasters.

As it happened once among other tymes, in his visit of the cou-
ty of Arsenoe; whither trauayling with some of his, and being to
rade ouer a branch of the riuer of Nylus full of Crocodiles, & those
ruell Enemyes & Deuourers of men, hauing made his prayer, he
ntred into the water, and passed quite through it, both going and
omming, without any manner of hurt at all of himselfe or his Cõ-
anions. Being now returned to his Cell, he gaue himselfe to his
ponted labours and exercises, as before: and aboue all to his pasto-
ll care, by inducing alwaies the Monks to greater perfection, with
ords and deeds, full of holsome incitements and holy doctrine.
Nor was it hard for him to assemble an Auditory, so great was the
unger which euery one had of his words, and so singular the grate
f his discourse, vouchsafed him by our Lord. But especially vpon
ere ebbing met together a very great concourse of people, so beare
im, the venerable Abbot with accustomed ruddesby; & cauelum ob
ynd, in the Egyptian tongue, began to deliuer himselfe, as it follo-
owe, in the next chapter.

The Exhortation of S. Antony to the Monkes, and people of the Desert.

Chap. 61.

ALthough the diuine Scriptures (my Children, and most belo-
ued Brethren) are sufficient of themselues for the instruction,
nderstanding and erudition of euery one: Yet it is a thing not withstanding very reaso-
able, and iust, that euen Men no lesse knowing themselues, with
ur all incitements, excite one another to the execution of that, I
hich they haue well vnderstood: and with perfecting euery one
with the rest, the inspirations and lights he obtaynes of God: they
ay all come to be euery day more wise, and expert in his holy ser-
ice. Wherefore, you my children, whensoeuer you shall haue any
good conceipt, to propose vnto others, & to me your Father: so may
hou, and I also, as made ancient in yeares, and more ready for the
oly of God, will participate with you in as much as that kind, as
o

I haue hitherto any wayes, eyther by document of others, or of my owne experience, been able to comprehend.

The first then, and principall aduertisement for all, is this, that ech one of vs, endeauour two things. The one, not to diminish a whit of our labour or industry, reputing our selues, to haue done inough. The other, not to loose courage, while the affayre seemes too prolix and tedious to vs; but rather, we are to make account that euery day is the first beginning, and to be alwayes accresing and increasing our holy purposes. Because, that as the whole age of a man, is very short, in comparison of what succeeds: so is all the created tyme, as nothing, being paraleled with Eternity. And tho in this life, things are ordinarily bought at a iust price, & in humane traffiques is accompt made of so much, for iust so much: but in our case it is not so: while the Eternall Crowne seemes to stand vs in deed, but in a very little.

We read in the *Psalmes*: *Dies annorum nostrorum in ipsis, septuaginta anni: Si autem in potentatibus, octoginta, & amplius eorum labor & dolor.* Whence put the case, we do spend the same whole space of eighty or a hundred yeares, in the diuine seruice, thinke you the reward therof to be equall? The trauaile exceeds not an age, the guerdon endures forever; the toyles are on earth, the recompence in heauen; the body comes to be rotten and consumed, but recouers a glorious and vncorruptible one. So as my Children, let vs not go foulding our armes; Let vs not thinke it to be ouer long; or that we haue done already any great matter: since according to the *Apostle*: *The Tribulations of the present life, haue not any proportion with the glory, which shall be manifest in vs.* Nor, casting our Eyes to the world, belieue, that we haue forsaken any great matter. For as much as the whole rounde of the Earth, is but a point, in respect of the vniuersall fabrique of the world: and yet supposing we were Lords of as much as the Sun warmes, and should haue quite renounced such a Monarchy for the Loue of Christ, yet for all that would it be nothing at all, in regard but the Realme of the Heauens, which is proposed to vs. And who is he, that would not willingly seeme to cast away a dramme of yron, to haue for the same a hundred of golde? Euen so a Man that should abandon for God, all these earthly Signoryes, should afford very little, and receiue a hundred for one.

Now, if all the Earth at once, may not seeme to contest with the worth of Paradise; it is cleere, that for one to deprive himself

armes, or houſes, or ſummes of money, he ſhould not yet ſeeme
ake eyther any vayne glory, or fooliſh fadnes for the ſame: eſ-
cially conſidering, that though we deſpoyle not our ſelues of
eſe things for the loue of Chriſt, yet of force are we very ſoone to
go them, when we come to dye; and to leaue them very often,
ſuch, as we thinke leaſt of, as *Eccleſiaſtes* well notes. Why then
we not make a vertue of neceſſity? Wherefore exchange we not,
ranſitory patrimony, for an incorruptible inheritance? And if it
folly, to be tenacious of that which we poſſeſſe, much leſſe be-
g once diſentangled from the ſame, ſhould we be turning our
ought againe vpon ſuch a purchaſe? but alwayes aſpire to the gai-
ng of ſuch things, as follow vs after the departure of the Soule
m the body: ſuch as are the merits of Prudence, Temperance, Iu-
ce, Wiſedome, Fortitude, Humanity, Liberality, Fayth in *Chriſt*,
eekenes, Hoſpitality, and other ſuch like merchandiſe: where-
if we make vs prouiſion in tyme, being once recalled from this
niſhment, we ſhall find them to haue gone before vs, as Har-
ngers, to prepare vs a Manſion in the Citty of the Bleſſed.

These things, being well conſidered, ſhould ſurely ſhake off,
om the mynd all negligence, and weake puſillanimity: but when
ey ſuffice not, at leaſt we ought to be moued, with the ſtrictnes of
bligation we haue to God. He truly is our lawfull *Lord*, and we
s naturall vaſſayles and ſlaues. Now then, as a ſlaue dares ne-
r to mutter thus much, and ſay, I haue laboured yeſterday inough,
o day therefore I will do nothing: No, but day by day (as the
oſpell ſayth) ſtill ſhew forth the ſelfe-ſame promptnes, which he
d before, preſuming not at all vpon his paſſed toyles, nor thinke
ereby to be idle, eyther now, nor heereafter; to the end, he
ight conſerue himſelfe in grace, with his Maiſter, and not to be
raſt out of his ſeruice: ſo likewiſe ſhould we, euery day be encou-
ging ech other to Religious Diſcipline, aſſuring our ſelues, that
we ceaſe from working one day only, we ſhall not obtayne re-
iſſion, in vertue of any former ſeruices done, but ſhall be puniſhed
ther for this dayes demerits. For ſo ſayd the Prophet *Ezechiel*, That
er death, euery one ſhall be iudged, according to the ſtate, he ſhall then be
nd in. And *Iudas* alſo for his ill carriage (if I might ſo ſay) of one
ght onely, did looſe the fruite of all his yeares for paſſed.

So as, attend we, my children, to the true Obſeruation of our Ru-
, and not ſuffer our ſelues to be vanquiſhed with tediouſnes, as

knowing

knowing, that according to the *Apostle*, *Our Lord is not backward to cooperate with him that hath a good will*, and endeauours to help himselfe. It shall likewise auayle vs not a little, to chase away Sloth, to carry alwayes in the memory, that saying of the *Apostle* himself, *Quotidie morior*. And if we likewise would be alwayes thinking with ourselues, that this present day were to be our last, & awaking in the morning, we would but suppose not to arriue to the Euening, and againe being layd downe at night, not promise to our selues to liue till morning: If we would regard, how vncertayne this life is, and how the diuine Prouidence, seemes to measure, and number our steps, & how it hath continually the Eyes vpon vs; we should certainely not sinne, nor sufferre our selues to be carryed away with vnbrideled desires, nor should we be angry with our Neighbour, nor giue our selues to lay vp treasure in earth; but we should humbly yeild to others in all, & throughout, & should abhorre all carnall pleasures, as a lewd and transitory thing, remayning alwayes with our wits about vs, & with the Eyes turned towards the Tribunall, where we are all to be iudged. And after this manner shall the feare of euerlasting torments, be of more power to extinguish in vs the delicatenes of the flesh, to enflame the desires of the spirit, man. And with such a Stay shall the Soule sustayne it selfe, not enclining already to a miserable precipice.

S. Antony proceeds yet in his Exhortation: And giues them other aduertisements. Chap. 7.

NOw therefore, beginning a new, as if to day we but entred into the way of Perfection; let vs enforce our selues, to goe on to the End: and let no man turne his face to looke back, as did the wife of Lot; especially our *Lord* hauing said so expressely, *That whosoeuer hauing once set his hand to the plough, should turne his face to looke on what remaynes behind, were not apt for the heauenly kingdome*. And this turning back, is nothing els, then for a man to repent himselfe of his good beginning, & to returne yet agayne to wordly thoughts & actions. But some peraduenture may be affrighted with the name of vertue. Go to then, yet let it not seeme strange or impossible, since neither is it farre from vs, or extrinsecall to vs, but rather within vs: and the matter is easy to him, that truly disposeth himselfe to seeke it. Let the *Gracians*, and other profane Louers of themselues, [illegible]

yayes to seeke it out, in forren Prouinces: let them plough the as, crosse mountaynes, runne ouer the playnes & countries: For s, there is no need to make any voyages for it, by sea or land, since hat, as the Prime Verity affirmes, *The Kingdome of Heauen is with in vs.* n so much as to obteyne the same (supposing the diuine Grace, as nclined to all) on our parts there requires no more, thé a meere effi- acious will. For so much as looke when the superiour part of the oule, should be reduced to its naturall state, it would come to aue in it selfe a solid and formall vertue indeed: since the naturall tate seemes to be nothing els but the great rectitude, & much good- es, wherein it was framed by the soueraygne *Creatour.*

And hence it was, that the captayne *Iesus Naue* sayd to the He- rew people: *Direct your hart to the Lord of Israel:* And *S. Iohn Baptist; Do you rectify your wayes.* Because it is proper to the nature of a Soule, o haue no wrinesse or crookednes in it. But whé it goes bending to his or that side, then looseth it the naturall rectitude, & that ben- ing so, is worthily termed malice. From whence may appeare, hat the enterprise is not so bad, as it seemes. For that if we, with he helpe of our *Lord*, but conserue our selues, such as we were fra- ned by him; we may come without more a do, to possesse Vertue: ut if through election, we adhere to the euill, we do voluntarily become wicked. If then the matter be not to be sought for else- where, but only consists in our selues, let vs beware of vncleane ogitations; and since from God we haue receyued our soule, as in *depósito*, let vs so deale that in his time, he may acknowledge his own workemanship in vs, and find the soule to be such, as himselfe had ormed at first.

Let vs fight manfully, that we be not tirannized by wrath, nor yet ouerswayd with concupiscence: While it is written, *The anger of man, workes not the iustice of God*: and concupiscence after its conce- otion, doth bring forth sinne: and sinne being put in effect be- gets death. Let vs then be circumspect, in the gouernement of our elues, and stand we alwayes vpon our ward: and as the sacred Scripture aduiseth vs, let vs guard our hart withal the warynes that may be; because, though our enemyes on the one side, be infeebled, and deiected, notwithstanding on the other, are they very saga- cious, great dissemblers, and most subtle withall; and as the holy A- postle well notes: *Non est nobis colluctatio aduersus carnem, & sangui- nem, sed aduersus principatus, potestates, aduersus mundi rectores tenebrarum harum*

harum, contra ſpiritualia nequitiæ, in cæleſtibus. Great is their number, in this lower region of the ayre, nor are they in truth farre off from vs: They are likewiſe very different from ech other, in nature, and ſpecies; of which differences ſurely might a long diſcourſe be had, but being a matter ſo litle neceſſary to our preſent purpoſe, & worthy of a more ſublime vnderſtanding, then mine is; It ſhall ſuffice me for this tyme, to touch that only which more imports vs; to wit, the fraudes, and ſtratagemes, which thoſe maligne ſubſtances do worke, to the offence, and domage of our ſoules.

The bleſſed *S. Antony*, being come to this paſſage, made a pauſe for a while: and then began more at large, to diſcouer diuers arts and ſubtilities of *Sathan*, for that tyme as yet very new, and vnknown; at this day notwithſtanding by the obſeruation of ſo many ages, God be thanked, now very common, and vulgar. And then began he afreſh, to declare a certayne remedy agaynſt them, which was a vigilant, and continuall memory of God, conioyned with ſpirituall gladnes, with the firme confidence of the fatherly Prouidence, and with the care which our *Lord*, taketh of his *Seruãts*. In which ſtate ſo long as the Chriſtian ſtands, and the Religious alſo, he hath no need to feare any thing. Since as the Diuels, with all their fury, and rage, when he ſtands in his owne defence, cannot endomage him, with force; ſo are they not wont to aſſault him, with open warre, but with ambuſhes, and ſnares: wherein yet lying in wayte, if they note the Citty of the ſoule, to be neglected, ill prouided, and vnquiet; then ruſhing in on a ſudden, they will enkindle ſeditions, multiply breaches and put all in confuſion and diſorder. And this in ſumme ſayd the bleſſed *Antony*, for aſmuch as concernes temptations, and inuiſible traynes.

But for apparitions, and viſions, to be able well, and ſecurely to diſtinguiſh them; he counſayled the Monkes, in ſuch a caſe, not to be diſmayed awhit, nor to ſhew any ſigne of feare at all: but be the Spectacle what it will, couragiouſly to ſpeake vnto it, and demand, *who art thou, and from whence comſt thou?* For that if it be good it will ſuddaynely cleare thee in that point, through diuine power, and will repleniſh thee together with true gladnes: If naught, it ſhall looſe its forces in a moment, in beholding the mynd ſo ſtout, and conſtant; ſince to demaund in that manner, is a manifeſt ſigne of aſſurednes, & tranquillity. In this manner we may ſee *Ieſus Nam* to be cleered by the Angell of light; and others not to be deceyued

with

with that of darknes.

The Exhortation ended; a certayne Probleme is handled among the Fathers of the Desert: wherein euery one passeth his verdict. Chap. 8.

WHile the holy *Abbot* spake in this sort, it canont be expressed, what comfort and consolation the Auditory felt; so as the tepid, were enflamed with the loue of vertue, the pusillanimous seemed to pretend now great hope. And some on the contrary, being full of vayne persuasion before, came now to be humble, and to thinke more modestly of themselnes; and finally all remayned astonished at the discretion of spirits, wherewith our Lord had seemed to endue *S. Antony*. Of which so precious a gift, since we are now fallen vpon it; we cannot so slightly passe ouer in silence that so famous a discourse, that to this purpose *Iohn Cassian* declares, with the Morall therupon; which was, that some of those ancient Fathers, on a tyme, being come to the blessed *S. Antony*, in *Thebais*, to conferre with him, about spirituall matters; the conference it selfe grew so hoat betweene them as it lasted from the beginning of the night, to the next day morning.

The Probleme was this. What vertue, or what obseruance, might seeme more efficacions, and more secure, to preserue a Monke alwayes assured from diabolicall snares, and deceipts, and to leade him by the stricter way, and with greater fredome to the top of Perfection? Concerning which doubt, ech one, according to his capacity, produced what he thought best. Some there were, who placed all in fastings, and vigils, affirming for proofe therof, that the soule, being extenuated therby, and made pure of hart, & body, comes more easily to be vnited with God. Others extolled entire pouerty, and the totall contempt of worldly things; in reguard the mynd, being naked, & quite stript of all those things, without doubt, being now light, and discharged of all, may sudenly mount to the heauenly delights. By some others, was giuen the palme to the loue of solitude, and the deserts for being the true, and only way to become familiar with God, and to be alwayes vnited with his infinite Goodnes. Nor were they wanting, who preferred the works of mercy, and fraternall charity, before all other Exercises whatsoeuer: alleadging that especially to these is the kingdome of heauen promised in the Ghospell. Thus euery one, hauing now vnfolded his mind, and

more spaciously enlarged himselfe, in proofe of his proper assertion
the greater part of the night, as we said, being spent already, c
the blessed S. *Antony*, beganne to speake in the manner follow
ing.

It cannot be denyed, my Reuerend Fathers, but that the sam
propositions by you made, are of singular auayle, for him that h
the loue of God in him, & hath a longing desire to come vnto him
Neuertheleſſe to place a principall foundation theron, innumerab
proofes and seuerall euents, occuring to diuers persons, wil not a
lord me to do it. For as much as I haue seen heeretofore some m
being giuen to wonderous abstinence from meate, and sleepe, to
credibly retired from all human society, so addicted to Pouerty,
they would not reserue a penny to themselues, or a loafe of bre
for the tyme to come, being wholy employed with exceeding d
uotion, and with singular feruour in hospitality, and in the comfo
and succour of Neighbours; to fall at last into such errours & illu
ons, as their issue proued nothing answerable to their genero
beginnings, and magnanimous enterprizes. So as we may clerc
discerne, which way is the better, to arriue to God by. If wi
diligence we seeke, and search into the occasion of the ruine, a
perdition of those vnhappy ones, who most certayne it is, had bee
gathering together, along tyme a notable treasure of good, and ho
ly workes; what then was it, that made them not perseuere vn
Death? Surely the only lacke of *Discretion*, they hauing not sufficie
ently learned of their Maysters, the rules and conditions of this Ve
tue, which shunning eyther extremes, continually maintayne
vpon the high way, and lets vs be carryed away with the rig
hand of spirituall consolations, to superfluous & vnmeasurable fe
uours; nor yet with the left of temptations and aridities, vnder co
lour of care of the body, to fall into slouth, and sensuality.

This *Discretion* is that, which by the Lord and Sauiour of ma
kind, is called the Eye, and Lampe of our body. Which eye bein
simple, the whole body shall be replenished with light: but when
the Eye is too blame and naught, all the body shall be as full o
darkenes: the reason is, for that to this faculty of the soule it belon
ges, to weigh, ballance, and discerne all the thoughts, and operati
ons of man. Whence being corrupted, that is, not founded in tru
knowledge, or some errour, it comes to obscure the whole body, a
blinding the vnderstanding and folding it vp in the night of vices,

and

nd of disordinate passions: and immediately our *Saviour* himselfe dds the cause thereof; *For that if the light which is in thee, be darkenes, ow great then shall the darknes it selfe be?* And in truth, who sees not, hat when the iudgement, through ignorance, remayning in the darke, goes doubtfull and wauering; but needs must the thoughts nd actions, depending thereon, come thence to be entrapped in a reater and thicker myst of sinnes? Of which truth, he doth giue vs ufficient testimony, who by the eternall Maiesty, being chosen the irst King of *Israel*, for not hauing this eye of discretion found, but ll members ill affected with darknes; deserued to loose the Kingdome; while he thought to be more seruiceable to God, in sacrifcing to him, then obeying of *Samuel*; incurring thereby the diuine offence in the selfe same thing, wherein he made full reckoning to gayne his fauour.

The defect of this knowledge, after that glorious triumph, erswaded *Achab*, that mercy and clemency were better then seueity, and the execution of that rigorous and cruell commaund, as it eemed to him. Through which cõsidering, being mollifyed, whilst e would needs seeme to be contemning with an act of piety, the loudy victory, as he thought, through indiscreet compassion, beng himselfe likewise obscured in his whole person, was without emission condemned to death. This is that *Discretion*, which is not only called by the *Apostle*, a *Lampe*, but a *Sunne* also, where he saith; *Let not the sunne seeme to set vpon your anger*. This in like manner is called he Gouernment of our life, according to that saying; *Such as haue o gouernment with them, do fall like leaues*. This is worthily tearmed *Counsayle*, without the which to do any thing, is by the holy Scripture, so precisely forbidden vs, as neyther are we to take otherwise he spirituall wine it selfe, which is that Gladnes that cheeres vp the hart of man, while *Salomon* saith; *Do you euery thing with Counsaile; and with Counsaile likewyse do you drinke your wyne*. And elsewhere; *Who workes without Counsayle, is like to a Citty, which is dismantled quite, and destroyed*: as shewing with this similitude, how pernicious to the soule, is the lack of such a vertue. In this, knowledge, in this the vnderstanding, and iudgment consists, according to that aduertisement, which saith, with wisedome is the house built, & with vnderstading repayred; with iudgment is the Cellar replenished with all the best and most precious things. This I say, is that solid foode, that can not be taken, but of strong & perfect men. Whence the *Apostle*

sayth: *To the perfect belonges a solid foode, who through long experience, let th senses be well exercised in the discretion of good and ill.* What more? It is so profitable, and necessary, as it comes to be numbred among the other diuine attributes, according to the sentence of the same S. Pa *Quick and liuely is the word of God, and very efficacious, and more penetra farre, then the sharpest knife, arriuing to the diuision of the soule & spirit, jo euen to the joynts & marrow, & is a discerner of the thoughts and intentions o the hart.* Out of which authorityes, it is manifestly shewed, that wit out the grace of *Discretion*, it is impossible, eyther perfectly to pu chase, or long to conserue any vertue whatsoeuer.

This then in matter of Perfection, was the iudgment, this th Doctrine of *S. Antony*. The which, being first by that sacred Session o Fathers, without reluctatiõ approued, & after, with good reason, by *Cassian*, as we said, inserted into his Collations, hath also seemed good to vs, for the publique vtility, to transferre into our present discourse.

The multitude of Monks increaseth. The Angelicall life of S. Antony: *And of the persecution raysed by* Maximinian *against the Church.* Chap. 3.

IN the meane season, the number of Monks did meruaylously increase, and throughout all those hills, could nothing els be seen but Cells and Monasteryes, like to Pauillions applyed to a sacred warfare, full of Psalmes, Conferences, Lessons, Prayers, Fasts, and vigils, accompanyed partly with a iubiley of hart, through expectation of the future goods; partly also with the industry, and labour of the hands, to purchase almes for the poore. Who shall expresse then, the chast dilection, and streight concord amongst the In such sort, as casting the eyes vpon those countryes, a Man verily seemed to behold, a Region as wholy dedicated to the worship & Iustice of God. Heere raigned not, eyther open, or hidden factions, not practices or designes of transitory, or terrene things, but only a multitude well ordered of men, all applyed to the study of the most eminent vertues. So as one beholding them, & the Orders with all might truly breake forth, into that exclamation of *Numbers*, the 24 chapter. *Quam bona domus tua Iacob, tabernacula tua Israel, tamquam nemo obrumbrantia, tamquam Paradisus super flumina, tamquam tabernacula, qu fixa sunt à Domino, tamquam cedri Libani circa aquas.*

But yet in so vniuersall a feruour, did the Lampe of *S. Antony* alwayes seeme farre to excede, both in heate and splendour, the other

ther lights: who neuer ceasing his angelicall customes, did alwaies o his power keepe silence, and augment his pennances: aspiring ay and night to the happy mansions of Heauen. Whereupon, as ikewise the imitation of the more glorious *Saints*, he had so fixed is mynd, that whensoeuer it was needfull for him to eate or sleep, r in any other manner to serue the body, he beheld the noblenes f the Soule, so miserably abased with so vile an exercise. And thus hrough compulsion, he would take his refection, now alone, & ow with others, not omitting through occasion thereof, to remēer his disciples, how much it behoued them very seriously to atend to the soule, and to seeke after the profit thereof, in spending as itle tyme, as might be in the care of the body, that the spirit be not ulled downwards by sensuall delights, but the flesh to be reduced ather into the seruitude, and power of the spirit; and this sayd he, vas the sense of those wordes of the Ghospell. *Nolite soliciti esse animæ estræ, quid manducetis, neque corpori, quid induamini: hæc enim omnia gens inquirunt: Scit enim Pater vester, quod his omnibus indigetis: Quærite autem regnum Dei, & hæc omnia adijcientur vobis.*

At the same tyme, while *S. Antony* was instructing, and guiing his Monkes in this manner; was raised in *Egypt*, that cruell perecution of *Maximinian*, agaynst the Church of God. At the newes hereof, the holy *Abbot*, being desirous to shed his bloud for *Christ*, vent his way in hast to *Alexandria*, accompanyed with many, sayng: let vs be present by all meanes at the glorious combats of he Champions of *Christ*: for that God will eyther make vs worhy of that glorious Fellowship with them, or at least, if our Vocation extend not so high, their fayth and fortitude will afford s a noble spectacle, and of much edification. In the meane tyme, e puts himselfe in publique to help and encourage them. First in he mines, and in prisons, and afterwards much more, when they rought them to the vniust Tribunall. And heere is the manifest rouidence of God to be noted, that as he had destined him to the ouernment, and example of Religious, (and in truth many, beng inuited only with the example, aspect, and manners of the man f God, renounced the world) so he neuer suffered the Tyrant to lay ands vpon him.

True it is, that hauing once vnderstood, he was in the Citty, nd succoured the Christians, he made an Edict, that no Monke hould approch to the prisons, and that all should depart from *Alexandria*.

xandria. But yet the valourous Confessour, was not terrifyed with this, but rather on the day appointed for the wicked Execution, and at the publique Act of Martyrdome, while the other Monkes, wer a hiding themselues, he alone, accompanyed the combatants to the scaffold, exhorting them alwayes to persеuere inuincible, and cou ragious. From hence, to the end to be more easily seene, or rather t draw the eyes of the Prefect himselfe vpon him, being clothed with a garment, which was very conspicuous; he gets vp on a place o aduantage, somewhat neere vnto the scaffold, and there stood con fident to the very end of al; with a holy Emulation for the Crowne which the faithfull of Christ, seemed to purchase by their deaths: de claring thereby the promptnes and fortitude, which in such occu rences, they are to haue, who are truly Christians. In so much, as th Prefect descending from the Tribunall, & with all his Guard, pa sing by S. Antony, remayned astonished at the grauity and fortitud of the Saint. Who since he saw himselfe, not without griefe, to b thus deceiued of the hope, returned afresh to the prisons, and care to serue, and comfort the Confessours of Christ, as he was wont; vn till such tyme, as the blessed Bishop Peter being martyred, the rag of the Persecutours, came finally to cease.

Vpon occasion wherof, S. Antony retiring to his Monastery, there gaue himselfe to participate as well as he could, of the Palme of the Martyrs, with bitter austerityes, abstinence, and voluntary punishments: not wearing any other within, but Cilices, and skin without; and neuer washing his body, nor so much as his feet, bu when he chaunced on the way to wade ouer any water. And it i held most certayne, that vntill his buryall, he was neuer seene t be stript, or naked.

S. Antony *dispossesseth one of the Deuill: and heares a voyce from heau which directs him what to do.* Chap. 10.

NOw S. Antony, being thus recollected, with purpose not t be seene of any, for a tyme; a certayne Captayne called Ma tinianus, with a daughter of his, very shrewdly tormented by th deuill, and with a great troupe of people, approached to the Cel there stood knocking, and beseeching S. Antony with a lowd voyc to come forth in publique, and to pray to God for the Mayden. T which cryes, hauing now stopped his eares for a pretty while, h

ame at last of meere compassion, to a little chinck of the wall, and
aid. Hola, *Who do you call for? I am yet mortall: If you believe in that Lord*
whome I serue, go your wayes, and pray to him, and euery thing to your faith,
shall the grace be done you. The Captayne shewed not himselfe to be a-
ny thing backe-ward to such aduises, but immediately converting
himselfe from Paganisme, began to inuoke the name of *Christ*; and
on a suddayne, the daughter of that Captayne was found to be safe
and sound. After this, many other as well Lunatique, as infirme per-
sons, who could not come to haue any audience of the *Saint*, lay-
prostrate at the doore, and there recommended themselues so long
to his intercessions, as they came thence wholy cured.

At which meruayles, and at the concourse of new troupes of
people, was *S. Antony* sore molested: fearing in his mynd, some
motion of *pride*, or at least, the world might come to frame too
high a conceipt of him. Making thus mature deliberation hereupon,
he determined to leaue that Cell, and to conueigh himselfe secretly
into the vpper *Thebais*, in some part, where he might not be known
of any liuing body.

To this effect, being departed, with some loaues of bread, to
the shore of *Nilus*, while he was sitting there, expecting commodi-
ty of passage, he heard a voyce from Heauen, which with a cleare
tone pronounced these words: *Antony, whither art thou going? and wher-*
fore? And he not being troubled thereat, as being already acquain-
ted with such things, made answere: *These people will not let my rest,*
whereupon I am resolued to passe into the vpper Thebais, as well to eschew
the said disturbances, as principally also for not to be requested in things which
exceed my power. The voyce addes: *Although thou ghest thy mynd hence to*
Thebais, and endeauourest to hide thy selfe (as thy deuise is) among the
sheapeards Cottages there: Let know, thou shalt thereto but purchase to thy
selfe a double trauayle: Whereas if thou wilt find true rest indeed, thou must
go into the hart of the Desert. And S. Antony replying: *who shall shew*
mee the way thither to some place, to the purpose, since it my selfe was neuer
there? when presently was shewed him a squadron, or to say rather
a company of *Sarazens*, who comming to *Egypt* for traffique sake,
were now in their returne into *Arabie*, and were bound to trauaile
iust that way.

Then *S. Anthony* approching to them, intreated them fayrely
they would be pleased to take him along for a pretty way with the,
and so they did, as if they had had commandment from God: and

at the end of three dayes, and three nights, they arriued at a very high mountayne, at the foote whereof, went gliding a fresh, and christall Water, and not farre from thence verie fine trees were to be seene of sauage, and wild palmes. At the discouery of such a sight S. Antony did exceedingly reioyce, and sayd within himselfe, that same was surely the seate appointed for him. So as taking his leaue with a thousand thankes, of the Sarracens (who gaue him moreouer some of their bread) he remayned there alone in the Mountayne, & tooke it as his deere habitation, satisfying himselfe with water, and the Dates there by, and with the slow supply, which the Sarracen passengers, from tyme to tyme, admiring so great a vertue, did afterwards afford him: Vntill such tyme, as the Monkes at last, being come to the knowledge of the place, tooke vpon them, the care to prouide for him; how beit the holy man, perceyuing by this occasion, they were like to be troubled much, and forced to take a great deale of payne for his sake, was resolued to spare that labour, & causing some plough-irons to be brought vnto him, with a little seed corne, he beganne to till and sow a plot of ground, so as euery yeare, he reaped sufficient to liue on: being much comforted the while, that he was hereby no whit offensiue or troublesome to any person of the world, being a thing, to his power, vvhich he euer auoyded. But seeing afterwards, for all this, that Gheests forbore not to resort thither, he sowed there moreouer, some herbes, for to be able to giue some manner of entertaynement, to passengers, wearyed with so long and difficult a iourney. And forasmuch as diuers sauage beasts, being inuited by the water there, came thither to drinke, and did withall combate him to his corne, he catching one of them, sayd very mildly to it, & thereof: Why do you vniustly trouble, that offend nor you? Go, your wayes, and come you hither no more, for our Lords sake. A very admirable thing; they being terrifyed, as it were, with such a commandement, durst neuer more seeme to returne thither.

S. Antony is much troubled with the assaults of the Deuill. The coming of S. Paul the great Hermit vnto him, and goes to seeke him out. Chap. 9.

AMidst such labours of body & mynd, the seruant of God being now growne old, euer continued his wonted discipline, and honor before all & himselfe. Whereupon the Monks being moued to

sitty, did bring him Olives, with oyle, and pulse, for these were de-
icacyes amongst the. But in that place so remote, it can not be told
what combats the blessed S. Antony continually susteyned from Sa-
than. Such as went thither for their deuotion, were afterwards
wont to relate, they had heard besides great tumults, and noyses
there, with many cryes, and clamours, and clashing of armes, and
seene the mountaine all couered ouer with sparkles of fire, and the
Saint vpon his knees, making his praier against the fury of the oura-
gious Enemyes. And surely it was an admirable thing, that a soli-
tary man, in so great a vastnes of regions, should haue no feare,
neyther of infernall spirits, nor of dragons, nor wild beasts: but
truly according to the Psalmist confiding in our Lord like to Mount
Sion, had alwayes his mind very peaceable, and quiet: so as the
deuills had occasion to feare him, and the beasts laying their poyson
and cruelty aside, became very meeke and tractable to him.

But yet Lucifer ceased not to tempt him againe, and to seeke
alwayes to worke his annoyance, gnashing and gritting his teeth
at him. And one night among the rest, while S. Antony was busy
in prayer, he had leaue to set against him as many hurtfull beastes, as
were to be found in those desert cliffs, who as forced to come forth
of their dennes, were set on to encompasse the Seruant of Christ,
making a proffer (as others haeretofore) to swallow and deuour
him quite: but he vnderstanding the subtility of the Aduersary, told
them, That if they had powre from heauen, they might deuoure
him, but if otherwise they came as sent by the deuill, without delay
they should go their wayes, for he was the seruant of Christ. With
which protestations, the brutish troupes, being affrighted & scour-
ged, did suddainly fly away.

From thence within few dayes, while he was making baskets,
as he was wont, to bestow on them that dealt very charitably with
him; he perceiued one of the wickers of his worke to be drawne to
the doore-wards, and raysing vp himselfe, sees a monster, from the
head to the hips, which appeared like a man, & so the hips downe
wards, was like an Asse. And yet was S. Antony not astonished
awhit at so new, and straunge a spectacle, but rather making the
signe of the Crosse on himselfe, defyed it boldly, as he was wont:
whereupon the beast being scared, together with the spirit that
guided it, so impetuously ranne from thence, as falling downe head-
long, it dyed, representing in that fall the vnhappy aduenture of such

as would go about to driue away S. *Antony* from the Desert.

Now after so many toyles of body and mynd, the Seruant of God was become Ninety yeares of age, & could no more without manifest daunger, endure austerites as before. Wherupon, with a pious violence, the Monkes enforced him to accept of two of them, to beare him company, and to haue care of him. The one called *Amathas*, and the other *Macarius*. About which tyme, the glorious doctour S. *Ierom* declares, how S. *Antony* bethinking himselfe, that hitherto neuer had any *Monke* gone further into the desart then he, it was reuealed to him, on the night following, that he was deceiued, since there was another yet, more ancient and perfect then he that likewise inhabited therein, and that by all meanes, he should go to seek him. S. *Antony* was nothing slack to obey. For scarce had the *Aurora* put forth, when without any other companion, then a little staffe, he puts himselfe into the voyage: and now was it about high Noone, and the parching rayes of the sunne beganne to scorch the head of the holy Old man, and yet neuertheless, would he not seeme to desist from going forwards, saying within himselfe: I haue a some confidence in God, that he will shew me him he hath promised me to see. And standing to muse thereupon, behold a Hippo-centaur appeares before him, to wit, halfe a man, and halfe a horse. At which sight, arming himselfe with the holsome signe, on his forhead: *Hola*, said he, *where about I pray you, inhabits a certayne man of God?* To which demaund, the beast, with a confused voyce, made offer to answere, and withall stretching forth the right hand, seemed to point him the way, and flying vanished, not could it euer be knowne, whether the same were a feigned apparition, or some reall thing.

With such direction, did S. *Antony* follow on his way, deeply considering with himselfe on that strange figure, which he beheld a little before. He had not passed farre, thus musing with himselfe, but there appeared to him, in a craggy valley, a man of a little stature, with a hawked nose, and horned countenance, who with a gratefull aspect, approaching to him, did offer him Dates, in signe of peace. Whereat S. *Antony* stood still, and laying hand on his wonted armes, doubted not to aske him, *who he was*, and he answered so plainely as S. *Antony* was much astonished thereat. I am likewise mortall, said he, as you are, and one of the Inhabitants of the wildernes, adored by the blind Gentility, vnder the name of *Fauns*, Sa-

yris, and *Incubi*. I come to thee now, as an Embassadour of my Companions, beseeching thee in the name of all, to make intercession for vs likewise, to the common God, for we haue now vnderstood he is come, for the saluation of the world. At which words, the holy *Abbot* beganne to sheed teares for ioy, in beholding how the glory of *Christ* was dilated, and the power of Sathan annihilated, and smiting the ground with his staffe, addes: Wo be to thee *Alexandria* who giues the honour due to God, vnto Monsters & Portents: Wo be to thee meretricious Citty, where haue all the superstitions of the world, built their neast now, wilt thou say? The beasts doe seeme to confesse *Christ*, and yet do you neuertheles, stand adoring of Idols!

S. Antony had not yet ended these wordes, when the Satyr betaking himselfe to his wings in a moment, was quite vanished away. And to the end, that not any may hold it for a fabulous thing, it is to be vnderstood, that a like Monster to this, was brought aliue to *Alexandria*, where after it had been wel seene, and reuiewed, by all the people, it came to dye. Whereupon being opened, and powdred with salt, it was lastly conueighed to *Antioch*, to satisfy the eyes also, of that Citty there, and of the *Emperour* himselfe.

S. Antony *trauayling on his way, espies a wolfe comming forth of a Caue; where entring in, he finds* S. Paul *the* Theban *retired*. Chap. 12.

TO returne to *S. Antony*, the good old man went on his way; and not discouering ought els, then the tract of beasts, and infinite wasts of sand withall, there remayned now no other sustenance to him, then a firme confidence of the Protection of *Christ*. By this tyme, two dayes were spent, and the night following, the seruāt of God did consume in prayer; when in the dawning of the day, he discouers a farre off, a thirsty she-wolfe, which panting and seeking for water, approched to the foote of the Hill. The wary trauayler looke after her, and as soone as she was departed from the denne, he likewise comming thither, began to looke in, though in vayne, because so great was the darknes there, as he could not discerne any thing. It was truly a horrible and dreadfull thing to behold, but *Charity* banished feare; he taking courage to himselfe, and going very softly and tenderly in, as he could, at last amidst those obscurities going forwards not farre off, there appeared a light

wherewith being inuited, while greedily he makes haſt thereunto, he ſtumbles on a ſtone, and with the noyſe thereof, gaue occaſion to him, that was within, on a ſudden to ſhut & make faſt the doore vpon himſelfe.

The caue lay open on the one ſide thereof, but well ſhadowed the while with a plan-tree, very great and full of leaues, and in the ſame playne aroſe a moſt cleere ſpring, from whence a litle brooke ſtreaming along for a litle ſpace, went creeping vnder the ground. The ſame place in tymes paſt, had beene the receptacle of thoſe wicked Forgers, who in the tyme of *Cleopatra*, and *Mark-Antony* in that place, had been coyning of falſe money; as do well teſtify the many anuils, & hammers there ſcattered vp & downe in thoſe quarters. And laſtly for auoyding the perſecution of *Decius*, & *Valerianus*, and to leade a holy lyfe, was the bleſſed *Paul* the *Theban* there ſhrowded from his youth, and had there perſeuered with incredible conſtancy to the age of 113. yeares. Now *S. Antony* perceiuing himſelfe to be ſhut forth, in this māner, with exceeding great griefe lying proſtrate at the doore, remayned there vntil the ſixt houre, & vpwards, continually intreating to be admitted, & ſaying: You know well inough, who I am, and whence I come, and though vnworthy (I confeſſe) of your ſight, yet without ſuch a grace, I will not depart hence. Whereas you that afford harbour to beaſts, why baniſh you a Man? who according to the Ghoſpell, hauing ſought and found already, doth now knock to be let in. Which if I attayne not, I ſhal dye heere in the very Entry, and when that happens you ſhall be conſtrayned to bury mee. Which will be to troubleſome to you.

The *Pilgrime* hauing thus continued a prety while, in this maner of intreaty, at laſt *S. Paul* ſmiling within himſelfe, made anſwere: This ſame is a prety cuſtome indeed, to beſeech in brauing thus, to charge ſo, and calumniate with teares? And is it ſo ſtraunge to you, that I receiue you not, if you ſeeme to come hither to ſeeke your life? In this manner of ieſting, did *S. Paul* open the doore, & the ſtraungers, howbeyt new, and as yet vnacquainted, very louingly embracing ech other, did ſalute notwithſtanding one another by name, giuing infinite thankes to the diuine Goodnes. And after the holy kiſſe of peace, being both ſet downe, *S. Paul* began to ſpeake in this manner: You ſee heere, *Antony*, him, whome you haue ſought for thus, with ſo much trauayle, rude, worne, frayle, & decrepit,

decrepit, & one in briefe, who within a very litle shall become dust. But in the meane while, for Charity sake, tell me, what is done in the world? Who rules? Go they about to reedify the cittyes agayne, already destroyed? And is the Deuill yet worshipped there, as he hath euer (almost generally) beene heeretofore?

Now while they sate thus sweetely discoursing together in lifting vp their eyes, they beheld a Crow pearching on the bough of a tree thereby, which descending downe with a moderate flight, let fall betweene them a whole loafe of bread, and so vsual its wayes. Whereupon said S. Paul: Go to, our Lord hath sent vs our dynner heere, truly pious, truly mercifull. It is now full sixty yeares, that I haue hitherto receiued my halfe loafe euery day: Whereas now at your comming hither, he hath redoubled the allowance to his Seruants. After which, the Benediction giuen, they both sate down by the side of a christall fountaine: but yet before they fell to their meate, there was no litle ado betweene them, which of the two, should breake the bread, in streyning courtesy the one with the other, with religious modesty, and with diuers reasons, in the point of preheminency before each other. S. Paul did principally ground himselfe in the Lawes of hospitality, wherto S. Antony opposeth the majority of yeares. The strife seemed to last a good while, and the day in the meane tyme passing away, at last, the duell ceased, vpon agreement made to take hold of the loafe betweene them, and to pull it, so as to each might remayne his share in his hand; and so it just fell out, and without more dispute, hauing taken the bread and finally stooping, sipt a litle water, with thanks-giuing, they passed that night in Psalmes and Vigils.

S. Paul discouers to S. Antony his death approching. He dyes in S. Antonies absence, and is afterwards buryed by him. Chap. 23.

THe morning being come, S. Paul begins to speake to his Ghest in this sort: It is now a good while, my Brother, since I haue knowne that you haue liued in these parts, and your presence hath beene promised me heeretofore by our common Lord. But now in fine that I am arriued to my last passage, there remaynes me nought els, but to go my wayes vnto Christ, as I haue alwayes desired. Know then, you haue heeretofore been sent hither by God to performe my Exequyes, & to couer my silly limmes with Earth. S. Antony hearing this, began to

to weepe, and beseech him, not to leaue him behind, but to admit him for companion on the way. When S. *Paul* replyed: You ought not to reguard your owne cõtent, but the profit of others. He might seeme to fauour you indeed, hauing layd down the burthen of your flesh, to cause you to fly into Heauen; but he should not therby answere the expectation of the Brothers, that should remayne behind depriued of your guidance, and example. Wherefore I pray, be it not troublesome to you, for Charityes sake, to returne your waye home, to fetch hither the Cloke, which was once giuen you by *Athanasius* the Bishop, to fold vp my carkas in, and so to commit it to the Earth. Which request the Blessed *Paul* made, not that he cared much to be purifyed, eyther naked, or clothed, especially not hauing for so long tyme, vsed to couer himselfe with other, then with the leaues of Palmes, being wouen together with his owne hands; but he did it, that he might not grieue him, by expiring in his sight.

S. *Antony* remayned amazed at the thing, which he heard, & particularly for the Cloke, and with veneration, acknowledging our *Lord* in the person of S. *Paul*, without reply, kissing the eyes and hands of the *Saint*, went his wayes in hast to his Hermitage: and at his approach, his two disciples demaunding of him, with great anxiety, where he had been so long, he answered: Wo be to me Synner, and false Monke: I haue seen *Elias*, I haue seen *Iohn Baptist* in the desart, or to say better, I haue seen *Paul* in Paradise. Then holding his peace, in knocking his breast, he tooke the Cloke of *Athanasius* out of the Cell; when as his Companions importuned him yet to vouchsafe to speake more cleare, but he differing the same to its time without more delay, or affording any nourishment to his body so lõg fasting & wel nigh spent; went suddainly forth, with his mynd wholy fixed on his sweet Host, fearing (as it fell out) least in his absence, he might giue vp the ghost. And now by this tyme, he had gone in great hast, as it were, half the way, when as lifting vp his eyes aloft, he sees among the happy troupes of elect spirits, the blessed soule of S. *Paul*, very glorious & radiant, to ascend vp to heauen. And suddenly casting himselfe on the ground, beganne to sprinckle his head with sand, and to weepe and lament, saying: Why leaue you me O *Paul*? Why go you away so before I had taken my leaue of you? So lately knowne; alas so soone parted?

S. *Antony* himselfe recounted afterwards, that he had passed the rest of the way, with the swiftnes of a Bird: and so it was known

in the proofe, since entring into the Caue, he found the holy corps yet kneeling, and the necke vpright, and hands lifted vp; insomuch as notwithstanding the triumph, which he had seen before, he was almost of the mind that he was yet aliue: but then not perceyuing any breath, or signe of life, he endeauoured with bitter playnts to kisse him; and folding him vp in the sayd garment of *S. Athanasius*, he brought him forth with Hymnes, and Psalmes. But then not hauing any instrument to digg his graue with, and with great anxiety thinking, & bethinking himself what to do: Behold two Lyons, with their hayre layd open to the wind, to come running at that tyme. Whence he at first being somewhat affrayd, and then taking courage in God, attended their comming, as so many Doues; and they being arriued to the corps, did humbly cast themselues at the feete thereof, with fanning in their manner, and bitterly roaring in signe of the sorrow they felt: and presently began with their feete to plough vp the sands, vntill such tyme, as there remayned sufficient roome for a man. Which being done, and as it were for their hire, receiuing the benediction of *S. Antony*, they quietly went their wayes: and he putting his shoulders to the sacred burthen, did bury it in the trench.

After this, surueying the Heritage of the dead, for not to go thence, altogether empty handed, he tooke hold of the Cassocke of Palmes; and being returned home agayne as long as he liued afterwards in the solemnities of *Easter* and *Pentecost*, he would alwaies reuest himselfe therewith. After these workes of charity were ended he was intreated by a great number of Monkes, now comming in hast to him, where he was, to visit anew, & to recomfort the Cõuents. He went then along with them, and while they were on the way, there fell out another notable meruaile. That way was al very craggy and barren, & the heates excessiue, so as it was not long ere prouision of water fayled them, and the Monkes not knowing what to do, letting their Camell go loose, being scortched, and afflicted, lay downe; When the holy old man, not a litle contristate at so great a perill of theirs, sequestred himselfe a little, and kneeling on the ground, & lifting his hands to the starres, began to beseech God, with so much fayth and feruour, as suddenly in the self same place of prayer, sprung forth the desired liquour. Whence all were reuiued, and others being satisfyed, as they anxiously sought for the Camell, did suddenly find him by the cord of the headstall,

through a new miracle, entangled in a rocke. Loading him then to their great contentment, they came very safe, and found to their Cells agayne.

S. Antony *is very wellcome to all at his returne: and giues holsome Documents to ech one, vpon good occasions.* Chap. 14.

NOw it would be long, and superfluous heere, to explicate the ioy, which the Disciples shewed at the comming of their most sweet Father and Mayster, and he likewise reioyced as much to see them all, to be so feruent, with his presence and renewed in spirit. He had besides no small consolation, to find his Sister so persseuering in the diuine seruice, being come to be Superiour of a most Noble, and numerous Conuent of Virgins. Now the arriuall of the *Saint* being knowne throughout all those Parts, a great multitude of persons of all qualityes resorted thither, to salute him, and to visit him as they were wont, and especially of the Religious: to whome he for entertaynement sake, instead of presents, and gifts, would be giuing of precious aduertisements and aduises, saying: They should alwayes hold firme their fayth, and dilection to God, and the Neighbour: They should guard themselues from vncleane thoughts, and delights: They should not not suffer themselues to be deceyued with Gluttony: and should fly Vayne glory: continue their prayers: ley vp the documents of the holy Scripture in their breast: be allwayes reuoluing the actions, and manners of *Saints*, in mynd; endeauouring to reforme themselues, through the imitation of them.

And principally, he aduised them not to cease to meditate on those words of the *Apostle S. Paul: Sol non occidat super iracundiam vestram*, and added thereunto, nor yet vpon any other sinne whatsoeuer: it being a thing very fit and necessary, that neyther the Sunne accuse vs of our diurnall malice, nor the Moone of nocturnall staines. For which end (said he) shall the precepts of the *Prophet* himself, help you much: *Iudge your selues, and examine your selues well.* Let each one, euery day, take accompt from his proper rule of his actions, words, and thoughts. And hauing erred, let him amend; hauing done wel, not exalt himselfe, but seeke to persseuere, and not become negligent: and let him beware, *he iudge no man, nor iustify himselfe*, (as S. Paul said another time) *vntill such time as our Lord comes, who shal discouer the hid-*

hidden things; in regard, that we in our actions, many tymes do deceaue our selues. But our *Lord* beholds euery thing very clearely: and therefore we should seeme to haue the same reguard to others as to our selues, and to compassionate one another. It shall be also very profitable for vs to suruey with our Memory, the motions of our soule, and the workes which we dayly performe, and set them downe in writing, as if we were to giue accompt therof to others. Whence it shall come to passe, that for shame to be manifested to the world, we shall keepe our selues from falling into things which are worthy of reprehension. And with such a discipline refrayning the appetites, and subduing the flesh, we shall be able, very easily to conserue our selues in the grace of our Lord.

These, and such like instructions, he fayled not to giue to his Monks, vpon good occasions. And for as much as among the secular multitude, there was continually a great number of lame, & diseased people; he prayed afresh for them, but obteyned not equally for all: our Lord dispencing his graces, according to his good pleasure. And *S. Antony*, euen as when he was heard seemed not to vaunt himselfe, so when he suffered repulses, murmured he not, but alwayes gaue thankes to our *Lord*; & exhorted the afflicted to haue Patience, and to be satisfyed, that their cure depended not on him, nor on men, but on God only, who affoardes health, when he will, and to whome he lists. Whereupon, the languishing receiuing the words of the Old man, as from the mouth of God, learned to attend, and suffer, and the cured came to acknowledge themselues bound not so much to *S. Antony* therefore, as purely to God. But what shall we say, besides al this, of the efficacy, which the Prayers of *S. Antony* had euen in persons, and places farre remote?

He being in the Monastery, and on this side of the mountayne, the Count *Hercolano* came humbly to beseech him to vouchsafe to intercede for the health of *Policratia* virgin of the Citty of *Laodicea*, a great seruant of God, who through much abstinence, and macerations of the body, did feele most bitter dolours of the hips & stomack and was quite fallen away and come to nothing: which the holy Father did with a very good will, and the Count noted the while in a little scrole the very day of the prayer. And being afterwards returned to *Laodicea*, and finding the virgin to be now on foote, & free from all manner of paynes, to satisfy himselfe more fully, whether it were to be attributed to the prayer of the Saints, or no; he demanded

maunded of her, on what day she began to feele her selfe well; and hauing heard it, he presently tooke out the scrole, & with the great astonishment of all, they found the *Saints* prayers, and recouery to haue happened on the selfe same day.

In like manner, a certaine Courtier, called *Frontone*, that being tormented with a raging infirmity would haue eaten his tongue, & pluckt out his eyes, had recourse to *S. Antony*. Who without any more ado, sayd to him: Go thy wayes, and thou shalt be healed. But *Frontone* standing yet still for all that, and not departing thence for some dayes, the seruant of God replyed to him: Thou canst not be cured heere; Go thy wayes then into *Egipt*, & thou shalt see wonders. And so it fell out, for scarcely was he arriued in those confines there, but his vehement sickneſſe quite forsooke him.

Many others likewise, whome it were too long to recount in this place, were by meanes of the *Saint*, deliuered from sundry, & daungerous maladyes. Though the miracle of *Frontone* it seemes, apperteynes not so much to the gift of *Curing*, as that of *Prophecy*. Which in *S. Antony* how eminent it was, though by diuers things aforesaid, may seeme in some manner to be comprehended; yet shall the same more clearely appeare, by that which we shall presently declare.

S. Antony *relieues a Monke in distresse: and sees the soule of* Ammon, *in a vision, to ascend to Heauen.* Chap. 15.

TWO *Monkes* on a tyme, being trauayling in the desert, came to fayle of water; in so much as the one of them dyed thereof, and the other seemed to lye in extremes. This, being reuealed to *S. Antony*, he commaunded the two which were in his company, to go their wayes, and runne presently with a vessell of water to the said place, being distant frō the Monastery, a dayes iourney at least, and tels them wherfore. And they diligently performing the same, found the one, as I said, departed, whome they buryed, & brought succour to the other in good tyme, and being so escaped they conducted him to the *Saint*. Now for what cause, the same was not shewed him before, and why God would conserue the one, and not the other, seemes not to concerne me so curiously to seeke into. It sufficeth, that in so great a distance of place, was manifested to *S. Antony* what passed.

Another day, he sitting on a hill, in company of others, seeing

one ascending in the ayre, and many meeting of him, with very great ioy. Whereat S. *Antony*, remayning in admiration, and exceedingly desirous to know who it was; it was reuealed to him, to be the soule of *Ammon* a Monke, who dwelling in the Desart of *Nitria*, about some 13. dayes iourney from the residence of S. *Antony*, was wont notwithstanding to come sometymes to visit him. He was a person of rare vertue, and many miracles are likewise reported of him: and this one among others, that being once to passe ouer the riuer *Licus*, which at that tyme, was very much ouerflowne, he prayed *Theodore* his companion for his sake, to follow some distance from him, to the end by wading together, they might not be seene to ech other naked. So did the other, and yet for all that was *Ammon* afterwards abashed at his owne skinne. And while he stood vpon such points, and bethought him thereof, I know not how, without touching the water, he sees himselfe on the other shore, in the twinckling of an eye: where likewise the other, being afterwards arriued, and seeing *Ammon* to be all clothed, and without any signe of wet vpon him, demanded the manner how he passed ouer, and seeing he refused to participate the same with him, he tooke hold of his feete, and wrong him, and coniured him so much, as in fine he vnfolded the quality of his passage to him, with this pact notwithstanding, that he should not discouer it to any, till his death.

Now the Monkes, as I sayd, seeing S. *Antony* with eyes so attentiue and suspended, very deerely intreated him, not to conceale from them, what he saw: when as he answered, that *Ammon* was departed from these miseries, and was was gone triumphant to Heauen. Whereupon the disciples noted the day, and after a month some Brothers coming from *Nitria*, making a diligent comparison of tymes, they found, that *Ammon*, on that very very day, had passed to a better life.

Another tyme, S. *Antony* sayling with some Monkes and other Seculars, began to smell a very loathsome sauour, and all affirming it to be the smell of salt fish, and of dryed figs, he replyed, he felt another sent. And while he was thus affirming, there was heard a horrible cry to come from a yong man possessed of the deuill, who lay hid vnder the vppen decke of the ship. Then S. *Antony* rebuked the Deuill, and on the behalfe of *Christ* constreynes him to depart, as he did, leauing the young man found, and the others astonished

not so much at the miracle, as at the purity of a soule, so quicke of sent, as to sauour the neerenes of the vncleane spirit. Besides, he was wont also to perceyue before hand, the comming of such, as came to see him, and the occasion wherefore: and many tymes, would foretell the one, and other, some three or foure dayes, and somtymes a month before they arrined at him. But that which happened to *Eulogius* of *Alexandria*, was a matter of particular edification, and caution to all.

The life of Eulogius *briefly set downe, and especially a notable act of Charity of his, concluded happily through* S. Antonyes *aduise.* Chap. 16.

THis *Eulogius*, was a man, (as *Palladius* declares) of a good disposition, and hauing distributed alteadly the greater part of his substance for the loue of God, yet neuertheleſſe had not the hart, eyther to lead a solitary life, or to liue vnder obedience. Whereupon finding by chaunce a miserable wretch, to lye in the streetes, forsaken of all, maymed, without his hands and feete, depriued of the vse of all his tymmes, except his tongue: he made choyce, for his Mortification, and for the Exercise of christian vertue, to take care of that poore wretch, to keep him at home, and to serue him til death: and to the end the worke might become more meritorious, being all in feruour, he made a votiue promise thereof to our *Lord*. Hauing taken him then to him, he attended to the gouernement of him, to prouide him of victuals, and cloathing, bathes, medicines, & phisitians; in fine to serue him, as he had been some good Benefactour, or Patron of his.

In which ministery hauing now persеuered, at least for fifteene yeares, with equall sollicitude of his, and gratitude of the other, at last the Cripple was assayled with so strange and diabolicall temptation, as he now beganne, not to suffer himselfe to be gouerned any longer, making very earnest instance to be exposed forth anew in publique; alleadging that he was now glutted with *Eulogius* his entertaynement, and could endure no longer so retyred a life, nor so much abstinence. *Eulogius* wonders at such a manner of mutation in him, and though he had no small occasion of iust indignation against him, notwithstanding ouercoming himselfe, he set about to cherish the Wretch, more now then euer, in giuing him dainty meates, and procuring him some good and pleasant conuersa-

tion;

tion, but all in vayne: The more he laboured therein, the more did the other persuer, requiting the good *Father* with nothing els, but complaynts, grumbling, & iniuryes. At last, the deuill had brought him into that rage, and desperation, as he was euen vpon the point as it were, to kill himselfe.

Now the matter hauing passed thus a prety while, the trouble on the one side was intollerable to *Eulogius*, and he was now euen ready to acquit himselfe therof: on the other it seemed to him a great folly to loose through impatience, the trauayles and toyles of so lōg a tyme. Moreouer he was stung with the offering, which he had made to our *Lord God*. Amidst these perplexityes and agitations of mynd, he resolues for a last dispatch to cōmunicate the whole with some neighbour Monks. Of whome he was counsayled, that since the great S. *Antony* was aliue, he should be contented to repayre to that *Oracle*, and seeke his remedy at his hands. Whereupon *Eulogius* did thinke it best so to do, in regard he had heard much commendatiōs of the great Sanctity of that Holy man, and was glad to haue this opportunity to see him. To which end, *Eulogius* had prepared, though with great difficulty, a barke to put the Cripple into, but not without much ado he got the miserable Wretch to be conueyed therein to, with him: and so both of them went by water to the Monastery of the *Saint*, where being once arriued, *Eulogius* gladly attended his comming from the Hermitage, to visit the Brothers, and Ghests, as he was wont. Nor was it long; for on the night following the seruant of God, came into the republique view, hauing missing for a tyme his diuine contemplations, and attending now to the good of his Brethren, & causing all the strangers to be assembled, according to custome, he suddaynely calls for *Eulogius*, very often by name, not known to him before. Who thinking there had been some other *Eulogius* present, held his peace for that tyme. But afterwards hearing himselfe to be called vpon a new, being halfe astonished, made answere, *Behold I am here.*

S. Antony requires the cause of his voyage, and *Eulogius* replyes: There is no need, Father, that I should tell it to you: He that hath manifested my name vnto you, hath as well like wise discouered my necessity. I know it very well, replyed the *Saint*; but yet for edification of the standers by, I would haue it declared by your owne mouth. *Eulogius* obeyed: when he had ended the narration, the holy Abbot stood vp, and with bended browes, looking him in the face:

Thou

Thou art ready to abandon (sayth he) this poore man, and lettst thy selfe to be vanquished with perturbation and tediousnes: Know then, if thou leauest him so, that God will receiue him by the meanes of another, that is better then thee. With which words, *Eulogius* being much terrifyed, durst open his mouth no more. When *S. Antony* turning himself to the infirme man, with a seuere countenance, and with a terrible voyce, beyond all expectation, sayd to him: Thou peruerse and abhominable Wretch, vnworthy both of Heauen, and earth: Thou neuer leauest fretting, & quarrelling, to the offence of God: knowest thou not, that he who serues thee is *Christ*? How darst thou then so to mutter agaynst the diuine *Maiesty*? Is it not cleere, that *Eulogius*, only for the Loue of *Christ*, hath vndertaken to haue care of thee, & to do thee good? This sayd, he attended to giue audience to the others, and after some space of tyme, returning to those two againe, with more benignity of speach, aduised them, saying: Beware my Children, you part not from ech other: but laying aside all rancour, & bitternes returne you home againe, where you haue liued together, for so long tyme, because our *Lord* will soone be calling for you: and know, that so cruell a temptation, hath not befallen you for ought els, then for being now so neere your End, and the reward of your labours: and take heed, you do not otherwise, for that if the Angell find you not so, you are in great daunger of loosing your Crownes.

This manner of reprehension, with both, had the weight it ought to haue, and they departing without delay, by accord, went to their former habitation, and there passed not 24. dayes, but *Eulogius* dyed: & after three dayes more the Leaper followed him, very well disposed in the inward man, & exceeding contrite. This succesſe was attentiuely obserued, not without a great deale of glory to our Lord, and much profit to soules.

S. Antony *enioyeth sundry visions. And fortels diuers things of the* Arrian *Heretiques.* Chap. 17.

TO this kind of visions, and Reuelations, may others be added, no lesse to the purpose of exciting the feare of God, and very worthy to be alwayes conserued in memory. Wherof one was, that *S. Antony* being one day in prayer, about the howre of Noone, before meate, he felt himselfe sudenly to be rauished in spirit, and it seemed

seemed to him that he was carryed to Heauen, by some fauourable spirit. But in ascending some others of a proud and fierce aspect, opposed themselues against him, who being repulsed by the Guard of *S. Antony*, beganne to quarrell, and alleadge the power they had frō aboue, to examine whosoeuer passed. With this denunciation, they preuayled to performe their office, but the wicked spirits being willing to demaund an accompt of *S. Antony* from the day of his Nativity, it was not permitted them to do so, but only from the tyme he became a Religious person, in regard that all the transgressions behind, were now cancelled, and remitted by the diuine piety.

Then did the infernall Ministers dilate themselues against the seruant of *Christ*, in diuers accusations and calumnyes, but not being able to proue any, so ashamed, and confounded, in spight of themselues they were feigne to let him passe. And at that very instant agayne, did *S. Antony* returne to himselfe, so strooke and astonished withall, as that forgetting his refection, he remayned all the rest of the day, and all the night, a sighing, and considering, with how many Enemyes vnhappy Man hath to deale withall. It came into his mind besides, how the *Apostle* not without good reason seemes to call the deuils, the *Princes and Rulers of this ayre:* exhorting the faythfull, to betake them to the armour of God, that they may be able to resist him in that dreadfull day, and the spightful accuser may not haue wherewith to conuince them at that houre.

Another tyme, after he had a while talked of the immortality of the Soule, with some that came to visit him; the next night, he heard himselfe called from aboue, with these words: *Antony stand vp, go forth, and behold.* Being gone out, he sees a foule and horrible Mōster, who with the head seemed to reach to the clouds; and some others besides, with wings, which endeauoured to fly, but he stretching forth his vnmeasurable hands, strooke some of them downe to the Earth; others he could not hinder from mounting on high: and as for the one he fretted with rage, and gnashed his teeth; so he reioyced for the other, and made great triumph: When suddenly a voyce sayd to *S. Antony: Marke well what thou seest:* & so cōming a new light vpon him, he perceyued it to be the passage of soules, and that great Giant to be the diuell, who had power & authority vpon his Subiects only; but was wholy impotent against those, who in life had not been obedient to him.

Another day, he seemed to behold infinite snares, gins, and

pit-falls, to be spread on the face of the Earth, saying with a lowd sigh: *And who shall be able to come off safe, amidst so many nets, and traps?* he heard this answere: *Humility only*. With these and other such like illustrations of the vnderstanding, came S. *Antony* continually to be more enflamed to the study of Perfection, and to vanquish himselfe; and as vpon such accidents, he was euer wont to stand musing, and be extraordinarily recollected; so the Disciples would be easily aware, that some such like extasies or abstractions, or other had happened to him: & they would be comming about him, with so many prayers and coniurations, as he could not conceale them, especially considering the fruite they might gather from them.

Another tyme, after these, he approaching now towards the end of his life, and sitting in contemplation, he was rapt in like manner, & turning himselfe to the standers by, beganne to fetch a deep sigh, and trembling all ouer, kneeles on the ground, and so remayning a good while in prayer, he arose agayne, all bathed in teares. Wherupon the disciples being affrayd, enforced him to manifest to the, that which happened to him. Then the *Saint*, with many sobs, and with words interrupted, answered: O children, how much better were it to dye outright, then to behold the things to fall out, which haue now been declared to me. When they yet vrging him agayne, he addes, but with deepe sighs: The wrath of God hangs ouer the holy *Church*. For lo, it is to be giuen vp into the power of bestiall persons. I haue seen the table of our *Lord* encompassed rond with lasciuious and vnbrideled mules, that with many kicks of the heeles, oppresse the Priests, and turne euery thing vpside downe. At which sight, I sighing amayne, and desirous to know the mistery, this voyce seemed to land in myne eares: *My Aultar shall be profaned, and full of abhominations*. But yet together with this euill newes, I haue likewise learned, how the storme shall soone passe ouer, and fayre weather agayne shall returne to the *Catholiques*. Both which Propheseyes, were shortly fulfilled. First in the sacrilegious boldnes and insolency of the *Arrians*: and then with the demonstration of the diuine iustice, and with the punishments which in part, at least they payd for all.

These Ministers of the deuill, had sacked the Temple of *Christ*, and within sacred cloysters had violated the Virgins and Matrons there, made hauock of the pious people, and stayned the Yards, & Chappels with innocent bloud, brought in the rabble, and the vilest

artisans

artizans, the worshippers of Idols, to contaminate the vessels, to trample the Baptisteryes, and Sacraments; and in summe, committed such things, as without horrour and shame cánot be related. But so impious, and licentious prosperity of theirs, lasted not long. For lo, the ranenous wolues now fallen into hatred with al Natiós, for such impieryes; and chased away with the fury of the selfe same people, whome they had stirred vp, fled out of the Citryes, & basely went lurking agayne in their wonted holes. Whereupon the true & ancient Religion, came agayne to dilate it selfe; and the faythfull saw to their great contentand consolation, the predictions of *S. Antony* to be verifyed. Whereof since we haue now treated sufficiently already; we will conclude this matter, with a notable case, which happened in the tyme of *Nestorius* the Gouernour of *Alexandria*, to a certaine man called *Balatius*, a Captayne in *Egypt*.

The Iudgement of God shewed vpon Balatius *the Heretique: and how* S. Antony *opposeth himselfe against the* Arrians. Chap. 18.

THis *Balatius* was a great fauourer of the *Arrians*, & consequently a most cruell Persecutour of Catholiques, and particularly of the Religious: in so much, as he made the Monkes to be publiquely whipt starke naked: nor was ashamed likewyse to scourge the sacred Virgins, and the Seruants of *Christ*. Where with *S. Antony*, being moued, resolued to write to him a briefe Letter, of the tenour following. I see the wrath of Heauen to come vpon thee: Do thou cease then to deale with the Christians in this manner, that it may not come and ouertake thee. The *Heretique* laughed and scoffed at these menaces of his, and casting the letter to the ground, & spitting vpon it, he bad the bearers thereof (after he had vilely intreated them) to returne to *S. Antony*, with this message: Since you seeme to take such thought for the Monkes, it will be now tyme for mee to call you to accompt also. But there passed not ouer a full day, when the diuine vengeance appeared vpon that vnhappy Wretch. For asmuch, as he and *Nestorius* going to a place called *Cherius*, but a dayes iourney distant from the Citty, vpon two horses, that of *Balatius* being the gentlest in his stable, the sayd horses began to play together, when as that, wheron *Nestorius* sate (being they stiller and quieter of the two) giuing suddenly a gripe to *Balatius*, pulled him downe, and leaping vpon him, most cruelly brake

his hippe, whence being carryed to *Alexandria*, he dyed within three dayes, while all remayned astonished to see, how suddenly *S. Antonyes* menaces were executed vpon him.

In whose soule, besides so noble a gift of *Prophesy*, was seene also a rich ornament of *Wisedome*; not sprung from the curiosity of vnderstanding, but from purity of affect: not founded in meere speculation or discourses, but in a sensible knowledge, and diuine Loue: not refined with the chayres, and scholastical disputes, or written Bookes, but with liuely fayth, deuoute aspirations vpon the meruaylous volume of this great fabrique: Insomuch as the immensity, and most swift, and ordinate motions of the heauenly sphears, the generation & corruption of sublunary things, the discording concord of simple bodyes, the formes and differences of the mixt, the variety of inuentions, arts, customes, and accidents of men: but aboue all the sweet disposition, and infallible gouernement of the Eternall Prouidence, were to him, as well a glasse of verity, as an incentiue of Charity. And that which is more to be celebrated with these so great gifts, and treasures of profound knowledg; he was so farre from being puffed vp with them; or once to thinke but vainely of himselfe, as how much more knowledge he got, so much the more he increased in true Modesty and Humility. And especially he carryed a very singular respect, with an interiour and exteriour reuerence to the Interpreters & Depositarians of the diuine Scripture, such as are the Clarks, and Prelates of the holy Church, and as willingly demaunded, & learned of them all, as if he had been the most rude and ignorant of the world: albeit on the other side, when need was, he would not sticke to giue a good account of himself, and of the fayth he imbraced to any person of what quality soeuer.

The *Arrians* had spread throughout all *Alexandria*, with subtile lying, that *S. Antony* was of their opinion: which the Seruāt of God hearing, admiring so great impudency in them, by the iudgement of the Catholike Bishops, and of the Brothers withall, he descended from the hill, and being in the citty, in the presence of al the people, beganne to detest that peruerse Sect, calling it a pestilent heresy, & the Messenger of *Antichrist*; teaching, and aduertising all how the Sonne of God is no created thing, nor made of nothing, but is the selfe same substance, and wisedome of the eternall Father. Whence were it a great impiety to say, there was once a tyme, when he was

not: for as much as he, the word of the Father, was eternal with him. Wherupon he concluded: Wherfore, haue you no communication with those wicked followers of *Arius*, since the light hath nothing to do with darkenes; and you that obserue the due Worship of God with reason do call your selues, and are truly *Christians*. But they in disarming the Sonne, and the Word of God the *Father*, a creature; are nothing different from Gentils; nay rather do you hold it most certaine, that the creatures themselues, are al incensed against such wicked persons, that dare to number and put among things created, the *Creatour*, and *Lord* of the *Vniuerse*, in whome, & through whome hath beene made, and hath being, whatsoeuer is therin.

From such like aduertisements and protestations of the *Saint* the hearers tooke a great deale of pleasure, in seeing that pestiferous opinion so anathematized by such a Man: and all the inhabitants of the Citty, as well the Laicks, as Ecclesiasticall, as well Gentils as Christians, did striue to be the first in the Temple, to see the Man of God, (for so was he called of all) and there likewise, in the sight of them all, would he worke many Miracles: partly in expelling deuils, partly in curing: in so much as the very *Pagans* themselues, made instance to be touching at least of the garment of *S. Antony*. Finally, in that short space of tyme, there were made more *Christians*, then were in a whole yeare before: and he himself, besides the truth of the doctrin he deliuered, & the vertue of the miracles he wroght, and the Prudence which in his dayly actions he shewed; was of so attractiue, and gracious a countenance, as how beit of stature he were not different from others; neuertheless the strangers that arriued thither, hauing neuer seen him before, could easely distinguish him from the multitude, and point him out with the fingar to be such a one. To this serenity of countenance, were answerable his behauiours, so iudicious, and complete, as if he had alwayes liued not in Caues, or in the Forrests, but in populous lands, and in conuersation with the Nobles.

S. Antony sends away two Philosophers well satisfyed; who came to proue, and tempt him; Besides others, that came to iest at him. Chap. 19.

THERE came on a tyme, as *S. Antony* was on this syde of the Mountayne, two Pagan Philosophers to him, to try him a-while, and to proue what was in him; and he knowing a farre off

what manner of men they were, went forth to meete them, & spake to them by meanes of a good Interpreter: Wherfore haue you, being sage, and Philosophers as you are, taken such paynes, so to come to the house of a foole? When they answering, he was no foole, but prudent, and wise; *S. Anthony* replyed, and presled them with this dilemma: If you would seeme to visit me, your labour were superfluous: If you take me to be sensible, and wise, then do yee become Christians as I am, since conuenient it were, we should seeke to imitate the better; and, if I were to repayre to you, I would surely endeauour to follow your steps; so do you, that haue procured to see and know mee thus, not refuse to do that which I doe. With such like words as these, with some miracles, which they had seene him but lately worke, these curious men, being amazed thereat, departed thence, not without some amendement in themselues.

Others came afterwards of purpose to iest at him, as an Idiot, to whome he sayd: What thinke you? Which was the first, eyther wit or learning? Whereto the Philosophers answering, that without doubt, Wit was the first, and that by it, learning was found out: *S. Anton.* did reply: if it be so, then he that hath his wits sound, hath no need of learning. With this cõclusion, as well the Doctors themselues, as the standers by, with reason were astonished. After whome came in others in like manner to demand of *S. Antony*, accõpt of the Christian Religion. These men also were very learned, & versed not only in Poets fables, but no lesse in the imaginations of *Plato*, and *Pithagoras*. Now then, they beginning to sophisticate with him, and gibe at the Gospell, the blessed *S. Antony*, stood awhile as it were in a study, and thence with great compassion of their blindnes, discourssed in manner following.

What is more honourable, thinke you Philosophers, eyther to confesse the Crosse, or to adore, as Gods, such as are announced for adulterous, and full of wicked carnality? The thing, which Christians professe, at least, is the signe of Fortitude, and contempt of death: your glories are nothing els, but passions of intemperance, lasciuiousnes, and vnbridled desires: which is better to say, the Eternall *Word*, without leauing his Diuinity, for the benefit of the world, hath taken humane flesh, to make vs partakers of the diuine nature: or insteed of the great God, to worship (as you do) the brutish beasts, and dead men? And with what face then, dare you to scoffe

scoffe at Christians for affirming *Christ*, the Sonne of God, for the Redemption of mortalls, without deeming what he was before, to become what he was not; and to be so abased, as the humility debates not a whit from Maiesty; while you others, so vnworthily imeate a substance so fayre, and noble, as are reasonable soules? Forasmuch, as on the one side, you would haue them to be streames, braunches, and semblances of a supreme Intelligence, engendred of the highest God: & on the other, you do seeme to precipitate them from the top of Heauen, euen downe to Earth beneath. Whereas indeed a lesse euill it were for you, to shut them vp only in humane bodyes, but you cloth them, or to say better, put on them, the shapes of Asses, Dogs, Wolues, and Serpents, and that which is worse, with shifting and thrusting them now into one body, now into another, you do make them perpetual erratiques & vagabonds. With which villany notwithstanding you perceiue not a whit, being so blind, how much you do iniure withall that soueraygne mynd whence they are deriued, and whome they seeme to resemble, since looke what the image is, the same by all likelyhood, must the architype be, & yet that which is worse by this meanes do you come also to diminish the dignity of *God* himself, the father and origine of that most excellent Intelligence.

But come we to the mistery of the Crosse, which you so much vpbraid. Now tell me then, which of the two were fitter to be chosen, to suffer without default the snares of the wicked, and for defence of Honesty & Truth, to expose ones selfe to all bitternes of punishments: or els to giue credit to fables, and adore the errours of *Osiris*, & *Isis*, and the deceipts of *Typhon*, & the flight of *Saturn*, & the deuouring of children, and murdering of Parents, for such are your opinions, and your articles. Besides this, you that flout so, at the reproach of death, why seeme you not to admire the glory of the *Resurrection*? And yet those that preach the one, proclayme the other: and how remember you the crosse, & passe ouer in silence, so many dead men raysed, blind restored, palsey men cured, leapers cleansed, the walking vpon waters, & other infinite miracles? Al which seeme to shew very cleerely, that *Christ* was not purely Man, but true God and *Man* together. And surely it cannot be denyed, but you proceed very vniustly with vs, and deale not with our scriptures as you ought; forasmuch, as if you regarded them, with an equall eye, you should find, without doubt, how all the actions of *Christ*,

do

do manifest and discouer him to be *God*.

And now produce you awhile your tryumphs against vs. Though indeed frō irrationall substances, what els can you bring forth, but cruelties and bestialities? And if forsooth (as I vnderstand you would seeme to answere) that such things, are but allegorically meant by you, and that they haue a good interpretation with the, while in *Proserpina* is vnderstood the earth: in *Iuno*, the ayre: in *Diana*, the Moone; In *Neptune*, the Sea; and so of the other: yet for all that, you can not deny your selues to be seruants and worshippers of the creature, to the open disparagement and grieuous dishonour of the *Creatour* himselfe. Whereas, if the beauty of the visible things, were it that moued you so much, such a motion were inough indeed to make you to admire them, and no more: but you inferre thereof, fall a deifying them, and the honour which is due to the Artificer, do you giue to the masonry it self, the fame of the Architect to the house, and that of the Captayne to the Souldiour. What then do you answere to all those things? Do but tell vs, I pray, that we also may learne, if things so worthy of laughter, may seeme to be reasoned in the Crosse.

S. Antony *proceeds in his discourse: and what followed therupon.* Chap. 10

THe *Philosophers* now being brought into streights, & forced to shift heere and there, *S. Antony* smiling, proceeded forward. The truth of the things, which I haue told you, is euen to be seen with the very eyes; and yet neuertheless, whereas you, as Professours of Logick, ground your selues vpon sillogismes, and without such instruments, allow not Religion: tell me first. The knowledge of God, is it more exactly purchased by dialecticall demonstrations, or by operations of *Fayth*, occasioned through workes, or demonstration founded in words? And they answering, that Faith proceeding from workes, without doubt, was the more ancient of the two, and brought the greater certainety with it. You haue answered well, said *S. Antony*, because indeed Fayth consists in a certayne interiour disposition of the *Mynd*; whereas Logique seemes to leane meerly vpon the artificiousnes of those, which put the words and the propositions together; in such wise, as when one, by the meanes of Fayth hath the vertue to worke, he hath no need of the art of argumentation at all; since the very same which Faith teacheth

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teacheth vs, do you seeke to proue by reasons and discourses, and many tymes are you not able so much, as to expresse with wordes, that which we penetrate with the vnderstanding: and no meruayle, beause the Christian law, is not founded in specious & pompous reasons, but in that power and Vertue, which by *Christ*, is subministred to vs, from the Eternall God.

And that this is true, behold vs heere, who neuer hauing learned any letters, do belieue in God, acknowledging in his factur, the Prouidence, he hath of the Vniuerse. And this our habit of mynd, how operatiue, and efficacious it is, you may gather at least from hence: That whereas, the foolish Inuentions, Sects, Phantasyes, and Idols of you *Grecians*, in effect do vanish, and come to nothing: the Christian Verity extendes it selfe on all sides, & you with all your Sophistryes, conuert not the *Christians* to *Gentilisme*: but we, not proposing, nor teaching any other then the *Fayth* in Christ, go daily defacing your vnhappy superstitions, and diabolicall ceremonyes, in making *Christ* manifest to all, to be truly *God*, and the *Sonne* of *God*: and you withall your smooth, and elegant speech, are not able to hinder the progresse of the Christian doctrine: wheras we only with the name of the *Crosse*, do suddaynly chase away those very deuils themselues, which you dread, & adore for Gods. And where, but the signe of the Crosse is made, can no art Magique auayle, nor haue Sorceryes there any force at all. And if not, then tell me, I pray, where now are your Oracles? Where your Egiptian Enchaunters? When ceased, and vanished trow you these infernall arts, but since the coming of the crosse of Christ?

And do you now then thinke the *Crosse*, to be worthy of scorne, & not rather the things, by it conuinced, annihilated, & destroyed? And that so much the more, as your rites were neuer yet persecuted of any, but haue beene alwayes for the most part receiued, and honoured of the world: Whereas the Christian Fayth with al the persecutions & tribulations, which it hath hitherto suffered frō Kings and Princes, continually flourisheth and multiplyes, now more thē euer. And when was there euer in the world, more light, & greater knowledge of God? When euer attended they so much to Sobriety, Continency, and Virginity? When was death so much euer contēned, as since the holy *Crosse* hath beene knowne, and adored? & he that belieues it not, may behold so many squadrons of Martyrs, and such a number of Virgins, who for the loue of *Christ*, haue conser-

ued

ued their bodyes immaculate, and vntouched. And howbeyt the things already said, are most sufficient for the clearing of our Faythe nenertheless since you yet stand requiring of demonstrations, behold the persons possessed with ill spirits (and by good hap some were present at that tyme,) and causing them to come forth in the midst, he said, as followes. Eyther do you with your sillogismes, or with any other arte you haue of Enchauntments, or inuocations of your Idols, deliuer this people; Or else if you cannot, leaue of to entercounter with vs., & acknowledge the Omnipotency of our *Sauiour*.

Heereupon *S. Antony* inuoking the name of *Christ*, he made two or three signes of the crosse vpon the possessed, who from the cryes they gaue, and from prancks they played, and from the torments, and violences they suffered, being suddaynely returned to full and perfect health, became now very still, and gaue infinite thanks to our *Lord God*. Whereat the *Philosophers*, with reason, remayning astonished, *S. Antony* spake to them in this sort. Why do you so wonder heereat? These are no workes of ours, but of *Christ*, by the meanes of such as beliue in him. Do you then belicue in him likewise, and become Christians, and you shall see, that ours are no bablings a whit, but meerely the effects of a liuely Faith, which if you had, you should not neede, to go begging of arguments. These were the words of *S. Antony*, and they likewise admiring the same, wet their wayes, shewing him great Reuerence, and confessing withall how much they had beene helped by him.

How the fame of S. Antony increased: And especially what credit he had with Princes. Chap. 22.

BY these and such like things, may euery one easily imagine, how much daily the fame and renowme of *S. Antony* went dilating it selfe: insomuch as at last not only persons afflicted with infirmityes, and euill Spirits, or such as were desirous to be guided in the way of our Lord; came to the mountayne to visit him, and to request help and counsayle at his hands: But euen likewise the very Magistrates, and Iudges of *Alexandria* themselues. Who for to haue more easy accesse vnto him, sent to entreate the same at his hands, by meanes of prisoners, and guilty persons, who were subiect to criminall sentences, as knowing well such cases and necessi-

sayes, would not be despised of the seruant of Christ. Nor were they deceiued, since being vanquished by their prayers and teares, he went forth of his Hermitage, and came to exhort the Gouernour in passing sentence vpon them, by any meanes to preferre the feare of God before any passion, or humane respect: remembring them with all of that saying in the Ghospell, *What measure you afford to others, shal be likewise giuen to you.* And with such manner of aduises as these, obteyned he, very many dispatches of suites, and releases of Innocents.

For other personages, he forbare not with admirable modesty to remember them likewise of the vanity of the world, and the felicity of a solitary life: nor the same without fruite, for that many hauing left great riches, and honours, as well of warre, as of peace, haue conuerted themselues to a religious life. And in summe, in the person of *S. Antony*, Christ had affoarded a famous Phisitian to all Egypt. What hart oppressed with sadnes which parted not cheerfull and content from him? What dolorous soule, for the death of their deerest friends, deposed not on a sudden their heauynes and murmuring? What wrathfull person was not presently reduced to concord? What beggar or Wretch, with his wordes and examples, that came not to make little reckoning of money, and willingly to suffer the necessityes of life? What sepid Monke, returned not againe new feruour? What young man, with the sight and discourses of *S. Antony*, was not suddenly enamoured with chastity? What conscience afflicted and tempted of the Enemy, or molested with irksome thoughts, that was not immediately quieted? Because indeed among the vertues of this holy man (as we haue said aboue) one was so acute a discretion of spirits, as in the twinckling of an eye, he would know their inclinations and motions; and would not only suffer himselfe to be deceyned, but likewise giue opportune and excellent remedy to others, according to the necessityes of euery one. Besides, How many Virgins, already destined to matrimony, that with the only beholding of *S. Antony* a far off, haue been consecrated to *Christ*? And finally, as many as repayred to him, haue come their wayes from him much encouraged against the Diuell, instructed against euill cogitations, comforted in tribulations, and full of vertuous and holy purposes.

True it is, that such manner of conuersation with men, was very cautiously dispensed by him, nor did he so giue himselfe to the care of others, as to be any whit vnmindfull of himselfe, but rather assoone,

assoone, as could be, in imitation of *Christ*, leauing the multitude, he would retire himself to prayer and solitude. Nor was the sweetnes of friends, or power of Princes, able to withdraw him from such manner of obseruance. To which purpose, we are not to passe ouer in silence, how a certayne Captayne, after he had visited him, being willing to entertayne him further in discourse, he gently excused himselfe, with that similitude of Fishes (so renowned afterwards, and brought into a Prouerbe) that euen as those, remaining on the land, giue ouer and dye, so Monkes abiding too much with Seculars, do loose the feruour of the spirit; with which comparison, the Captayne was well satisfyed, though much grieued the while to be seuered from him. But what great matter may it seeme, that *S. Antonyes* friendship, should so be desired of Rulers or Prefects of some Prouinces only, since we see it sought for no lesse of very Monarkes themselues, and of the Emperours of the world?

It is a knowne thing, how *Constantinus Augustus*, and the Princes his sonnes, *Constans* and *Constantius*, sent him letters, as to a Father, intreating him to vouchsafe to send them greetings, and good counsayle: but he was so alienate from worldly fauours, and so abhorred he euery least apparence of vanity, as he was vpon the point, not to accept the Epistles sent, saying to the Monkes, to whome it seemed to be some great honour to be so courteously greeted by the *Cæsars*: Why meruayle you that a King should write to a man? Nay wonder rather, the immortall God, should write his law to mortals, yea euen speake to them face to face by meanes of his only begotten Sonne. The magnanimous *Abbot* then (as we haue sayd) within a litle had refused to receiue the letters, at least he was resolued not to answere them at all, if through the prayers of his Monkes, and scruple which would arise of litle Edification, he had not been enforced in a manner to write backe: as he did first with prayising those *Lords*, for the fayth they professed, & then exhorting thē to make no great reckoning of their present greatnes but to haue alwayes the future Iudgement in mynd, & to acknowledge *Christ* only, for the true, and eternall King; he concluded lastly in persuading them to be courteous and benigne, and to haue speciall care of the poore, and of Iustice. Which aduises, were receyued of the Emperour and Princes with great ioy and consolation.

This was the credit and reputation, whereto the Seruant of Chist, euen in his tyme, was arriued, surmounting the Enuy, and detraction of the world; and the same not so much, through fame of great learning, or of extraordinary Eloquence, or of Bookes put forth to light, or of any of those arts, which are in price with the world, as through a sanctity of manners only, and by the grace of God, who is delighted to exalt the humble, to manifest such as are willing to hide themselues, and withall to giue the world to vnderstand, how the diuine precepts and counsayles, are not impossible to those, that will disentangle themselus, and walke courageiously in the way of vertues. But be this sufficiently sayd for the present of the glorious acts, and rare parts of *S. Antony*, rather as intimated to the faythfull only, then any wyse explicated as they deserue. And now remaines it for vs to touch somewhat of his *Death*, that to him was a sweet, and blessed Birth-day.

S. Antony being now come to the end of his dayes, presageth his death. With his happy departure out of this life. Chap. 22.

THe holy Old man, was now arriued to the age of one hundred and fiue yeares old, with a great ability of body. He wanted not a tooth, though his gumms indeed were somwhat falle: He had his sight very excellent good; hauing his eyes yet sound, and quite without blemish: his feete, and armes he had still very actiue, and that which is more to be meruey led at, was this; that notwithstanding he was so giuen, from his childhood, to Fastings, Vigils, Solitudes, Cloysters, with other of the sharpest penances that are, without shifting (as we sayd aboue) his garments, or euer bathing himself; he had yet, so fresh, and fayre a skynne, as if he had beene alwayes clayned vp in feasts, and banquets, stoues, and baths, and other addresses of humane delicacyes. In this state, had he an interiour feeling in himselfe, of the speedy approach of his last dayes. Whereupon going forth againe from the inmost part of the wildernes to reuisite and comfort the Conuents abroad, and causing the Brothers to be assembled together as to a Congregation, he cleerly spake to them in this sort.

This is the last visit, and surely is it much, that in this present life, we haue enioyed one another so long. But now it is dyme at last, that I got my wayes. For I haue liued in the world my part

already. The disciples in hearing this, beganne to weep, and to giue very deare imbraces, and holy kisses of peace to their Master. Who being now very glad to go forth of this exile, and to passe into his Countrey, in the meane while he went about, to put them in mynd, that they would not suffer the trauayles of Religion to seeme tedious to them, but dayly seeme to expect death: that they endeauour to keep the soule from vncleane thoughts: that they purpose to imitate the manners of *Saints*, and wholy fly the cõmerce of Schismatiques, and Heretiques, not suffering themselues to bend this way, or that way; through feare of Magistrates, or Princes, whose forces are but little, and not durable.

With these, and other such like aduises, making an Epilogue as it were of the rest, he tooke leaue of his children, who vsing all violence to reteine him there, that they might be receiuing his last spirit, they could not procure the fauour, as well for many respects which he cõcealed, as principally, to auoyd a certayne abuse, which the *Egiptians* had, to conserue with some art or other, the bodyes of persons of quality, vpon certaine beds, in performing their wonted Exequies indeed, & enwrappiug them after their manner in sheetes, but yet auoyding to put them vnder the ground, as a thing wholy vnworthy of them. Now was this abuse alwayes very much displeasing to *S. Antony*, and he had been reprehending the people for it at sundry tymes, and intreated the Bishops often to remedy the same: alleadging that euen from the auncient *Prophets* themselues, were seen to bee sepulchers extant, yea that the body of *Christ* our *Lord* himselfe, had beene put in to a Monument, and was couered with a great stone, who arose the third day. With which example, howbeyt already, he had reduced many persons, to bury their dead, yet neuertheless, knowing the custome, and inclination of that people, he would not trust the multitude with his spoyles, but retiring himselfe into his Cell, from whence he had he departed, within few months after fell sicke: and calling his two disciples to him, who had now some fifteene yeares been present with him, he spake to them in manner following.

I am now (my deerest) vpon walking the way of my Fathers, and I feele my selfe to be called of our Lord. As for you, be you wary and vigilant, and take heed, you loose not the labours of so long a tyme: but as if you had but now begunne, do you enforce your selues to mayntayne your wonted feruour and study. Then know you

he snares, and rages of the inuisible Enemies, and know you likewise, how through diuine Iudgment, they haue lost their forces. Do you not feare them then, but alwayes aspire to *Christ*, and fixing a liuely fayth in him, expect euery moment to be cited before him, & so attend to your selues, still remembring the rules, and documents, you haue had from me; especially to fly as fyre, the conuersation of *Arrians*, and *Meletians*, and whosoeuer shall haue seuered themselues from the Fayth, and communion of the Catholique Church, since you know, how I no lesse haue alwayes abhorred them. But rather seeke to vnite your selues with *Christ*, and with his *Saints*; that after death, they may acknowledge you as Friends, and be receyuing you into the Eternall tabernacles. Be this your opinion then, and this your discourse.

And if you haue any care of me also, as of a *Father*, doe not suffer my Corps, by any meanes, to be carryed to *Egypt*, with the hazard of being put vp in some house, according to the peruerse custome of the Country there; but hide me rather in the earth, in a place, where no person of the world, may know besids your selues, because if it be cõsumed for the present, it shall yet be restored agayne very glorious in the Resurrection. You shall distribute my Garments in such sort, as that *Athanasius* the Bishop may haue one of my *Melots* (which were only poore sheep skins sowed together) and the *Mantle* whereupon I was wont to lye. To the Bishop *Serapion*, you shall giue the other *Melot*: and you, in memory of mee shall keep the *Cilice*: and with this my Sonnes, remayne in peace, for *Antony* passeth, and shall be no more abiding with you.

These were his last words, and then with a cheerefull countenance, shewing the *Angels* and *Saints* to reioyce, who came to meete him, he gaue vp the Ghost. And the disciples, though sad for loosing such a Father on earth, neuertheless being recomforted, for hauing purchased such an Intercessour in Heauen, did bury him, according as he had ordyned. And to the Bishops, they gaue the garments, as welcome, and as much esteemed of them, as those who had gotten a very rich inheritance. And the great *Athanasius*, recounts of himselfe, how he wore the same afterwards, very willingly: whereby it seemed to him, that he carryed about him, a perfect Memorial of the wholesome aduises, and documents of *S. Antony*. Such a course, and end, made the great Seruant of *Christ*: whose life (as we insinuated aboue) *Athanasius* himselfe first wrote, in the Greeke tongue; who

though

though he were of another vocation, notwithstanding in fayth & will was he most vnited with him. The blessed *Euagrius* translated the same into latin, who liued very neere those tymes, and was the disciple of both the *Macarius*, enriching the same with some things receiued, as it is probable, of such as had much familiarity & conuersation with the Man of God. Moreouer, as many as haue framed the Ecclesiasticall Hystory, and other most graue *Authours* besides, haue likewise touched his acts, and made very pious, and honourable mention of him: God vndoubtedly so disposing the same, not so much in recompence of the labours of *S. Antony* (who enioying eternall felicity in heauen, should seeme to care very little to be renowned in earth) as for the profit of all man kind. To the end, so perfect, and noble deeds, words, and manners, might not seeme to be shut vp within the termes of one people, or of one age only; but should dilate themselues into all parts, and serue for instruction, glasse, & incitement to all Nations, and to all posterity.

FINIS.

S. PACHO-

S. PACHOMIVS.

THE ARGVMENT.

I BORNE of misbelieuing Parents, gaind
Not by my ſelfe but Heau'n, the ſauing light,
Quickned the grace which I had entertaind,
And left the world, that I more ſafe might fight
Againſt my foes: I victory obtaind,
Finding this way to countermand their ſpite:
And ſlighting what the world doth moſt commend
More eaſily I did my ſelfe defend.
What ere he be that ſtriues to haue a ſhare
Within the manſion of Eternity,
Let him in this beſtow his greateſt care
To ſhun th'indearements of Mortality.
Soules haue no parts, harts vndeuided are,
Heau'n and the world haue no affinity,
Like as of Senſe, on ſeuerall obiects bent,
The ſtrength is weakned, and is leſſe intent.

THE LIFE OF S. PACHOMIVS ABBOT.

Written by *Simeon Metaphrastes*.

Of the Birth of S. Pachomius, *and his miraculous Conuersion to the Christian Fayth.* Chap. 1.

IN the same age (some few yeares after) the blessed *Pachomius* did flourish, a great Father likewise and an excellent Mayster of Monkes: whose vertue, and Religion, no doubt was so much the more memorable, as the helpe of Education, which he had was lesse, being borne of Gentiles both Father and Mother, & brought vp in *Thebais*, without any knowledge of our *Sauiour Christ*, vntill such tyme, as he arriued vnto military age. Some notable signes did forerun his Vocation. One was, that when they gaue him to drinke any wine, or other liquour, which had been offered to the Idols, with a certaine hidden auersion of the stomacke, he would suddenly be vomiting it forth. And another signe also was there yet of

more wonder: for that, he being once conducted to a Sacrifice, which was to be performed, by a riuers side, hard by, there could be nothing done; for that at his presence, the Priest could neyther finish his ceremonies, nor would the Diuels seeme to enter into the Statues, to giue forth answeres, from thence, as they were wont: so as their wicked Minister, hauing finally vnderstood the occasion thereof, with furious brawling, began to controule the Parents of *Pachomius*, as hauing brought thither, an enemy of the immortall Gods: and commaunded them, suddenly to thrust him forth, as fearing least some heauenly wrath, or vengeance might light on their Sonne.

Amidst so impious superstitions of his house, & the rudiments of Egiptian learning and doctrine, *S. Pachomius* being arriued to the twentith yeare of his life, was enrolled as a Souldiour in a new leuy of men, which in the name of *Constantius*, was then made in diuers parts, against the Tyrant *Maxentius*. And with this occasion, being conducted by water with others, to a certayne Citty, neare vnto *Thebes*, he fell into great necessity, together with the whole army, through the smal prouision that was made of victuals for the. Which being vnderstood, by those of the Country there, who by good hap, were of the faythfull people of *Christ*, and very friendly to the Neighbour, they suddenly prouided for the afflicted Souldiours, what was needfull for them; and that with so great sollicitude and charity, as *S. Pachomius* was astonished thereat: & demaunding what nation they were of, that was so hospitable, and benigne; answere was made him they were Christians. When demaunding againe, of what manner of life & institute they were, he vnderstood, that they did belieue in *Iesus Christ*, the only Sonne of God, and did well to all sorts of persons, with firme confidence, to haue some large remuneration for it, at the hands of the same God.

S. Pachomius, had scarcely heard these words, but that full, as well of interiour consolation, as of an vnusuall light, retyring himselfe from the company, and being somwhat in a deepe study with himselfe, he lifted vp his hands to the starres, saying: *Lord God*, who framedst the Heauen and earth, if thou shalt vouchsafe to regard my basenes, and my trauayles, and giue me the knowledge of thy Diuinity; I promise to serue thee, and obey thy precepts while I breath. With this prayer, and promise, the loue of vertue so increased in him, as he began, from that tyme forwards through the diuine Grace

to resist all sensuality, and valiantly to suffer Tribulations; helping himselfe with the memory of his first purposes, vntill such tyme, as the Emperour, hauing gotten a glorious victory vpon the Tyrant, he was cashiered with others: and not seeing opportunity there to become a Christian, he immediately went his wayes to *Chemoſum*, a Towne of the higher *Thebais*, where remayned some notable and venerable Seruants of God. Of whome, being instructed in the holy Fayth, he was baptized: and the very same night, that he receiued this wholsome Sacrament, he sees in his Sleepe his right hand to be filled with dew, which falling from heauen, did incorporate it selfe in forme of hony, and withall heard a voyce, which said: *Open the eyes of thy vnderstanding Pachomius, and know, that this is a signe of the grace, which is affoarded thee by Christ.* This vision was not in vayne or vnprofitable a whit, but rather *Pachomius* felt himselfe so compunct therewith, and enflamed with diuine Loue, as he determined, without delay, to renounce the world, & to consecrate himselfe to a monasticall life. And hauing heard of a famous Hermit, called *Palemon*, that dwelt in those desarts, he wēt his wayes to him, to submit himselfe to his discipline.

S. Pachomius *craues of* Palemon *to be receiued into his discipline, and is admitted: with the manner of their liues together.* Chap. 2.

THis *Palemon* for yeares was very graue, seuere of countenance, & so rigid and mortifyed in his conuersation, as by many he was iudged to be inimitable. So soone as he heard then, one knocking at his cell, opening the doore, he sayd to *Pachomius*. *Who art thou? and what seekes thou?* To whome the good young man answering: *God sends me to you to be admitted into your estate of life.* The old man replyed. This is no worke for you, nor so easy as you thinke; for some three or foure others, haue come hither likewise that haue not been so well able to stand to it afterwards. Then *Pachomius*: All men are not made of the same mould. Do you receiue me, and in tyme (I trow) you shall be cleered in that point. I haue told you already (replyed the Hermit) that you cannot brooke the labour. Go your wayes then first to do pennance in some other place: and if you shall then thinke your selfe able to endure it, do you come to me, & then perhaps I shall accept of you. Because indeed my manner of liuing (for to tell it you) is very sharpe, and difficult. I susteyne my

selfe

ſelfe (God be thanked) with no other thing, then bread and ſalt. Neither wine nor oyle euer enters into my mouth. Halfe of the night, or there abouts, do I ſpend, part in praier, part in reading, and ruminating the diuine Scripture.

These and the like words, though deliuered with a harſh voice, and a horride brow, were not ſufficient to terrify the conſtant *Pachomius*, but rather, as a litle water ſputted on a great fyre, enkindled ſuch a flame in his breaſt, as with much reuerence, he moſt cheerfully affirmed, that he felt in his mynd, a firme beliefe, that the diuine Goodnes, by meanes of the interceſſion of the ſame *Palemon* (whoſe life was a mirrour to all Mortalls) would make him a diſciple not vnworthy of ſo noble a Mayſter. From ſuch perſeuerance, vnited with like piety, the *Anchoret*, now eaſily gathered, that *Pachomius* had an extraordinary feeling, and a manifeſt vocation of God. Whereupon, hauing now ſome confidence of a happy ſucceſſe, without more ado, he admits him into his Cell, and giues him his habit. And from thence, they began to liue together, ſpending the greater part of the tyme in deuotions, and the reſt, in twiſting of Camels hayre, and making of ſacks, and that not to pick out money for their owne profit, but to relieue the poore with, as the *Apoſtle* counſayles.

At night then, in tyme of prayer, and Pſalmes, if *Palemon* perceiued the diſciple to be ſomewhat preſſed with ſleep, taking him forth of his Cell, with a basket in hand, he would employ himſelfe with him, in carrying of heapes of ſand, to and fro, vntill ſuch tyme, as the ſuperfluous vapours of the body being diſperſed by this meanes, he might come to be prompt, & nimble againe, and haue the ſpirit now throughly awaked; and would beſides be admoniſhing him, ſaying: be you ſober and attentiue O *Pachomius*, that you be not ouercaught by the Tempter, and all our labours proue not to be in vayne. But the feruent *Nouice*, gaue not much occaſion vnto ſpurs and incitements, and the holy *Father* exulted in himſelfe, and glorifyed the Diuine Clemency, to ſee him become euery day, more obedient then other, to ſee him more addicted to mortification, and abſtinence, he not ſparing in the meane while to go alwayes before him, with a liuely, and continuall example.

So as once vpon Eaſter day, *Pachomius* to ſolemnize that Feaſt, hauing dreſſed him a litle Oyle, ſeaſoned with ſalt, when *Palemon* ſaw him to reach it to him, ſuddaynely ſtriking his forhead, & ca-

sting forth a deepe sigh, with teares he sayd: My Lord was put on the Crosse, he was loaden with injuryes, cuffs, and buffets, in his greatest thirst he was made to drinke both Vinegar and Gaule, and shall I be pampered heere, and be soothing my palate which oylet meates? Nor with all the instance, and intreatyes, that *Pachomius* could vse by any meanes, he would seeme to breake his Fast, vntil such tyme, as that seasoned Oyle being taken away, and some other brought him which was pure, and simple (in blessing it first, with the signe of the Crosse, and rendering most humble thanks to the high *Creatour* for it) he finally fell to. In such like acts *Pachomius* continually beheld himselfe, as in a glasse: and as from the excellency of the Mayster, he was hourely encouraged more to follow the good; so from others defects, became he alwayes more cautious to beware the euill.

The iudgement of God shewed vpon a Monke. S. Pachomius *founds a Monastery, and* Palemon *dyes.* Chap. 3.

AN audacious *Monke* but ill founded in the knowledge of himselfe, and human frailty, came on a tyme to see *Palemon* and *Pachomius*, while they had made by chaunce a very good fyre: & after he had sate downe with them a pretty while, entertayning themselues with spirituall discourses, arising on a sudden, sayd to *Palemon*: if you, and your disciple haue true Fayth, shew me heere some Euangelicall experience thereof, and make your prayer, heere barefoote, vpon these burning coales. *Palemon* reprehending him for it, and aduising him, not to suffer himselfe to be deceyued so by the enemy; he puffed vp with greater pride, and presumption, went voluntarily vpon the Coales, and the Diuine Maiesty, permitting it so, the Diuell had power to preserue him without hurt at all. Whereupon that miserable Wretch, with malapert insolency, vpbrayding *Palemon* and *Pachomius*, with saying: where was their fayth? went his wayes very proud, from thence. But it was not long, ere he payd very soundly for it.

For first, being deluded by the ancient Aduersary with lasciuious shapes, and therupon very grieuously strooke and afflicted, he repayred agayne, after some dayes to *Palemon*, with sighes confessing his errour, saying: Know that I am vndon, for not hauing obeyed you, and now I do pray you, to succour me, with your prayers, for that

that I ſtand in great daunger, to be ſlayne of the infernall Enemy. The wretch was yet a ſpeaking, and *Palemon* and *Pachomius* a weeping for compaſſion; when lo, on a ſudden, the deuill aſſaults him, takes him out of the Cell, and like a ſauage beaſt, chaſing him a good while through the Crags, and Mountaynes, finally in the Citty, which is called *Pun*, tooke away his wits, ſo as he caſt himſelfe headlong into a fornace of a bath, where ſuddaynely he dyed.

S. Pachomius being admoniſhed with theſe ſo horrible, & ſtraũge accidents, from thence learned to feare the Iudgment of God, and to re-enforce the guard vpon his hart, by reſiſting the appetites, brideling anger, and the other paſſions, and endeauouring to found himſelfe, by all meanes, in true humility. Beſides, when he read or recited any things of the ſacred ſcripture, he poſted not in haſt, as many are wont, but taſting, and ruminating the ſentences, & precepts, one by one, he ſought to deriue profit from them, and to ſerue the Higheſt with fit attention. Being often ſent barfoote, to make wood, in a certayne forreſt, very full of ſharpe thornes, while he felt his fleſh to be torne, and wounded, he would be ſuffering all the dolours thereof with alacrity, in remembring the Nayles, which pierced the ſacred feete and hands of our *Lord* and *Sauiour Chriſt Ieſus*, & continually treating with God in thoſe ſolitary places would he pray for himſelfe, and for all human kind, that he might be preſerued from the ſnares of the common Aduerſary. In ſumme, with theſe manner of Exerciſes, was he arriued to ſuch a point of perfection, as the Maiſter himſelfe remayned much comforted, and aſtoniſhed thereat.

It happened to him afterwards, on a tyme, by a certayne occaſion, to arriue at the Iland, and Towne of *Tabenna*; where, being in a long, and profound Prayer, he heard a voyce to ſay to him: *Pachomius, ſtay heere, and ſet vp a Monaſtery in this place, becauſe many ſhall come vnto thee with deſire to be ſaued whome thou ſhalt guide according to the inſtruction, which I ſhall giue thee.* And with this, an *Angell* appeared, and gaue him a Table, wherein the ſame Inſtitute was conteyned, which for many ages afterwards, the Monks of *Tabenna* obſerued. Then *Pachomius*, with the diſcretion of ſpirits which he had purchaſed, very cleerely perceiued, that as well the viſion, as the Rule was a heauenly thing: and receiuing the ſame with great Reuerẽce, he went to his Mayſter, and communicated the whole with him: beſeeching him to be pleaſed, to put to his helping hand, in the exe-

cution

cution of what, had beene ordeyned him, by the Angell. And though *Palemon* otherwise, would very vnwillingly haue left his auncient Cell, notwithstanding to comfort so good and vertuous a disciple, he was perswaded to go thither, and they both set vp there a poore habitation, in forme of a Monastery. But it was not long ere *Palemon*, being now spent, partly with old age, and partly with maceration of the body, arriued to the end of his dayes; and *Pachomius*, as in life he had alwayes obeyed, and serued him, with exquisite diligence; so after death, with extraordinary feeling, buryed him, with his owne hands, with a great deale of Lamentation, but not without Canticles and Hymnes.

A Brother of S. Pachomius ioynes himselfe with him in his manner of life, and what followed. Chap. 4.

AFter this, a naturall Brother of *S. Pachomius*, becomming a Christian, and called by the name of *Iohn*, being likewise touched with a laudable desire of a perfect life, came to seeke him, and to inhabite with him. They remayned full fifteene yeares together continually exercising themselues, in acts of religion, & pennance. At the end whereof, while now it seemed to *Pachomius*, it would not be long, ere that came to effect, which had been promised him of the multiplication of Monkes, he began anew, to enlarge the dwelling, to be able to receiue them all. This fact of his, was displeasing to *Iohn*, and as he, who was the elder in yeares, and perhappes, knew not, or not fully belieued, what was signifyed to *Pachomius* from Heauen, esteemed such a building, to be against Pouerty, and therfore reprehended his Brother, somewhat bitterly for it, saying, he should cease from committing such follyes, so to seeke to enlarge himselfe, more then needed. To which words, though he answered nothing, yet did he inwardly thinke vpon the, and after hauing some remorse at such a thought, retyring himself at night in the new building, he puts himselfe into bitter Lament and turning himselfe to God, with great dolour cryed out in this manner.

Alas, that the prudence of the world, should be yet continually raigning in me! I am still a carnall man, and after so many yeares Religious warfare, doe I yet suffer my selfe to be vanquished by wrath, vnder a colourable pretext of good. Mercy Lord, least I

erly perish, Because that if thou establish me not, in thy patience,
and that the Enemy come to find somewhat of his in me, I shall be
subiect to him, since it is written: What if any one but sayle in one,
he is made guilty of all. I beliene thy benignity is exceeding great;
help me *Lord*, & I shall walke in the way of thy Elect; aduauncing
my self alwaies forward, & forgetting quite what remaines behind.
Euen as they likewise through thy grace, haue done, to their euer-
lasting prayse, and crowne, but to the great affliction, and vt-
ter confusion of the aduersary: otherwise, how shall I be able to in-
struct those, whome thou saydst, thou wouldst giue me in charge,
if first I shall not subdue the passions, which by meanes of the flesh,
make warre against the spirit, and if I shall not haue learned to ob-
serue thy Law inuiolable? But I hope Lord, through the help of
thy high and mighty hand, I shall do that, which may like thee best,
and thou pardon all my defects.

In such accusations of himselfe as these, ioyned with bitter
playnts, with burning prayers, and with solid purposes, spent he
all that night, & at the apearing of the day he found on the ground,
a certaine durt which was there caused through the continuall tea-
res, that streamed from his eyes; as also with the excessiue sweat,
which tricked downe from all his body. Nor let any one seeme to
attribute this, to an exaggeration of words: for that besides the hu-
mour, which contrition wrong from him, and affliction of mynd;
it was then likewise the season of Summer, and the place of its na-
ture was exceeding hoat: nor was the seruant of God, when making
his prayer in a certaine kind of composition of body, but eyther on
his knees, or prostrate, or bolt vpright, with the armes erected &
distended in forme of a Crosse, without letting them once to fall,
or leaning himselfe to any thing, vntill the tyme he had purposed
to himselfe: and this, as well to suffer something with *Christ*, and
for *Christ*, as by that meanes to keep his mynd more vigilant, and
attentiue.

With this sacrifice of an humble and penitent hart, he obtey-
ned so much fauour from heauen, as for the tyme to come, he per-
seuered with his Brother, in meruaylous Peace, and Patience: and
assoone as he passed into a better life, he interred him, with all due
piety, & with the wonted Execquyes. Fro hence, remayning quite
alone, as he had but then entred into the wildernes, he gaue him-
selfe with a fresh vigour to his accustomed spirituall exercises, not
for

forbearing the while, like another Noe, to be building the Arke for those, that were to be saued therin, according to the Angelicall prediction, which how beit slow in coming to passe, yet was he certayne, it would not fayle.

S. Pachomius *is tempted by Deuils in sundry sorts. He sees a vision; & many repayre vnto him, to be admitted into his Institute.* Chap. 5.

IN the meane tyme *S. Pachomius* was very grieuously molested by Hellish Monsters, being all enflamed with Enuy against him, & desirous to put any obstacle soeuer to so great a good; so as putting in practize whatsoeuer was permitted them, with diuers apparitions and strange phantasmes, they sought to affright the seruant of God. Among other on a time, being about to kneele to his Prayers, the earth on a sudden fell a gaping before him, in forme of a deepe Cesterne, to swallow him vp. At other times, returning from the more remote deserts, where sometymes through desire of greater solitude, he was accustomed to retire himselfe; vpon the sudden, the same peruerse spirits were before him, marching as it were in order of battaile, and saying with a loud voyce: Giue place to the Man of God. They endeauoured likewise to shatter the new building in such sort, as it seemed they would haue turned it topsy-turuy from the very foundations. Besides, sitting on a day at some handy worke, after he had made his prayer, there seemed a Cock to be represented to him of an vnmeasurable greatnes, which redoubling very fierce, and horrible crowings, aduentured from tyme to tyme to fly in his face, and with the clawes, and spurs most cruelly scratched him.

These, and other affrights and iniuryes *S. Pachomius*, being full of a high confidence in God, very easely repelled, now with the signe of the most holy crosse, now with some verse of the sacred Psalter. Wherupon the malignant spirits, perceiuing the way of feare succeeded not with them; turned themselues by agreement to tempt him, with laughter, in shewing themselues very busy & earnest to remoue certayne leaues of a tree therby, tying them with great ropes, and exhorting one another to pull hard, with voyces and vnited forces, much after the manner, as Carpenters are wont to do, when they lift some huge piece of tymber. But this trick of theirs, was not any whit sufficient to moue the grauity, and constancy,

tancy of the Christian Philosopher; but rather sighing, instead of laughter, and setting his mynd on the Crucifix, he attended to prosecute the exercise in hand, in such wise, as the powers of darknes, being thus scorned by a mortall man, and put to confusion, went their wayes.

But yet for all this, they ceased not afterwards, to renew the battaile agayne, by taking the habit and forme of beautifull women and endeauouring to sit downe at the Table with the Man of God in tyme of refection, and to be impudently putting their hands into that poore fare, which he had before him; when seeing themselues so to be howerly vanquished and despised, chaunging their figures by diuine dispensation to the greater crowne of the *Saint*, they afflicted him more then once with sundry paynes & cruel torments. Wherin as he, through the help of *Christ*, remayned alwayes victorious; so according to the saying of the Scripture, it often happened, that he walked, and that without hurt, vpon venemous beasts; and which is more, being to passe the Riuer of *Nilus*, when need was, the Crocodils themselues, instead of a batk, would securely be wafting him ouer.

With such proofes, and so glorious victoryes, *S. Pachomius* now being arriued to the highest degree of hope and charity, the Angell appeared to him anew, and sayd to him: *God is pleased, O Pachomius, with thy seruice, and would haue thee reconcile the Gentils vnto him.* When not many dayes after, some persons, desirous to saue their Soules, and glutted with the world, beganne to repayre vnto him from diuers places, who benignly receiued them all; but yet gaue them not the Monasticall habit, till first he had proued euery one with a long and exact probation.

The manner he held in the instructing of all together, and ech one in particuler, consisted, in keeping them free, and farre off from all traffique, and transitory cares; and to vnite them, first from the world, then from the hauing of things proper, and lastly from themselues. And forasmuch as to exhort others to the Crosse, examples do moue a great deale more, then words; he was the first in obseruing of Silence, in Edification, Lessons, Fasts, Vigils, and other labours, and austerityes of the Monastery, to prepare the Table, to cultiuate the garden, to answere at the gate, to be seruing of the Sick both night and day, and hence with louing aduices, and remembrances withall, would he afterwards very easily conduct others, to liue

liue according to the obligation of such a vocation. It was not long ere the good odour & fame of this new Institute was spread euery where, in such sort, as the multitude of Monks, came soone to arise to the number of a hundred.

6. Pachomius *highly regardeth the Clergy, and visits the great* Athanasius.

Chap. 6.

AMōg these Monkes, was not yet seene to be any Priest: when vpon when they were to communicate, some Priest was called for, of the neighbour Villages, so rare was Priesthood in those dayes, and held in the estesme it ought to be. And as for S. Pachomius he suffered not any of his disciples to aspire to such a dignity, or any other honours, or degree at all, affirming that from like desire, do grow emulations, strifes, and contentions, and added, that a least sparckle of fyre, falling in a barne, if not speedily oppressed, will vnluckily consume the whole yeares harueste: so *Ambition*, or the thought of a Clerkship, with what pretext soeuer it enter once into Cloysters, and be not suddenly extinguished, will come to put all the Religion in tumult, for ruine rather and vtter destruction. Notwithstanding afterwards, if any one being a Priest already should offer himselfe to follow the Rule, *Pachomius* would not refuse to accept him; and with such quality of persons, so carryed himselfe as how much more respectfull, he shewed himselfe towards them for the sacred Orders sake which they had taken; so much more humble & meeke would they become through the Vertue, and example they saw in him.

Besides that, he was full of Piety to all, especially towards the aged and infirme persons. To young men likewise, he would vse discretion, dexterity, and longanimity to saue their Soules, whose he was mervaylously zealous, & solbicitous. And because not far from his Conuent, was a certayne Village without a Pastour, and consequently depriued of the word of God, and the holy Communion, he dealt very charitably about the same with *Aprian* Bishop of *Tentiri*, in whose Dioceese the sayd place was; and with his consent, set vpon the building of a Church, where afterwards a Parish was appointed. And he in the meane time, not fayled to go thither with some companions, to instruct them in the Christian doctrine, performing that exercise with such deuotiō, & with so much grace &

composition of body and mynd, as to the Seculars it seemed they heard, and saw an Angell, and no mortall man, nor were the faythfull only confirmed, by this meanes, but many Infidels likewise conuerted to the Fayth. And as *S. Pachomius* receyued those who believed in the Ghospell with extraordinary ioy; so for the losse of the obstinate and incredulous persons, he would feele extreme dolour, and for the same be sheding of continuall teares.

At that very tyme, the great *Athanasius* had taken possession of the Bishoprique of *Alexandria*; & being gone in progresse, as a good Pastour, in person to visit the Churches of *Egipt*, & especially of the vpper *Thebais*, and *Siena*, by that occasion he was likewise to passe by *Tabenna*, when *S. Pachomius* knowing some part of the trauailes, and persecutions which the holy Bishop had suffered for the Catholique fayth, went forth to meete him, in company of all his *Monkes* with iubiley and festiuity of Psalmes, of Hymnes, and Canticles. True it is, that hauing vnderstood before hand, how meanes was made by the Bishop of *Tentiri* to *Athanasius*, for his promotion to a higher state, for not to be seene nor knowne by him, he hid himselfe of purpose, in the throng. Whether he spake with him afterwards, or no, is not found written any where. But as this Champion of *Christ*, was a great friend, and much deuoted to the Catholique Prelates; so could he not suffer so much as the name of *Arrius* and *Meletius*, and the other Heretiques and Scismatiques to be mentioned of any by name: and for their writings he could not endure them by any meanes to be had or read of his Monkes. He was likewise very cautious in forbidding them to murmur at all, especially against the Clerks and Prelates of the church, and if by chance they had fallen into such a default, he would suddenly oppose himselfe against them in citing some verses & sentences out of the holy Scripture to that purpose, together with the example of *Mary* the sister of *Moyses*, so sturely punished by God, for hauing murmured against her Brother. And finally by how much more sweete and pliable he was to all, in that which lawfully he might; so much more rigid, and inflexible he shewed himselfe, where it stood not with the least point of the honour of God, or the *Neighbour*.

S. Pachomius *is visited by his Sister, who afterwards retires her selfe into a Monastery.* Chap. 7.

SAint *Pachomius* kept himselfe wholy from the conuersation & familiarity of his Parents, except when he had good hope to help them in Spirit. And therfore lastly being visited by a Sister of his, he sent her answere by the porter in thes words. Behold thou hast heard I am yet aliue: Go thy wayes then, and take it not ill, that I let thee not see me. I will promise thee, that if thou wilt happily imitate this manner of life of myne, to obteyne together with me pardon by Mercy of our Lord, some fit dwelling or other shal be assigned thee in a conuenient place to liue in peace and silence, and by that occasion peraduenture, it may happen the diuine Goodnes will call some other women likewise to do pennance with thee, since in this there is no other consolation on earth, then for one to do well, and to serue God.

With this answere, the good woman was so compunct, as she brake forth into plaints, and without more ado, determined to obey the counsayle of her Brother; who according to promise, caused certayne Lodgings to be built for her, not farre from the Monastery, very apt for the end pretended: wherin she exercising her selfe, according to the directions and orders of *S. Pachomius*, it was not long ere there came many other women likewise to her for the same purpose, who increasing continually in number, she was elected to be the *Mother* & *Abbesse* of them. Whence he attended with more solicitude then euer to instruct them well, and to conduct them safely to a good Port.

A certayne venerable and discreet Father, called *Peter*, had the superintendency ouer that Conuent, by commission of *S. Pachomius*, who at his tymes would visit, and exhort them to Perfection; and if it happened now and then to any Monke, hauing some kinswomen there to haue occasion to go to any such, he was accompanied thither, by some ancient, and graue person, or other, of approued vertue: nor could he speake with such a one, but in the presence of the *Mother*, and some of the principall of the Monastery. To giue, or take any thing with them, or els to eate, or drinke in that place, vnder any pretext whatsoeuer, was wholy prohibited. When any of the Sisters came to dye, the others very decently composing the

corps,

rps, would depose it with Psalmes in a determinate place, neere
nto the conuent. Whence after the Monkes wold conuey the same
manner of procession, and bury it with deuout prayers & accu-
omed Canticles in the hill neer at hand. Through the fame of
ese things, a certayne yong youth (among others) of some four-
eene yeares old, by name *Theodore*, a Christian of noble Bloud, be-
g moued, gaue himselfe likewise to the discipline of *S. Pachomius*,
the occasion which I shall presently tell you.

The history of Theodore, *and how he and his Mother entred into the discipline*
of S. Pachomius.

THeodore once on a festiuall day, beholding the riches, the de-
lights, and the ornaments of his owne house, felt himselfe sud-
enly to be interiourly moued by the diuine grace, & began to dis-
ourse with himselfe in this manner, saying: What shall all these
ases, contentments, and momentary pleasures auayle me (Wretch
I am) if I come to be depriued of the Eternall? Forasmuch as
one for the present can attend to these, and in the future enioy the
thers: and fetching suddenly a great sigh, retyred himselfe into a
nore secret place of the house, where prostrate in teares, he sayd:
O Lord, who seest the secrets of harts, thou knowest, I prefer not
ny thing of this life before thy loue: vouchsafe then to illumine
ne, so as I may be able to vnderstand thy will; and that perfectly
xecuting the same, I may glorify, and prayse thee forever.

After this, refusing the commodityes and the cherishments of
is Mother, he began to giue himselfe seriously to abstinence, and
ellings, with other mortifications and asperityes, wherin hauing
xercised himself for some two yeares together, he recollected him-
elfe in the company of some Seruants of God. One of which, (the
espers being ended) discoursing according to the custome amōgst
hem of spirituall things, he entred in, to speake of the *Tabernacle*,
nd of the *Sancta Sanctorum*, of the ancient Law; interpreting the
xteriour Tabernacle (as that which was of the manner of manu-
acture) to signify the first people of the Iewes; but that of the *Sancta*
Sanctorum, should figure the vocation of the Gentils, as hauing a
nore sumptuous and mysticall entry with it; whence in the place of
Sacrifices of beasts, and instead of the Thurible, of the Table, of the
Arke, of the Candlesticke, of the Propitiatory, and of all those or

ther

ther ancient symbols, for our saluation, hath succeeded the diuine word it selfe: who assuming our human flesh, hath taken vs from the paynes of our sinnes, through the holy light of the Ghospell, and with the satisfaction of his infinite merits.

This said, he confessed he had heard this interpretation from the great *Pachomius* himselfe, who had lately gathered together good number of Monks in the Iland of *Tabenna*, and gouerned them with merueilous discipline; and I hope (added he) that the merits of this Man of God, now made by me, may impetrate for vs some indulgence of our sinnes. The good Monke had scarce finished his discourse, when *Theodore* was enflamed with the relation made, with an exceeding desire of knowing *S. Pachomius* by sight, and to giue himselfe wholy to be gouerned by him. In so much, as a vertuous and good Old man, called *Petesius*, being come thither from *Tabenna*, for to visit that Congregation there, was by *Theodor* intreated at his returne, with great affection, he would be pleased to conduct him with him to the blessed *Pachomius*, as he did with a very good will, and being arriued at the holy place, the youth, not being able to conteyne himselfe from teares of Ioy, was receiued by him with a great deale of charity, and numbred with the others; where in a short tyme, he profited so much in all manner of vertues, as *Pachomius* himselfe, did wonder at it.

There was afterwards an occasion presented to make the constancy and feruour of this *Nouice* more renowned. In regard the Mother, being now become a widow, and not brooking the absence of her sonne, came to *Tabenna* in person, bringing letters from the Bishops with expresse order to haue him restored her agayne. Heere now, she being receiued by the Nuns, as a guest, the speedily sent the letters to *S. Pachomius*, vrging the execution therof. Where the seruant of *Christ*, hauing called *Theodore* to him, said to him in this sort: I vnderstand thy Mother is come to see thee, behold the Letters of the Bishops, which she hath brought me, for that end. Go thy wayes then, and comfort her, especially for the Prelates sakes who haue recommended it to me. *Theodore* answered. Do you giue me security then, *Reuerend Father*, that this little edification, which I shall giue vnto others, with such an enterview, be not imputed to me, at the day of Iudgment? Forasmuch as if in the tymes before grace, the children of *Leui*, did quite forsake their Parents, how dear most deere vnto them, for to serue the *Lord God* wholy: how much rather

father should I, that haue receyued so great mercy and light from the same Lord God, keep my selfe from preferring in any wise the affection to flesh, before the loue and seruice of his diuine Maiesty? seeing our Sauiour hath sayd openly to vs: *He that loues his Father, or Mother more then me, is not worthy of me.* Then S. Pachomius declared himselfe better vnto him, with saying: If it seeme not expedient to thee my Sonne, I will not vrge thee to it, but rather confesse the other to be of more perfection, because indeed the Monke is to fly al worldly commerce, and be louing, with an ordinate affection, & without passion, all those who through fayth, are members of Christ. And if any would seeme to oppose, that he may not desist from wishing well to his owne bloud, let him note that saying of the Scripture, *That euery one becomes the slaue of him, that vanquisheth him.*

By this manner of speach, the good Youth, being now confirmed more, and more, would by no meanes shew himselfe to his Mother. And it pleased our Lord, through this austerity of his, that she remained so astonished and moued to deuotion as she determined likewise herselfe to leaue the world, and with the approbation of S. Pachomius, was receiued into the number of the Seruants of Christ. Whence may be gathered, that things being done to the greater glory of God, howbeit in the beginning sometymes, they may seeme perilous and bitter: yet neuertheless through diuine disposition, do they produce many tymes most sweet fruites.

The Griefe which S. Pachomius tooke for the Lapse, together with his Discretion, and Patience in all occasions. Chap. 9.

FRom these, and other such like successes, tooke how much consolation S. Pachomius tooke in our Lord; so much griefe and sorrow felt he for the ill proceeding of some, who tyred with labour, & too much giuen to carnall prudence, would neuer throughly renounce themselues, nor be despoyled of the old man. The holy Man would seeke to help such by all meanes possible, but in vayne. Because they, partly not knowing how to deny their proper will, partly affrighted with the difficulty of vertue, and with the examples of the penances and Mortifications which they saw in others, finally being vanquished by the spirit of pusillanimity, and vayne feare, did suffer themselues to be caryed from the port, into the dangerous tempests of the world: Yet this departure of theirs was not altoge-

altogether vnprofitable to others, since the field of our Lord being pure, being purged from weeds and cockle, became continually more pleasant and fruitfull. And besides, from thence might be gathered, how that euen as the austerity of the Monasticall life does not hurt Seculars, if they will but help themselues with it, in some part; so neyther the aduice, good carriage, nor the Prayers of others do benefit Monkes, if they resolue not to shake off quite, very manfully all manner of Slouth and Cowardise.

But to conserue, and to promote Men of good disposition, one of the principall industryes of this great Louer of the Crosse, was not to permit, that in the treating of his person, should be vsed particularityes with him, of any sort whatsoeuer, as we shall see by the ensuing acts. He being gone on a tyme, in company of some Monks to reaping in an Iland called *Thres* (where euery one had built him a houell to retyre himselfe to, in due tymes) the good Father, whether it were, through age, or with ouermuch worke, fell sicke of a feuer, and *Theodore*, in his cold fit, being ready to couer him with a Shepheards mantle wouen with hayre, S. *Pachomius* would by no meanes suffer it, but willed him to take it away fiuerly, and to couer him only with a Mat, as the custome was to do with others, which done, *Theodore* brings him a handful of dates, exhorting him to refresh himselfe with them: Whereat the good *Father*, with teares in his eyes, replyed.

Why, *Theodore*, because we haue power ouer the labours of our Brethren, and to vs the care belonges to prouide and distribute the portions among them, should we therefore at our pleasure, and without any regard be treating of our selues in this sort, or be taking of any thing superfluous, or out of tyme, and comon custome? And where should our holy *Feare* be then, if we should do so? For tell me, *Brother*, haue you runne through all the houels, & certifyed your selfe, that there is no other sick body, more necessitous then I? deceiue not your self so, *Theodore*, iniquity is abominable in the sight of God, not only in great, but euen also in smaller matters. If others then, with diuine help, can patiently suffer afflictions, and discommodityes; why should not I seeme to suffer the same? And with this answere, he sent the *Disciple* away exceedingly edifyed and instructed. S. *Pachomius* likewise had obtayned of our *Lord*, together with the discretion of spirits, that same likewise of the Infirmityes, so as he could very well distinguish, which proceeded from natural causes,

auses, and which from the operation of the Enemy; who many times, for to hinder the diuine seruice, is wont to alter the humours of human bodyes, and to cause indispositions in them. Whereupon S. *Pachomius* being assayled on a tyme in the Monastery with a most grieuous feuer; it seemed to him very requisit, to cause him thereby increase his abstinence (since by this meanes for fiue continuall dayes, he remayned without eating and drinking) but yet slacke not a whit to rise in the meane tyme vnto Prayer. Wherwith, being cured, he went with the rest into the Refectory, giuing thankes to the Eternall Goodnes.

But yet with all this rigour, which he vsed with him selfe, let no man thinke, he was hard or mercyles towards others, but rather (as hath been sayd aboue) was he wonderfull tender, and compassionate to all, and afforded all possible succours to relieue their necessityes. Besides that, as farre as reason of gouernement would permit, setting all arrogancy a part, he would be shewing himselfe equall, or rather inferiour to all. In so much, as being weauing on a tyme, and controuled by a child with saying, *Father*, you worke not right, for lo, our maister weaues not in that manner; he arose vp sudenly from his seate, and whereas another would eyther haue seemed, as if he had not heard him, or haue chastised his little modesty: The holy Old Man with a cheerefull countenance, approching to the Maister, and quietly taking instruction from him, went sudenly to execute the same, with singular humility, and with the great edification of as many as were present. With these and such like things not only particular and profane men, being now inuited at last, but euen whole congregations likewise of other Monks, came to ioyne, and submit themselues to S. *Pachomius*, to whome with equall charity, he afforded Rules, and Superiours.

The History of Ionas *the Monke in the desart there. And* S. Pachomius *his solution of a doubt.* Chap. 10.

IN one of those Monasteryes, called *Muchosa*, there was a Religious man whose name was *Ionas*, a man of so great perfection & fame as we cannot choose but step a little from our purpose, to say something of him. This Religious person had continued in the diuine Seruice, and in the cloyster, some 85. yeares, with very good example: and it is a memorable thing, that he hauing alone had al-

wayes care of the garden, and therin had planted diuers trees, yet he neuer had tasted to his death, so much as one fruite of them, being notwithstanding very liancke therof to the Brothers, and to the Ghests, and to all the Neighbours about, who at their pleasure were satisfied with them. His clothing as well for sommer, as winter, was of three sheepe skins, sowed together, saue only, to go to the holy Communion, he would put ouer a coate somewhat more decent, but being then risen from the sacred table, he would presently depoyle himselfe therof; and so had he conserued it, beate and cleane, for all that space of 85. yeares.

He was so great a friend of Labour, as he knew not, as it were what Rest was, nor yet the Infirmary. He neuer eate any boyled thing: he lined vpon hearbs chopt in vinegar: He neuer lay stretched forth in length, but laboured by day in the garden, & at the setting of the Sunne, taking his refection, he would retire himselfe into his cell, and sitting on a stoole in the midst of the roome, attend to the knitting of bull-rushes, and to make ropes, vntill the ringing to Office; shutting his eyes sometymes, scarcely as much as necessity required. And this his worke he performed, not by the light of a Lampe, or of fire, but through much practise and dexterity, wholy by darke, for to be able in the meane tyme, the better to attend to the Meditation of holy Scripture, wherof he had cõmitted a good part to memory.

We let passe besids, many other meruaylous things of this holy Man, for breuityes sake, but yet we may not seeme to passe ouer in silence, the manner of his last act. Because he was foũd by the Monks starke dead to sit in his Cell, with rushes in his hands (according to his wont) & with his feete and armes stretcht forth, & stiffe withall, in such sort, as they would not seeme to change that composition of his, nor to pull off his furrd coate frõ his back, but were feigne so to fold him, as in a trusse; and in that manner were they glad to carry him to be buryed.

But now let vs returne agayne to *S. Pachomius*, who neuer ceased with words and deeds to enflame and guide his disciples to Perfection: exhorting them sometymes, and sometyme agayne resoluing their doubts, with a great deale of wisedome, and no lesse charity. He was demanded once (among other things) by one of his Monks: What was the cause, that while a man is in peace before temptation, he discourseth so well of Temperance, Humility, and

thet Vertues; and when the time of execution comes afterwards
put that in practise which was in discourse, we find our selues so
ayle and feeble to performe the same? As for example, in the tyme
Anger, to shew acts of Patience; in bitternes and rancour, to be
rgetfull of iniuries receyued; when we are payed of others, to be
ary of vayneglory; in these (I say) and other the like occurren-
es? Then the *Saint*: The reason is (answered he) for that, we
now not how to prepare our selues, nor to meditate as we ought,
or to keepe the spirit prompt and vigilant in the tyme of battayle.
Whence it behoues vs euery day, and euery houre, with a fresh re-
olution to renew our good purposes, and to power into the con-
eplatiue part of the Soule, the oyle of holy feare, which may serue
s well to re-enforce it to do good, as to illumine the same to dis-
erne, and distinguish the Obiects, which are represented to it by
he wily and subtile Aduersary. In such wise, as standing cõtinually
pon its guard, it suffer not it selfe to be easily moued to disdayne,
nor rancour, nor to other disordinate passions: and besides that, ray-
ing it selfe aloft, and thinking of inuisible, and eternall things, it
may come to assume great courage, and consequently to contemne
all diabolicall suggestions, and finally to walke (as the Scripture
layth) *vpon Serpents, and Scorpions, and about all the powers of the Enemy.*
With such aduertisements, and counsayles went *S. Pachomius*
opportunely encouraging, and instructing his Subiects. And how-
beit in amending their defects, he would more willingly be vsing
of sweet remedyes and lenitiues, as more conformable to his pro-
per genius, and to Christian clemency; notwithstanding, when it
was expedient for him, he knew well also, how to apply more bit-
ter and biting medicines, as by reading this ensuing discourse the iu-
dicious Reader may easily perceiue.

The life of Siluanus *the Monke: And what a blessed end he made, through the help of* S. Pachomius. Chap. 11.

SAINT *Pachomius* had in his Conuent, a certayne Monke cal-
led *Siluanus*. This man in the world had been a Comediant, and
of a lyfe (as commonly such persons are) very wild and dissolute.
Whereupon, at his enurance into Religion, *S. Pachomius* had parti-
cularly exhorted him to stand vpon his guard, and to mainteyne
himselfe sober, and vigilant, that he might not be carryed away
with sensuality, and the diuell, to vices, and leuityes past. And so
had

had he promised to do: then he tooke the habit, and indeed so w
ked he, as long as the feruour of deuotion lasted; but afterwards
through wearines of combating, and subtraction of grace (as ha
pens, for one to be tepid without being, as it were, aware of it)
began he by litle and litle to grow looser in his conuersation, a
to returne to his secular iests, and scoffs, as before. S. *Pachomius* gav
him many wholesome admonitions, which being not inough, h
likewise added sundry seuere chastisements: and at last, when h
seemed to him to be incorrigible, some twenty yeares after he ha
receyued him, he ordeyned in the presence of all the Monkes, tha
he should be stript of his habit, and thrust out of the Congregation.

Whereat *Siluanus* being wholy confounded and contrite, did ca
himselfe at the feete of the *Saint*, with saying: Pardon me, *Father*, y
for this tyme, for I hope in our *Sauiour*, that he will graunt me tru
Penance, and to your Paternity much consolation in my actions.
To whome S. *Pachomius* answered: Thou knowest, how I ha
borne with thee all this while, how many chasticemẽts haue I bo
against my wil and custome inflicted vpon thee? since then neyth
with fayre meanes, nor yet with foule, thou wilt amend thy sel
how can I, or how should I permit so contagious and infected a m
ber, should go wasting thus, and consuming the whole body o
Religion? To this so bitter an answere, *Siluanus* replyed, with new
humiliations and promises. And yet S. *Pachomius* stood firme in his
purpose, till being conuinced with the perseuerant submission o
the other, he requited pledges, which might giue security of his
chaunge of manners. When immediatly a venerable man, by name
Petronius, being moued out of Charity, tooke the Obligation vpo
him; and full of diuine confidence, gaue his word, that *Siluanus*
should be renewed in spirit, and should giue himselfe seriously to
the exercise of vertue. With this intercession was S. *Pachomius* con-
tent to prolong his tearme. Nor was the grace afforded in vayne,
or the promise any way temeariously made, since from that tyme,
Siluanus began to wage a sharpe warre with himselfe, and to go for-
ward in such sort, as in a short tyme, he became a mirrour of per-
fection to all the Cõuent, hauing got (among other things) so great
a gift of teares, as they streamed from his eyes, like a perpetual riuer:
so as, neyther in the presence of strangers, nor at the Table, could
he possibly con teyne himselfe from them: While that saying of the
Psalme agreed with him, *Cinerem tamquam panem manducabam, & potum*

um cum fletu miscebam.

He was instanced by some, that if he could not absteyne alto-
ather, yet by all meanes at least, he would forbeare in the pre-
nce of the Ghests. When he affirmed, he had endeauoured the
ne many tymes, but not by any meanes could he refrayne; they
swered, that a deuout soule may well abide allwayes with in-
nall compunction, without breaking into open demonstration
erof; and in summe, they brought him to represse them in tyme
refection, because many being confounded, & moued with such
pectacle, refrayned from taking their necessary nourishment: who
luanus not being angry with any other then himselfe only, with
eat feeling, brake forth into those words; Would you haue me to
int my teares (I pray) in seeing so many *Saints*, with whome I
n not worthy to be numbred, to attend vpō me, most vile wretch
ith so much diligence, hauing been accustomed heeretofore to
ayne my liuing on the Stage? Whereas rather, I deserue not to
ssle the very place, where they set their feet. I weepe indeed, as
aring euery houre, least the earth should swallow me vp, as once
happened to the profane *Dathan* and *Abiron*: since I hauing had
om Heauen both light and grace, more then inough, should haue
sed them so ill, & haue reaped so little fruit. Then am I not through
ame to forbeare from discouering my selfe to be a sinner, since for
uch indeed do I acknowledge my selfe to be. Whereas truly if I
hould lay downe my life in doing pennance for the same, yet were
nothing in comparison of my demerits.

With such like answeres; *Siluanus* stopt the mouths of such, as
eale with him about this matter: nor was it contrition of words
nly, as often it happens, but his sayings and workes accorded in
uch manner, as *S. Pachomius* himselfe being full of meruayle there-
t, for true humility preferred him before all in the Monastery; and
within eight yeares afterward, was certifyed, how he was nothing
deceiued, when he beheld that Soule going forth of the body, ra-
dly vnto Heauen, with a great troupe of glorious Angells in com-
pany with it. This then was the fruite, which sprung from the sea-
sonable rigour of *S. Pachomius*: and no lesse worthy of memory li-
kewise, was another act of seuerity of his, which we will put down
in the Chapter following.

How

How a Monke was penanced by S. Pachomius *for Vayne glory, and for Disobedience.* Chap. 12.

IT happened on a tyme, while *S. Pachomius* was sitting in company with other graue Fathers, that a Brother who had made that day two mats, with double the labour he was obliged to do by the Rule, being ouercome with vayne glory, would by no meanes conceyne himselfe, but needs must he set them forth to view, at his cell right ouer agaynst the place, where *S. Pachomius* was, as thinking verily to haue been much prayſed aud esteemed of him for his diligence therein: whereof the wise *Pastour* being aware, fetching a deep sigh, said to the standers by: behold I pray, this Brother here who hath been labouring all this while from the Morning hitherto, to dedicate afterwards all his sweats to the Diuell, without leauing any merit or fruite thereof for his owne soule, since he hath had for end, the satisfaction of men, rather then the pleasure of God.

Heerupon, causing him to come before him, he gaue him a sound reprehension for it; and to the end, he might learne to rectify his intention, in whatsoeuer he should worke heerafter, enioyned him in pennance, that while the Brothers were in prayer, he holding both those mats in his hands, should cry vnto them, with a lowd voyce: I beseech you Brothers, to pray for this miserable soule of myne, which hath preferred two small mats before the Kingdom of Heauen. And in the same manner, caused him to stand in the Refectory, till the Table was ended; and for addition shut him vp in his Cell, for fiue moneths space, with order that no man should visit him the while, & that he should eate nothing, but bread and salt. Such accompt was made in those dayes of purity of hart, and of fly those sinnes, which in our age, peraduenture, are accompted very veniall and light. And if yet this chastisement, perhaps, shal seem to any to be too disproportionate to the fault: let him know, that to the Mark of God, there wanted no sufficient motiues for the same.

The holy *Abbot*, made great accompt also of sincere Obedience, which especially consists in simply executing what is commanded, without curiously examining the designes of the Superiours, nor putting into controuersy the quality of the thing commaunded. Now, he hauing committed to some Officers, that while he went

on

on a certayne Pilgrimage they should haue some respect to the ten-
der age of certayne Nouices, who were not able to performe so
much abstinence as the other: It happened, the same Officers,
perceyuing the Community had not eaten the herbes, and Oliues,
which were boyled, had giuen ouer to prouide any more of them,
contenting themselues with distributing of dry bread onely, to
all the Refectory. S. *Pachomius* returned, and all the Monkes, be-
ing gone forth to meete with him, and to receyue him; one of the
innocents, began to say with a lowd voyce. Verily *Father*, since
the tyme, that you went from hence, to this day, hath there beene
no herbes boyled for vs. To whome the *Saint* answered, with a
cheerfull countenance. Trouble not your selfe (my Sonne) for I
will prouide for you. Entring then into the kitchin, and the Cooke
being busy in knitting of rushes, he sayd to him, in this manner:
Tell me Brother, how long since is it, that you boyled any her-
bes? It is now some two Monthes ago (answered he;) and be-
ing demaunded the reason, he alleadgeth, that scarce any of them
had eate thereof, when they were before him, but only the youths:
whereupon, he had a scruple to bestow so in vayne, both the la-
bour, and the cost: And to the end, this same might not be impu-
ted as Slouth vnto him, he had employed himself in the meane time
with his fellowes, to worke the Mats. And how many haue you
made of them, demaunded S. *Pachomius*? Some 500. answered he.
Now bring them hither then to me (sayd the Father.) Which be-
ing brought, he caused them suddaynely to be all cast into the fire;
giuing cleerly to vnderstand by that act of his, and with the words
he spake to that purpose, that as it is the proper office and prayse of
the Superiour, to moderate and discerne: so from the subiect, is not
required so much prudence, and circumspection, as a prompt exe-
cution, and perfect Obedience. To this example, the same also was
not much vnlike, which followes in the next Chapter.

How two Stewards of S. Pachomius, *were checked by him, for doing against Obedience.* Chap. 13.

THere hapned so great a dearth of corne, as scarcely was any to
be found, throughout all the Land of *Egipt*. Which S. *Pachomius*
wel knowing, sent one of the Brothers, to make his prouision therof
as much as an hundred peeces of gold, of a certaine coyne, was able

to procure him, being taken out of comon stock of the Labours of the Monastery. The Procuratour or Steward went his wayes therewith, into diuers forren parts, without finding the desired comen, till lastly arriuing at the citty of *Hermothen*, it pleased our Lord, that he should meete by chaunce with an honest Gentleman, who had the whole corne of the countrey in his custody. This man, being required of the Monke, so much corne, as might amount to the foresumme, answered: Truly Father, I haue not any of myne owne, but if I had, I would take it from my childrens mouthes, to spare it for you, whose vertue, and holy life, hath now a good while since, beene notifyed to me. But harke you *Father*, I haue yet now the publique grayne vnder my charge, which hitherto the Magistrates haue not seemed to require at my hands, nor do I thinke, they will demaund it, till the new be gotten in. If you suppose by that tyme, you can restore it me agayne, do you take therof, as much as you please. When the Monke told him, how he durst not vndertake to returne it so soone; but if it seemed to him, that he might well dispose thereof, as he had said, he would willingly take a quantity to the valew of the price aforesaid of a hundred peeces.

I shall not only afford you so much (replyed the Commissary) but euen likewise as much more, if it please you to accept the same. Do me but only the fauour the while to pray for me. Whereto the buyer made answere, that for the present, he had no more money to bestow. When the other very courteously affirmed, that it imported nothing, but he might take the grayne with a good will, and yeild him the price therof at his commodity, so liberall an offer seemed now to the Monk, not fit to be refused. Wherefore he suddainely freightes a great bark therwith of some thirteen Tun, so great indeed, as one half thereof, was not to be found else where in all those countryes therabout, & with great ioy went his wayes therwith to the Monastery, as thinking he had done some great peece of seruice to the whole company, and especially to *S. Pachomius*. But he was very much deceiued in his accompt.

Because the *Saint* had no sooner vnderstood of the arriuall of the barke, so laden, & knowne the manner how it came to be so freighted, but he sent a man to the wharfe in post, with expresse order, they should not vnlade any whit therof, saying: Let the Steward assuredly know, that not a grayne of that corne of his, shall seeme to enter into our howse; nor shall his person appeare before me, vntill he

e hatte satisfyed the errour committed, in so gouerning himselfe to
e led with auarice, in taking the same vpon Credit, and abusing
withall the goodnes of him, that sold him the corne. Now there-
ore since he hath so exceeded the precepts giuen, let him go suddai-
ely to all these neighbour-places, and sell the same according to
he price set him downe by the seller; and hauing carryed him the
mme, let him buy according to the price, so much, and no more
s he may haue with the money which he receiued of vs, for that
ffect. Which being executed, and no more then fiue measures & a
alf, conueyed to the house, the Monke was depriued of his Ste-
vard-ship, and restrayned in the Monastery. Nor had the Procura-
our yet much better successe. Who was appointed to sell some of
he labours of the Monkes, at a stinted rate how much he was to
ake for them. He went then to the inhabitants with those mer-
handize, and finding them to amount to thrice so much, as he
was prescribed to take, it seemed to him a folly to put them away
or lesse, and so returned he his wayes home, with his purse fuller,
han was pretended. Which being vnderstood, S. *Pachomius* made
im immediatly to returne into the Market, and to restore to the
uyers all that, which exceeded the rate set downe. Whereupon,
e likewise being depriued of his office, was shut vp, and had a
ood pennance enioyned him. With thes demonstrations the *Saint*,
seemes, besides the purity which he required in Obediente, would
ikewise manifest, how far off they are to be from all manner of
ouetousnes, who seeme to manage the temporals affayres in Reli-
ion. But as this man of good, was an Enemy of stupidity, and of
usillanimity; so on the other side approued he not immoderate fer-
ours, which ordinarily succeed but ill, and such was the euent
we shall presently tell you.

An Example of the indiscreet zeale of a Monke of S. Pachomius, and the happy life he led afterwards. Chap. V.

A Person there was of a good disposition, rather then of any great reach, who after he had attended a while to a spirituall life of himselfe, came at last of his owne accord (as others did) to submit himselfe to *S. Pachomius*, nor would he longer be being prickt forward with excessiue feruour, and youthfull heat, he began very earnestly to instance the said holy *Father* to obteyne him from heauen,

some

some commodity, & occasion to spend his bloud, for the Catholik fayth. The world, at that tyme, was all in peace, and the Church of God enioyed an vnwonted tranquillity, through the deuotion, & by the vertue of the most Christiã Emperour *Constantine*. In so much as the importunity of the Monke, besides his being too bold in a certaine manner, came likewise to be vnreasonable, and foolish withall. S. *Pachomius* then answered him, that forbearing for the present to thinke of Martyrdome, he might do well to conuert his thoughts, to the taming of his Passions, & to combat with himselfe, alleadging that in a sort he was depriued of the glory of *Martyrs*, who perseuered to the end, in Cloysters, without reprehension.

But that other, not satisfyed heerewith: and renewing oft the same request, S. *Pachomius* at last said to him. Since you wil not cease to prouoke me so, I will pray for this thy intention, and I hope I shal be heard. But thou on the other side, beware that cõming afterwards to the Triall, insteed of confessing our *Lord Christ*, thou commest not to renounce him quite. Because in truth, thou doest but delude thy selfe, so to tempt thy God, and thus to seeke those perils, which our *Maister* and *Sauiour* himselfe, hath taught vs to shun. So sayd the expert Captayne: But neyther authority nor reason were of power to bridle the confidence, or to say better, the presumption of the Monke.

From hence, within two yeares after, it chaunced to S. *Pachomius* to send certayne Brothers to a place, not far from thence, to prouide some marish rushes for mats and cottages, and a little after he sent the audacious Wretch thither also: & prefaging, as it were, the encounter he was to meete withall on the way, vpon his departure admonished him to stand vpon his guard; and in manner of an Enigma, added those words of S. *Paul: Ecce nunc tempus acceptabile, ecce nunc dies salutis: nullam in aliquo demus offensionem, vt non vituperetur ministerium nostrum.* These marshes where the Monkes were working, were scituate at the feete of certayne mountaynes, inhabited by sauage & barbarous people, and continually drowned in Paganisme: some of which, at that tyme being descended into the playne, to fetch water, found in those deserts, the poore Frataylet alone; when causing him to alight on a sudden, they bind his hands, and lead him together with his Asse into the Mountaine: at whose approch the other Gentils, who as then were ready to offer their sacrifice, and had killed many beasts for that purpose, began with great laugh-

ughters to scorne him, saying: *Come thy wayes hither, O Monke, and ore our Gods*: and leading him before their Aultar, they forced him o do, as they did. At the first, he refused to do it, and shewed them ome resistance thereunto; but when the Pagans being angry, layd ands on their weapons, and that he saw the ponyard at his bosom, nd the swords which glittered round about him, being now forefull, in an instant of al the stout purposes made, the poore wretch ielded, and being terrifyed, stuck not to tast of the wyne & flesh edicated to Diuels, being a thing which (as for the essentiall of Idolatry) was as much, as if he had offered incense with them.

Heereupon, being licenced to depart by that wicked people while on the way, he had leysure inough, to enter into himself, looking back into the fowle enormous and impious cryme committed, the vnhappy wretch beganne to fill the ayre with laments & ighes, and to lay on most furiously on his cheekes with his fist, & o curse his temerity, which had brought him into those tearmes. With this disaster, & with vncertayne, and wandering paces, being now come home in this piteous plight, and beholding the sayd *Pachomius* to meet him on the way, who had the reuelation of the whole euent, falling downe prostrate on the Earth, and weeping a mayne, he cryed out alowd: I haue sinned before God, and you, holy *Father*, with following my owne will, and not obeying your counsayles. Then replyed *S. Pachomius*: Get vp, poore Wretch, thou hast indeed depriued thy selfe of the chiefest good. Assuredly, the crowne was already prepared for thee. Thou wast euen ready to enter into the Catalogue of the glorious Martyrs of *Christ*, and thou willingly hast made thy selfe vnworthy of that blessed fellowship. Our *Lord* was prepared with his Angels, to haue enuironed thy head with an immortal Diademe, and thou hast renounced the Diuine Maiesty for a moment of life. And while thou fearedst the first death (which by no meanes shalt thou euer be able to auoyd) art thou fallen into the second, which shall neuer haue end. Where are the words now which thou vtteredst once? Where the enflamed desire of suffering? Where those so many, and so great promises made?

To this, the Wretch could not answere a word, nor open his mouth, any otherwise, then to detest his crime, and to confesse himselfe, wholy vnworthy of pardon; yea now was his affliction, passed so farre, as he held himselfe altogether vncapable of pen-

bance: whereof S. *Pachomius* being suddaynely aware, lest he might cast himself headlong into the gulfe of dispayre added: thou for thy part, hast not fayled to become the enemy of thy Creator & Lord; yet neuertheles, so great is that diuine goodnes of his, as is able to drowne in the Abysses all our sinnes whatsoeuer, so that on our part, we dispose our selues with true sorrow, and due contrition to be partakers of his mercies: wherefore be thou not dismaid, for yet is there left thee some hope of saluation, since the tree though pruned, yet springs agayne. Go thy wayes then into thy Cell, & stay there recluded in watching, and making thy prayer, & bewayling bitterly thy great offence. For a whole day thou shalt eate nothing, after that, shalt thou feed of nought els but bread, salt and water: & not to eate of other mens labours, thou shalt make thy two matts a day: & if thou shalt persuer in this manner during life, I trust in the merits of *Christ*, thou shalt not be excluded from the diuine Clemency.

From these words, it cannot be explicated, what comfort this poore soule felt. He shuts vp himself then sudely, & redoubling the labours, fasts, and macerations of the body, gaue himself to satisfy what he ought, with all the power he was able. It is true indeed, that for his spirituall help, it was permitted him by the holy *Abbot*, to go forth sometymes to comfort him with *Theodore*, & with some other Old men of the perfectest. And thus hauing persuered for the space of ten yeares, being surprized at last by a most grieuous infirmity, he chaunged the temporall miseryes for the Eternall felicity, as S. *Pachomius* was afterward certifyed from Heauen. With whome God was wont to communicate things very far off, and hidden, and by his meanes to worke other wonderfull effects as by the following Examples, we shall see in some part.

A Woman cured of the bloudy Flux, with other Miracles wrought by S. Pachomius. Chap. 15.

THere was in *Tentiri*, a woman that suffered an incurable flux of bloud: She hauing heard the renowne of S. *Pachomius* his sanctity, and not hauing the audacity to deale with such a *Father*, she instantly prayed the Bishop *Dionysius*, that vnder the pretext of some other busines of importance, he would procure him to come into the

he Citty. Hauing called him then, & after prayer, being set downe n the Church with him, while there they were discoursing with ch other of diuine things, the woman by little and little stealing ehind them, touched his hood, with so much fayth, as she suddenly ecouered, and feeling her selfe to be wholy deliuered, did prostrate er selfe on the ground, giuing thankes to the diuine Mercy. *S. Pachomius* was aware of the practice had with him by the Bishop, & giuing his benediction to the woman without more ado, returned ack agayne to his Conuent.

There hath beene already mention made of a certaine *Monke*, f great fame, whose name was *Ionas*, being the Gardiner of the Monastery of *Muchosa*. Now *S. Pachomius* being gone to visit the same Monastery, at his entry thither, espyed some young Nouices, that ecretly had climbed vp a fig-tree, which was very high, for to gaher of the fruit, & to eate them without any leaue. When the *Saint* pproching nearer, perceiuing a deuil sitting on the top of the tree; he expert Philitian of soules, knew it presently to be the vncleane pirit of Gluttony, the familiar enemy, & impostour of that greener ge; & calling for *Ionas* without delay, appointed him to cut downe hat tree, since it stood not well within the cloysters, and did afford ut matter of temptation to those, who were not yet so well rooed in vertue. *Ionas* was sad thereat, and answered; *Not, for Gods sake Father, since euery yeare it brings vs forth no little fruite.*

Then *S. Pachomius* not to seeme to disgust the good Old man (whose goodnes otherwise he well knew) held his peace. But the day after, behold, how the Tree was withered; so as there was neyther fruite, nor leafe, which was not dead thereupon: a thing so much more admirable, as the fig-tree of its nature, is more humid, and more repugnant to aridity. Wherupon, *Ionas* comprehending the vertue, and heauenly grace of the *Saint*, was very sory, for not hauing obeyed him with all dexterity. On a day, as he was making an exhortation to his Monks, according to custome, he was suddainely eleuated in spirit, and being awhile in that manner, he afterwards whispered in the eares of the vicar. Go your wayes into that next cell, and see what such a Monke is doing, since in steed of attending to the word of God, he lyes sleeping the while, exposed to the snares of the Enemy, who seekes nothing else, but to draw him into perdition, and the world. The vicar went thither, and found him very drowzy indeed. And a little after, notwithstanding they aduises.

ſes of the bleſſed *Pachomius*, though his negligence, the miſer-
Wretch, forſooke the Religion.

Another, being now brought into the extremity of ſickneſſe i
the Monaſtery of *Cheneboſcus*, and deſiring before he cloſed his ey
to comfort himſelfe with the ſight of *S. Pachomius*, and to haue h
holy Benediction; he ſent to him, to beſeech him that he would b
pleaſed to come vnto him. At the newes whereof, the amoure
Father, very ſuddenly puts himſelfe on the way thither, with ſom
companions: and while with diligence they went walking toge-
ther, ſome two or three myles before their arriuall to the ſayd plac
S. Pachomius ſtopping on a ſudden, ſtood looking vp into the He-
uens, and beheld the ſoule of the Brother, enuironed with Angel
with a ſweet harmony to mount vp into Paradiſe. In the mean
while, the companions, not hearing the Muſique, nor ſeeing th
triumphe, ſayd to the *Father*, who had his eyes ſtill fixed on th
Stars: Why ſtayes your Paternity thus? let vs make haſt to find th
Brother aliue. Whereto he anſwered: Nay rather let vs haſt to a
riue, whither he is now conducted, that is, to eternall beatitud
Whereupon they vnderſtood, he had a Viſion of the Saluation o
the Soule, to repreſent it to them as well as he could. And diligen
inquiſition being afterwards made, it was found, the ſayd ſickne
expired, euen iuſt at that houre, wherein *S. Pachomius* ſtood ſtill i
that manner.

S. Pachomius *procures through prayer, the gift of tongues. He falleth ſick appoints his Succeſſour, and ſo dieth.* Chap. 16.

Saint Pachomius on a tyme, viſiting (as he was wont) his ſubiect
to ſee how they carryed themſelues, and to demaund particu-
lar accompt of profit, and conſcience of euery one, found himſelf
to be much perplexed with a certaine ſtraung Monke, of great repu
tation: who being come from the parts of *Rome*, by how much h
was more skillfull in the Latin and Greeke tongues, ſo much
more raw and ignorant was he in the Egyptian tongue. In ſuch
S. Pachomius, not hauing other language, then his owne, it was im-
poſſible for him to declare himſelfe to him, or to vnderſtand hi
well. To which was added another impediment, that the Roma
Monke, being deſirous to diſcouer to the holy Paſtour, his ancie
miſeries, and to confeſſe his ſinnes committed, would not admit
other

ther meanes, nor communicate his secrets to a third person. Where-
pon S. *Pachomius* with great sorrow, seeing himselfe to be exclu-
ded from the meanes of being able to help that soule, causing the
Interpreter to go his wayes, and hauing beckned to the Roman to
expect a while; he retired himselfe into a place apart, and there
stretching forth his hands to Heauen, made this deuout prayer.

Almighty Lord, if I through defect of language, be not able
to help such men, as come vnto me from countryes so remote, to
what purpose were it to send them hither? And if yet thou wouldst
haue me to be an instrument of the saluation of others; Graunt,
Lord, (to whome nothing is impossible) that I be not ignorant
of that, which they would say vnto me. Hauing thus persecuered
in this prayer, for full three howers continually together, with ex-
traordinary feruour; he espyed a sheete of paper, in a hand writ-
ten in forme of an Epistle, to fall from heauen. Which as soone as
he read (a wonderfull thing) he suddenly felt within himselfe the
gift of all Tongues: for which, giuing thankes to the diuine Good-
nes, he returned very cheerefull to the stranger, and began to talke
to him in the Greeke and Latin tongues, with so much propriety
and variey of words, as to the other, it seemed the Abbot in elo-
quence our stript all the learned men of the world. Hauing heard
his confession then, and with holsome aduices enioyned him due
penance, he proceeded to deale with the rest.

These, and the like demonstrations, which the diuine Maiesty
gaue, from tyme to tyme, in fauour of S. *Pachomius*, especially ioy-
ned (as hath beene said) with a perpetual tenour of a most holy life,
it cannot easely be explicated, how much reputation and reuerece
they won him, not with Religious only, but euen Seculars also.
Through which meanes, this great Gardiner of *Christ*, after he had
sent to the table of his *Lord*, many fruites very seasonable and ripe,
himselfe also being called to the rewards of so great labours, fell sick;
when perceiuing the deposition of his Tabernacle to draw neare,
causing the Monks to be assembled together, & brought before him,
with a louing and gratefull countenance, he said to them, in this
sort: I, Brothers, now at last, am entring into the passage, which al
the children of *Eue* are to make, and do feele, how our *Lord* now
cals me to him. Do you then, reteyning in memory, the fatherly
aduices, which I haue giuen you, endeauour to stand continually
on the guard of your soules. Eschew all things, that may any wayes

coole fraternall charity in you, and bring in factions or discords amongst you. Attending to the marke, which our Saviour gaue vs to know his disciples withall, which truly is no other, then a mutuall loue, & sincere coniunction of mynds. Wherfore, I do exhort you, aboue all things, to abhor the commerce, & dealing, not only with *Meletius*, and *Arrius*, but euen likewise with any other, who shall but step an inch from the Apostolicall Traditions, and from the holy vniuersall Church. And since I am to depart, as I haue said, endeauour you to choose in my place, a person, that may be a spirituall help vnto you, and conduct you at last, to the end you haue all proposed. To which enterprize I do see none more sufficient, then our most beloued *Petronius*.

This said, the brothers sent sudenly to the Monastery of *Chenoboscus*, to call for him. And *S. Pachomius* in the meane tyme, composing his body, and recommending himselfe to our Lord with due preparations, very happily expired, betweene the armes, and sighes of his deere *Congregation*, on the 14. day of the month of May. As for the yeare, and other circumstances of tymes and places, there is no memory to be found. The sacred corps, with much veneration and solemne offices, was committed to the Sepulcher, & the blessed spirit, with singular feasting, receiued into the heauenly country, leauing on earth an exact modell of perfect exercitation to all those, who being aware of the false flatteryes of the flesh, of the vayne hopes of the world, and of the pernicious subtilityes of the deuill; aspire to the durable goods, & to the blessed vision of the most holy Trinity. To which be all glory & benediction, and yeilding of thanks for euer and euer. Amen.

FINIS.

S. MAR-

S. MARTIN.

THE ARGVMENT.

IN warfare bred, I chose a nobler foe
By nature, then the worlds vast realme doth yield,
My selfe; I first then him did ouerthrow:
Subdu'de, I gaind the glory of the field.
Conquerd, and Conqueror in one fight, I show
Our owne depression is our strongest shield,
To check his fierce assaults, and soules to free
From Sathans rage, and hellish slauery.
Dead to the world, like *Niger*s streames I rose,
That in the earth his buried flould enwombes,
And hauing made a naturall bridge, he goes
Farre vnder ground, but vp farre greater comes;
Whe the dead world to quicken Heau'n me chose,
And in a Bishops Chaire, to shew his doomes:
Who cloathd himselfe for man, in flesh of Man,
He cloathes receiues from me, his * *Ionathan*.

* Expoliauit se Ionatha tunica qua erat indutus, & dedit eam Dauid. 1 Reg. c. 18.

THE LIFE OF S. MARTIN BISHOP OF TOVVERS.

Taken out *Seuerus Sulpicius*, and others.

S. Martin *being the Sonne of a Gentill, becomes a Christian, and is enrolled a Souldiour of the Emperour.* Chap. I.

SAINT MARTIN a great Seruant of *Christ*, and an excellent maintayner of the Apostolicall dignity, and discipline; was borne in *Sabaria*, a Citty of *Pannonia* in *Hungary*, of Parents in repute of the world, very honourable, and noble, but yet Gentils, and farre from Christ. The Father being enrolled in the Roman warfare, in processe of tyme, came to be a Tribune of Souldiours, or as we say, a Coronell of a Regiment, by whome *S. Martin*, being lead into *Italy*, yet a child, was trayned vp in *Pauia*, in feates of armes; howbeit, though naturall instinct, he was enclined a great deale more to the acts of peace, or rather to Christian Religion. In so much, as being yet but ten yeares old, agaynst the will of his friends, he went secretly to the Church, and with instance demanded

anded to be made a Catechumen. Within two yeares after, he de-
red likewise to retire himselfe into the desert: & he had done it in
fect, it his tender age had not been an impediment to him. To w^ch
isturbance of his holy designes, was further added a new leuy,
which then was made of military men, with expresse order, that
ll the sonnes of old Souldiers, should be put into the roule, and
onducted to the war. Whereupon *S. Martin*, being now some fif-
eene yeares old, being discouered by his owne Father, was against
his will, enforced to repayre to the Ensignes of *Constantius* the Em-
erour. He would haue no other in his company, then a slaue only,
whome yet he would be seruing rather, then be serued by him, to
wit, in often pulling off his shoes, and brushing his clothes, & fur-
nishing the table with what was needfull.

With this disposition of mind, being come to the field, some
three yeares before his baptisme, he allwayes preserued himselfe
wonderous pure, and vntouched of those vices and debauchements,
in which Souldiours are for the most part wont to be inuolued.
First for his person, he would seeme to content himselfe with fare
so moderate and simple, as from that tyme he seemed to be rather a
Monke, then a Souldiour: besids he would seeme to content him-
selfe with those kind of meates, which others vtterly refused to eate
off: moreouer he would shew himself very benigne and courteous,
to his Camerades, and to all others, bearing with their defects, and
supplying the necessity of euery one, with extraordinary charity,
patience, and humility. He would comfort the afflicted with loue
and dexterity, and be very helpfull to the sicke: and without thin-
king of the morrow, he would feed most liberally the hungry,
but with particular tendernes cloth the naked; in which worke of
piety, was a certayne act of his very memorable, which we shall
tell you in the next Chapter.

The singular Charity of S. Martyn *to a poore man. And how he leaues the warres, and betakes him to another Course.* Chap. 2.

THe Roman Army, at this tyme, was lodged in *France*, in ex-
ceeding cold places, and in the hart of a winter much more
cruell, then vsed to be in that place; in so much as many men, euen
dyed frozen in the streetes. Now it happened, in the Gate of *Amiens*,
that a poore man, quaking with his naked body exposed to the shar-
penes

penes of the ayre; very pitifully craued some succour of the soul-diours, that passed then along, in the company of S. *Martyn*; and the wretch being not heeded by any of them, M. *Martyn* apprehended straight, how that merit by the diuine prouidence, was reserued for him. But what could he do, in such a case? He had not a penny of mony about him, hauing now already spent all, in other Almes. And in fyne, had nothing els but his armes, and a short cloake on his back. What resolution tooke then the Man of God? Taking out his sword, of a sudden, he diuided the same into halfes, and gaue the one part therof to the wretch, and the other keepes to himself to couer him the best he could. At the sight of such a strang habit, a remnant of cloath, as some of the more youthfull of them, could hardly conteyne themselues from laughing, so others more staied then they, were worthily touched therwith, as knowing how well they might haue cloathed him, without despoyling of themselues. Now in truth, how much God was pleased with this charity of S. *Martyn*, he seemed to demonstrate the night following, appearing before him, with that piece of garment, on his owne person, and bidding him to looke and marke well, whether it were not the Garment he had giuen to the poore man, the day before. Whereupon with a sweet countenance turning himself to a multitude of Angels which attended him, he added with a lowd voyce: *Martyn, who but yet a Catechumen, hath clothed me with his mantle.* Words surely well worthy of the bowels of Christ, and agreeable to those other which he sayd, conuersing with men, and which he will repeate againe at the Iudgement day: *Quamdiu uni de minimis meis fecistis, mihi fecistis.*

From this so noble a vision S. *Martyn* tooke not a whit of vayne glory, but rather a wilfulging and magnifying in all and through all the heauenly grace; he tooke rather a motiue thence of greater humility and diligence, in the diuine seruice. So as without more delay, he hyed him to Baptisme, being then about eighteen yeares of age, and withall to giue himself more freely to a perfect life, he was euen ready to bid adieu to the military state, but being constreyned through the importunity of his Tribune, (who hauing finished his office, promised to follow him,) he differed yet the execution of his holy purpose, for the space of two yeares: in all which tyme remayning in person in the field, he had his thoughts in the Cell, and Quire, so as well he may be sayd a Souldiour, by name, rather then

en exercise.

In the meane tyme, a huge Army of *Almans*, being entred into
ance, which did nothing but wast the Roman Empire, *Iulianus*
sar, being sent by *Constantius*, to that seruice, made the leuy of his
en, in the territory of the *Vangion*, which at this day is called *Spire*;
as others would haue it, to be that of *Wormes*, where before his co-
ing to encounter with the Enemy, he would needs haue giuen a
rgesse to the Souldiours. They began then, according to custome
be called one by one, before the Master of the Campe. Where-
pon S. *Martyn*, esteeming this, to be a good occasion for him to take
is leaue, when it came to his turne, with Christian liberty, said to
esar. Hitherto, haue I beene at your pay, now then do but graunt
e leaue to become a souldiour of Christ: as for my part of the do-
ation, be it giuen to others, since it is not lawfull for me any more
embrew my selfe in bloud.

At these words, the Tyrant being angry, lookt sowrely vpon
im, and said, that *Martin* had craued licence, not so much for deuo-
on sake, as for feare of the battaile, which was to be on the day fol-
owing: Then the seruant of God, so much more bold and vndaun-
ed, as the feare was greater they obiected to him: Behold answered
e, O *Cæsar*, whether my refusing mony, do seeme rather to spring
f feare, then piety. To morrow, am I ready, on the point of ioy-
ing battayle, to present my selfe, before the first rankes, with-
ut Target, or Helmet, or other armes, but only with the signe of
he holy Crosse, and with this confidence alone, to thrust my selfe
into the thickest squadrons of those barbarous people. With this so
outragious an answere, *Iulian* being inceased much the more, cau-
ed him suddenly to be put in prison, to come to the proofe, and
o expose him vnarmed, to the face of the enemy.

This thing gaue much matter of talke to the whole Army, and
with diuers affects of mynd, they were all expecting the issue,
when betymes in the morning, behold, beyond all expectation,
he Embassadour of that fierce Nation, came in with Heralds, and
nterpreters, not only to craue peace, but also to submit themsel-
es humbly to the obedience of *Cæsar*. This matter was held of all,
o proceed from Heauen, and such as were priuy to the sanctity of
. *Martin*, in particular, attributed without doubt, so suddayne a
uration, and so great a Victory so easily gotten to nothing els,
ien to his merits, because there wanted not meanes, to the diuine

power, to saue him amidst a thousand swords & launces, and to d
comfite, and put to flight, as many as should attempt to offe
him: notwithstanding it seemed to be more conformable to
sweet disposition of the eternall prouidence, and more agreable
the peacefull nature, and manners of *S. Martin*, to free him rat
by the way of such an accord, then by the meanes of death, a
slaughter.

S. Martyn *repayres* to S. Hilary *Bishop*. *And departing homewards meets with a Diuell, whome he stoutly foyles; and what followed.* Chap. 3.

DVring the common ioy aboue mentioned, *S. Martyn* being d
liuered, and the warre now wholy concluded, repayred
S. Hilary Bishop of *Poytiers*, a person in those tymes of rare and em
nent Goodnes. Heere did he giue forth such demonstrations of hi
selfe, as *S. Hilary* to retayne such a labourer in that vineyard, attemp
ted often to make him Deacon, but *S. Martyn* alwayes resisting, a
still affirming, & crying out, that he was not worthy of that degre
the discreet Pastour was aduised, there was no other way to co
streyne this man therto, then to giue him some kind of office, whic
in a certayne manner might rather be held a disparagement to him,
then any dignity at all: nor was he herein deceiued awhit, sinc
offering him vp the charge of an Exorcist, which was held to be th
meanest and lowest of all, *S. Martin* at last, not to seeme to haue
in scorne or disdayne, was persuaded to accept thereof.

Not long after, being admonished by God, in sleepe, to
his wayes to reuisite his countrey, and help his friends, who
yet were not out of their Pagauisme, he demaunded leaue for th
end, of the holy Bishop, to go thither: Who graunted it, indeed
though with a very ill will, intreating & coniuring him, not with
out teares, to returne backe againe, as soone as he could. And s
likewise *S. Martyn* (as it is said) departed with no great good will
himselfe, foreseeing the difficultyes of the enterprize, and pro
sting to his Brothers, that therein he was like to suffer great trou
les and aduersityes, as it fell out afterwards in effect. For that fir
in his passage ouer the Alpes, he fell into the hands of the Bandits,
one of which lifting vp his axe now ouer his head, was stayed by
the arme of another lesse cruell then he, who notwithstanding
binding his hands behind him, gaue him to the custody and spoyle

of another who for that end, leading him to a place more remote, began to demaund of him, who he was? and *S. Martin* answered, he was a Christian. Art thou not affrayd, replyed the Thiefe? And he with an incredible constancy affirmed, that he was neuer lesse affrayd in his life, since he knew very well, the diuine Mercy, to be then most present, with such as trusted therin, when they found themselues in the greatest perils of all: but I am sory for thee (quoth he) that makest thy selfe wholy vncapable, & vnworthy therof, by the life thou leadest. And with this ouerture very dextrously falling into the Ghospell, with holsome and efficacious words, so moued that soule, as he was conuerted to *Christ*, and with a full deliberatiõ of changing his manners, did secretly put the Pilgrime in his way, beseeching his Charity to vouchsafe to recõmend him to our Lord: which he did, and not without fruite, forasmuch as this very Thiefe afterwards came to be a Religious man, who euen told vs this particular himselfe.

S. Martyn then pursuing his voyage, hauing passed *Milan*, was met by the Deuill, in forme of a man, who would needs know, whither he went: and being told by *S. Martyn*, that he was going whither God had called him, the Enemy replyed: Go whither thou wilt, or whatsoeuer thou takest in hand, Know, that the Deuil wil be alwayes contrary to thee. Then *S. Martyn* answered with the *Prophet: Dominus mihi adiutor, non timebo quid faciat mihi homo.* At which words, the Impostour immediately vanished: and *S. Martyn* after some dayes, being arriued in his Country, attended the first thing he did, with all endeauour to procure the saluation of his Parents, but not with like succesſe; since the Mother came to be a Christian while the Father could not be stirred from the impious worship of the Idols. Yet there wanted not in his place many others, who through the example, and with the exhortation of *S. Martyn*, were brought into the right way of eternall life.

Besides this, there was another occasion for him, to employ wel the talents which he had receiued, and to shew forth the zeale he had of the holy Fayth. Because the Arrian Heresy, at that tyme, with particular succesſe hauing extended it selfe into the parts of *Sclauonia*, and all those confines there, *S. Martyn* with all his might opposed himselfe to the Rebels of Christ, with so much more toyles and difficulty, as the fauour and succour was lesse, which he had from the Catholique Priests. Whence, taking the whole flock, and

 enuy

enuy on himselfe, being iniured and rackt with diuerse torments: and (among other things) hauing beene publiquely scourged, he was constrayned at last to turne back, & gayne into *France*.

S. Martin is banished from Millan, and after escaping poyson, meeteth with S. Hilary againe. Chap. 4.

SAint *Martin* hauing now vnderstood on the way as he went to *France*, that things were there turned vp-side downe, and that euen *S. Hilary* himselfe was by Heretiques sent into banishment; he determined till better tymes to entertayne himselfe in *Milan*, and there to set vp a litle Monastery: but neyther was he suffered so to do, by *Auxentius* the Head of the *Arrians*, who after many outrages, and persecutions, finally expelled him the Citty.

Whereupon *S. Martin*, being thus molested on euery side, falling into the company of a certayne Priest, a great seruant of God, determined for that tyme to hide themselues. To this end they retired into a litle desert Iland, in the *Tyrrhen* sea, called by the name of *Gallinara*. Heer while the Man of God liued in great abstinence of rootes and herbes, it chaunced vnawares, that he eate some *Hellebore*, which is a medicinable herbe: yet such notwithstanding, as that if the quantity be not moderate, and the simple well prepared and corrected, through the great purgatiue it hath with it, it comes to be poysonous, and pestiferous, as *de facto* it had beene to *S. Martyn*, if being brought to extremes therewith he had not made recourse to prayer, and with this remedy had not suddenly expelled all dolour and daunger.

After this, it was not long ere he knew, how *S. Hilary* hauing found grace with the *Emperour Constantius*, returned into *France*. At which newes being exceeding ioyfull, he trauayled towards *Rome*, to meete with him there, and to accompany him to his Church. But *S. Hilary* being now past by already, he met him neerer, and with great iubiley, being receyued by him, erected, out of the Citty of *Poytiers*, a poore Monastery for him, and as many as followed him. Among these, there was a certaine Catechumen, who falling sick of a violent feuer, while *S. Martin* was farre off (for three dayes only) about certaine affayres of the diuine seruice, beyond all expectation departed this lyfe, and that which was worse, without Baptisme. The Conuent was sensible of this case: and *S. Martin* at his returne,

finding

finding how the Exequies prepared, very sorowfull and sad thereat approched his body. Heere now conceiuing in his pure mind newe feruour of spirit, he makes them all go forth of the chamber; and the doores being shut, stretches himselfe, like another *Eliseus*, vpon the cold bones of the deare Brother, and so hauing made a feruent prayer, and very soone perceiuing already, through diuine vertue, how the vitall spirits were vpon returne, standing something vpright againe, with his eyes fixed on the face of the dead man, he stood couragiously expecting the effect of his prayers, and of the diuine clemency. There were not yet two houres of tyme past, when he saw the dead to moue his lymmes, by litle and litle, and panting to open the eyes, and to recouer the vse of his senses. Then S. *Martin* giuing thankes to our *Lord*, cryed out so lowd, as they might be expected without, being moued with the noise thereof, came rushing in, and all perceiued, to their infinite astonishment, the corps to respire, and take vigour againe, which euen now they were ready to carry to buriall.

After so great a benefit had, the *Catechumen* delayed not a whit to receiue the holy Baptisme, wherein he continued many yeares after, and was wont sincerly to recount of himselfe, how being departed from the body, he was presented before a Tribunall, and by sentence confined to darke some place, among the baser sort; but how at the same instant, two Angels relating to the Iudge, how it was he for whome S. *Martin* had besought, to them was then Commission giuen, to restore him to life againe, and to make a present of him to the seruant of God. This was the first wonder S. *Martin* shewed forth in those parts; whence it followed, that being now held for holy, he began afterwards to be esteemed also as a man very powerfull with God, and a person truly Apostolicall. Not long after this, passing through the fields of one *Lupicinus* an honourable & rich man, there met him a troupe of people, all full of laments, and teares, telling him, how one of the seruants of *Lupicinus*, had hanged himselfe, & so miserably had ended his dayes. S. *Martin* heerewith being moued to compassion, without delay intred into the chaber where the vnhappy Wretch was deposed, and so from thence also dismissing the people, distending himselfe in like manner on the corps, made he his prayer, which was no lesse efficacious then the other, since that his bare now cold already returning the naturall heate, began by litle and litle to yield to the arteryes, & their pulse

againe, and motion to the nerues: so as the dead, with stretching forth armes, taking *S. Martin* by the right hand, arose on his feete, and accompanyed him to the gate of the house, in the presence of all that multitude; who replenished both with wonder and ioy, ceased not to glorify in *S. Martin*, the immense goodnes, and omnipotency of the Creatour.

S. Martyn *not without great contradiction of many, is chosen* Bishop of Towers. Chap. 5.

AT the very same tyme, the *Church* of *Towers*, being vacant, *S. Martyn*, by the vniuersall consent of the people there, was destined to that dignity. But he not being so easily to be taken forth from his Monastery; a certayne Citizen, being called *Rusticus*, his wife faygning to be grieuously sick, cast himselfe at the feete of the *Saint*, and coniured him so much, as he made him to come forth, to blesse her. With that pretext, a number of persons being courtesly set in opportune places, *S. Martyn* was taken by them, and with a good guard brought into the Citty, where was already assembled togeather, a great concourse of people of all sorts, being met according to the vse of those tymes, to passe their suffrages, for the election of a new Prelate: nor was there any person, great or little that desired not to see *S. Martyn* installed in that seate, esteeming the country happy, vnder the care of such a Pastour.

Some Bishops only of the Neighbour-dioceses being called to the consecration, and some other principall persons stood earnestly against it; alleadging him to be a Person meane, of no Presence, with ill clothes, worse put on, and in summe, vnworthy to be nurbred among Bishops. With such oppositions, did these men seeke to alienate the people from the deuotion and fauour of *S. Martin*. But the matter fell out quite contrary with them, because the same obiections, as they were hold of the people (who had the sounder iudgment) for the prayse and reputation of the Seruant of Christ; so on the other side, they came with little edification to discouer the enuy and malignity of the Prelats. Whence they began also, by little and little, to relent, one only excepted, more blind and obstinate then the rest, who continued in resistance, till such time, as by diuine prouidence, a notable Iudgement was shewed vpon him, as we shall now declare.

This Prelate, in the Church of *Towrs*, had the tytle of *Defender*, & y reason of that dignity was known of all. Now he being one day with the people in the Church, at the hower of diuine office, it happ ened, that the *Lectourer*, being not able to presse through the great hrung of people which was there, to approach the Quire, one f the Standers by, in the meane while, laying hold of the Psalter egan to read the first verse, as it lay before him, being iust that same f the 8. psalme, which saith, *Ex ore infantium & lactentium perfecisti ust, propter inimicos tuos, vt destruas inimicum, & defensorē*, the last word n that Text being so translated, insteed of *vltorem*. At which word o pronounced was lifted immediately a cry of the people vnto Heauen, to the extreme confusion & shame of the aduersary: and S. Martin without more resistance of any besides himselfe, was elected, rather forcibly constrayned to the Bishopricke. In which admi- istration, it may not easily be explicated, how fully, or rather su- eraboundantly, he gaue correspondency, to the full expectation, which was had of him; forasmuch as being disposed to that degree, with the exquisite addresses of a most chast mynd, in the sacred Vn- tion besids, he receyued so great aboundance of new graces, and fits of Heauen, as continually outstripping himselfe, he retayned oth the vertue of a priuate person, & further added to his singular rayse, all the good qualtyes of a publique man.

S. Martin *retires himselfe out of the Towne, with his Monkes: and their manner of liuing there.* Chap. 6.

S. Martin, in the treading of his owne person would change nothing of his wonted manner; his fare, and apparell, was still the same as before, for habitation only he betooke himselfe into a litle Cell, hard by the Cathedrall Church: but euen likewise from thence, through too much importunity of frequent Visits, he sud- denly retyred himselfe out of the Citty, into a swanny lous com- modious place, to distribute his tymes vnto *Martha* and *Mary*, since it was about two miles distant from the Towne. On the one side, it was girtin with a high inaccessable rock, on the other enuironed with the riuer *Loyre*: in so much, as there could be no entrance thur- into, but by a narrow path. Within that enclosure S. *Martin* had built him a litle Cell of boards, & a part of his Monkes, who were some eighty in number, had done the like; and some agayne with in-

instruments had digged them in the rocky hill, certayne receptacles but narrow, and more fit to meditate vpon *Death*, then to continue life withall.

Heere no man held any thing proper to himselfe, all things were in common. To buy or sel, was not there permitted. To no manner of art, applyed they themselues, but to writing, and that only; were the yonger deputed. Those of the more auncient sort attended as it were to nothing els, then to things diuine. Verily went any out of his Cell, but when they all assembled together in the Oratory to pacify God: besides, they did eate all together in the Euening. Wine was not afforded to any, except to the sicke. The greater part would be wearing of cilices: clothes which had any finesse or softenesse in them were abhorred of eche one as a manifest scandall. Nothing so much more admirable, as many of them were Noble of bloud, and daintily bred. But for the loue of *Christ*, and the *Crosse* they did all very voluntarily, submit themselues to such a penuance. Of which number afterwards were many of them sent to be *Bishops*; while Cities strucken to be gouerned in spirit by the Children of such a discipline. Nor could it be otherwise, but rulers must succeed very excellent men vnder whom, because not only with admonitions and words, were he alwayes about them; but euen with workes and liuely incitements also of all perfection, and especially sincere humility, together with an ardent loue of the Neighbour.

Sulpitius Seueras declared (who liued in those tymes, & knowing the *Saint* domestically as he did, very diligently wrote his life) how that going sometimes to visite him from countryes somewhat remote, he could neuer hinder him from washing his feet, and hauing to sit downe at table, from reaching him water, as well for his handes, as for those of his fellowes. The same man addes, how after he had fed the bodyes of his ghests with moderate victuals, he would by and afterwards affoarding them a most sweet food of spirituall discourses for their soules, exhorting them with like modesty and efficacy to nothing more then to fly the sensualityes of the present life, and to leaue the perilous traih of the world, to be able the more nimbly and free, to follow *Iesus*. And to this purpose, he would set before them the fresh example of *Paulinus* Bishop of *Nola*, who after he had distributed very simple meanes for the loue of God, and help of the poore, did ma-

with an example of Christian piety, neuer heard of before, sell
imselfe into a most cruell bondage, for the ransome of his subiects
who were held in *Affricke* slaues to the *Saracens*. With such manner
f comparisons as this, and moreouer with precepts taken out of the
ered Writ, went *S. Martin* exciting in spirit, as many as came be-
ore him. Nor was it any great matter for him, that he should haue
o much to giue to others, who so continually treasured vp for him-
elf, remayning euen amidst exteriour actiõs alwayes with the hart
o vnited with God, as neyther in words nor deeds, he would euer
o forth of his presence. And as Smithes without other matter to
orke on, through vse, & for their pleasure only, will sometymes
e laying on the anuile: so *S. Martyn*, not only in the tymes depu-
ed to the Sacrifice, and diuine worship, but likewise at all houres
esides, would either read or write, or be dealing with men: and
hrough the great habit he had gotten, he would be continually
ecollected in the interiour man, conuersing sweetly with the heau
enly Spouse, and with the giuer of all Graces.

He would neuer loose tyme in the day, and whole nights he
ould often passe ouer in labours, and watchings. To the body
e gaue that refection, and that repose, which extreme necessity re-
uired, lying on the bare ground, couered only with a sharp cilicio
He tooke heed with all caution from iudging the intentions of o
hers, interpreting what he could each thing to the better part, and
wayes very highly esteeming the reputation & fame of the neigh
our: the iniuryes, detractions, & the entryes of Persecutours, which
n the whole course of his life were not wanting to him, he would
ecompence with weeping bitterly for their offentes, and also (as
ccasion serued) with affording them benefits, & seruing them; not
xcluding any, what lay in him, from his holy freindship. He was
euer seen to laugh vainely, or to be contristate at any thing, con-
ruing alwayes the same tranquility of hart, and serenity of counte-
ance, amidst al the varietyes of human accidents, either prosperous
nd cheerefull, or howr straung, and aduerse soeuer they were:
Wherof, those few actions, which we shall tell you anon, shall giue
orth a very euident testimony, though in eth one of these preci-
us examples, do shine withall (as often it happens) many other ver-
ues besides.

S. Mar-

S. Martyn is much honoured by a miracle from God, for a charitable [illegible]

Chap. 7.

Saint Martin going one morning to the cathedrall Church, to c[elebrate] in the winter tyme, was on the way demaunded an [alms] of a poore ragged wretch, that was ready to dy for cold. No[w] he, who in compassion, was still the same, calling his Archdeac[on] before him, commaunded him sudenly to be clothed; from the[nce] he pursued his way, and hauing adored our Lord, entred into [the] Sacristy to vest himselfe. There were in those dayes, certaine roo[ms] adioyning to the Church, somewhat sequestred from the vulg[ar] which were called Oratoryes: In one of these (while the Chan[ters] els where, were passing the tyme in Conuersation) S. Martyn [ac]cording to vse, was alone in his Pontificalibus, sitting on a pla[in] and simple seate, (for he would neuer vse any better), for that [in] the Church, he would neuer be seen, but on his knees, or stand[ing] vpright. Now while he was expecting there, amidst his holy m[e]ditations, at the houre of the Sacrifice, the very same Beggar, w[ho] seene agayne to appeare before him, who as it seemed (as necessi[ty] makes one ingenious) could tel how to cõtriue it so, as the Cler[k] vnwitting therof, finding the Bishop retyred, presses in to him, [and] with a lamentable voyce, complaynes for that he was not prou[ided] ded by the Archdeacon. Then S. Martyn without more ado, c[om]sing him to step aside, tooke off his owne Cassocke, not witho[ut] some trouble, from vnder his vestments, and gaue it to the Wretch who as for solliciting his sute had entred in without noyse, so no[w] obteyning what he would, he went quietly away. A litle after, [the] Archdeacon enters to aduertise the Bishop, that now it was ty[me] for him to come forth, for the people were al expecting his cõming when he answered: It were fit the while the poore (meaning him[-] selfe) should first be clothed, or otherwise, he could not appe[ar] in publique: but the Archdeacon (for that S. Martyn was outwardly clothed with the vestments, & could not penetrate the Enigma,) a[f]ter many excuses finally added, how the poore man could not b[e] foũd. Bring hither (said S. Martyn) the Garment prepared, for the shall not want one to put it on. With these words, the vnperfect man came to be troubled in himself, & being constreyned through necessity, went his wayes suddenly to a shop at hand, where he still

daily hauing bought a poore coate, for some halfe a Crowne, being course, scant and ill fauouredly made, chaft it downe with a disdainfull gesture, at the feete of S. Martyn, saying: behold the garment, but for the beggar now where is he? When the Venerable Bishop, without loosing a whit his holy peace, causing the others to stand forth somewhat without the portall, procuring to be secret as much as he could, did reuest himself with it; howbeit at last through the diuers circumstances of the matter, the thing could not be concealed.

And besides that it pleased the diuine goodnes, to illustrate such a fact, with an euident signe, because the admirable man, going forth in that habit, while aboording to the vse, he blesseth the Aultar; behold a ball of fire to shine from his head, in maner of a comet, which blazing towards Heauen, sent vp a fyery streame. To be it is, that how beit the fame fell out on a solemne day, and in a great concourse of people, yet did not any other see it, then one of the Virgins, one Priest, and three Monkes only: as for the other, why they had not the fauour to behold it, appertaynes not to vs, to examine heere: it suffiseth, that the testimonies, as well for number, as quality, are sufficient to take away all doubt.

S. Martin trauailing alone, is cruelly vsed by Souldiours, not knowing who he was. Chap. 8.

THE diuine Man, going in a visit of his Dioceſſe (which he performed with singular care, and edification of all) his Companions by some accident or other remayned behind, while he going on his wayes, met with a Caroch of Souldiours trauailing vpon busines; but the horses starting at the sight of S. *Martyn*, in a cassocke of hayry cloth, and a darke mantle which hung downe on one side, and affrighted therewith, were troubled in such sort, as the harneſſe being on a sudden entangled together, could not easily be freed. Heerupon the cruell Souldiours being enraged alighted, and with stripes and cudgells set vpon S. *Martyn*: Who as he was very amorous of the Crosse, as holding euery occasion very deere, to be ill intreated, without once opening his mouth, stood to the blowes, vntill such tyme, as being torne and halfe dead, he fell to the ground, when those spightfull fellowes, hauing now atchieued so goodly an exploit, retyred againe to their Caroch.

This done, the companions of the [illegible], being now arriued,

and seeing him in that manner, [illegible] wounded, all [illegible]
being fat and heavy, they cast themselues vpon him, [illegible]
and with all the haste they might, got away out of that [illegible]
ce. But now these impious fellowes, though they had the [illegible]
tage to disentangle themselues, & to set them in order against [illegible]
had they not the power to go farre, and one foote further, [illegible]
through diuine iustice; the horses stood still, immoueable like [illegible]
tues, in the selfe same place, not with cryes, threates, [illegible]
strookes, could they be made to go one steps. Finally, after they
had spent in vayne their whips, and Cudgells, which they [illegible]
out of the next wood, these wicked fellowes began now to reflect
how this accident could not be humane, but by diuine iustice, & ha-
ping remorse of conscience, for the grieuous outrage they had co-
mitted on the poore passenger eight more, they went to enquire of
some that passed that way, who he was that went before in such
a habit, and with such marks; and hauing vnderstood to be S. Mar-
tin, whose name was a great deale more famous then his person,
they acknowledged the Sacriledge committed, and the vengeance
of God vpon them, and feating yet worse, they all striued to fol-
low the Seruants of God; and hauing ouertaken him, with deep
sighes and lamentable voyces, casting themselues prostrate on the
ground before him, sprinckling their heads with dust, and knock-
king their breasts, they humbly besought pardon of him, and licen-
se to be gone.

The Saint, by diuine reuelation, had foreseene the successe al-
ready, and also acquainted his companions with it. Wherefore
pennance was not a whit new to them, nor did he vpbraid any of
them, for the iniury done him; but receyued them all with be-
nigne countenance, and with feruent prayers, hauing obteyned
their dispatch, he sent them away confounded, and astonished at
great a Clemency.

A notable Example of a dissolute Monke, conuerted by S. Martyn to a holy life. Chap. 9.

WE may not seeme to conceale heere the Patience, and Meekenes, which S. Martyn shewed to a Priest of his Church, by name *Brittio*. This man, being trayned vp in a Religious life, with the Obseruance of Pouerty, and Modesty, as he was

affected to the Clergy and Benefices, to suffered he himselfe to be drawne away with the concupiscence of the eyes, as without regard, as well of his Life past, as present Degree, or the speach of people, he began to giue himselfe wholy to pleasures, to maintayne horses, and to buy very costly Stones. These things now pierced the very hart of the holy Pastour, who after he had prayed to our Lord spiritually, stucke not with much sweetnes, and gravity, both of words and countenance, to set before him the enormous scandall that followed also great mutation of manners in him, intending thim withall to be thinke himselfe of the ancient purposes, and to consider, how the state of the Clergy, did not acquit him at all of the perfection of a Monke, but that rather the name did seeme to oblige him, to haue in horror, and contempt all the delights and pleasures of the world; since thereby was vnderstood, he had left to others their transitory things, and with the Prophet had chosen, for portion and inheritance, God only.

With such aduises, S. Martyn went about, to awake that vnhappy man from this deadly sleepe: but as he was giuen ouer already in prey to sense, & found himselfe to be but little disposed to admonishments, for the present he held his peace; but feeling himselfe afterwards to be gauled with the truth, and with this occasion also more enflamed by the Diuell, he was so incensed therewith as that on the very next day turning the medicine into poyson, with great fury, he came to the Monastery, where the Man of God was liuing neare vnto his little Cell: and there arriving, full of anger, or full of phrensy rather, with sparkling eyes, and trembling lips, & changing often colour, vomited forth his rage conceyued against S. Martyn in presence of many, loading him with infinite contumelies and iniuries, and hardly also abstayning from laying violent hands vpon him. Nor yet was the sacrilegious temerity of this man, any thing new, or sudden, to the Seruant of Christ hauing first before his arriuall, seen on the top of the hanging cliffe, two wicked Spirits, who triumphing, and ioyfull, calling him by name, with voyce, and gestures, stood egging him on, to reuenge the affront, and to handle the Bishop in that sort, as he might not dare hereafter to molest him any more.

Whence S. Martin, composing himselfe to all manner of patience, endeauoured, with admirable dexterity, and sweetnes, to mitigate the Wretch, the while he, turning euen by the reynes loose to his

Tongue ceased not to abuse him with extreme insolency and
termes. And now hauing suffered his tongue to range at liberty on
euery side, with these sacrilegious words he entred in, he went forth again
when by the prayers, no doubt of S. Martin, the darknes expelled,
he began to be aware of his grieuous offence, and was so compassio
for the same, as that suddenly turning his steps backe again, with
blushing and shame, prostrating himself at the feete of the holy
Man, besought him benignely to remit his fault. Nor was it any
thing hard to obtayne this grace of him, who was sorry, not for his
owne abasement, but rather for the precipice of the other, yea, and
to help him more, playnely expressed to him, how he had seene the
two infernall furyes, that set him on.

In summe, with all affection he receiued him into his friend
ship again. Wherein he was found so constant, that howbeit
he had afterwards many, and grieuous complaints of him, yet not
withstanding, he could neuer be brought to deprive him of his
Priesthood, least vnder the shadow of publique chastisement, the
priuate offence might seeme in some maner to be punished by him.
And to persons of quality, who seemed to wonder much at him,
& not to like very well so much indulgence of his, S. Martin would
answere, among other things, that Christ was tollerated by Christy and
shall not I beare with a Britius? In this manner, wept he still per
seuering in these most intense acts of Charity. But who would say
uer, that so obstinate, and vnbridled a man as Britius was, should
come afterwards, to be so gracious in the eyes of God, as to be
come a Bishop, and a saint?

And yet so fell it out, thankes be to the diuine Goodnes for it,
& to the intercessions of S. Martin: who on a tyme, holding his eyes
fixed on Heauen for a pretty while, and being therefore of some
taxed of madnes: Know (sayd he to him) Sonne, that I haue ob
teyned of our Lord, that thou mayst come to be Bishop after me.
Though thou must vnderstand, that in the Bishoprique it self
thou shalt want no aduersities. Then Britius sayd: Lo you now,
did not I affirme the truth, how this man was meerely out of his
wits? But howsoeuer, in tyme he vnderstood, he was deceyued.
Because that S. Martin, being once departed this life, it pleased the
diuine prouidence, that Britius, though vayne and proud before,
yet notwithstanding being held in high esteeme for Charity, was
without opposition, elected by the people and Clergy, to the su

preme gouernement of soules. In which office acknowledging
d amending the errours of his youth, he most notably demeaned
imselfe. And in the end, the Prophecy of his Predecessour might
e verifyed; with his great glory, he suffered, from the impious,
nd slaunderers, most grieuous persecutions.

How a certayne Virgin refused to be visited by S. Martyn: and how patiently he tooke it. Chapter 9.

TO returne now from whence we were digressed; a like fortitude to this, shewed *S. Martin* of an equall courage, and serene mind in another case, though light in esteeme perhaps, yet very difficult in practise; there was in the Dioçesse of *Towers*, a Virgin, among others, of excellent fame, and vertuous behauiours; who now of these many yeares, of her owne accord, had made her abode in a certayne farme of hers, very streighly secluded, and onely attending to God, did fly the conuersation, & sight of men. *S. Martin* now, being inuited with such an odour (who otherwise was exceeding precise from spending any tyme with women) yet changing to passe by those parts, determined to honour with his presence so rare a vertue, being a fauour so much more notable, as knowne to be more vnusuall with him: but the matter succeeded not accordingly, because the *Spouse of Christ* would not giue way to remit a whit of her rigour, so much, as at the request of such a Prelate to be visited at all. So as *S. Martin*, with many of his company, being now arriued where she was, not doubting a whit of being admitted to her presence, hauing sent in a messenger to her, and that in vayne, so repulsed, he departed thence.

Now what would an ordinary Priest haue done in this case? If not happily, taken it at least in ill part, and perhaps haue iudged the Virgin to be taynted with heresy, and worthy of excommunication? But the diuine man was so farre from being offended therat, as reioycing at such a repulse receyued, began with magnificall words, to extoll the constancy and chastity of her, who had so reuyred herselfe from him. Nor with words only shewed he forth the high opinion he had framed of her, but with facts also: for as much as she afterward, in the Euening, hauing sent him certayne presents of refection, and refreshment, *S. Martin*, who in his whole visit, all that tyme, had neuer accepted of any thing which was offered

offered him; yet of what the Virgin sent him, he refused no[t]
ledging; it was not fitting for a Priest, to refuse the benedi[c]
her, who deserued to be preferred before many Priests.

With such like words, and workes, from tyme to tyme, g[ot]
S. Martin euident signes of a full victory gotten ouer his passion, [&]
of the peacefull possession he maintayned in himselfe. But in re[-]
gard, some will say perhaps, how these manner of prayses are c[om]
mon also with priuate persons; let vs come to the proper [&]
of a true Prelate, and Apostolicall Guardian. Among which it se[-]
mes that the zeale of the holy, and of thodoxe fayth, and [of]
sincere worship of God, doth hold the first place. For whose co[n]
seruation, S. *Martyn* was alwayes wonderfully sollicitous, [&]
vigilant; keeping himselfe, and all all his flocke; from euery [le]
contagion of Heretiques, or of others seuered from the Roman [Se]
He with did burne in his breast, an inextinguishable thirst to [di]
strate, and propagate the Christian verity, on euery side, [and]
ticularly in the neighbour parts; where it seemed to him an [in]
lerable thing, that any relique of Paganisme, should yet be ext[an]
He endeauoured then mayly to extinguish the same; and Almigh
ty God most commonly for his part, with a powerfull hand, [&]
stupendious workes, concurred thereunto.

**S. Martin restores a Womans sonne from Death to life: with other [&]
things. Chap. 11.**

S*aint Martin* on a tyme going, by occasion of the diuine seruice
to the City of *Chartres*, chanced to passe through a Village all
Gentils, who at the fame of the *Saint*, going forth of the Town
put themselues in the high way to behold him; and at the same
mour, concurred so great a multitude of the neighbour countries,
all that playne was seene to be couered with an infinite people. [&]
the sight of which sheep, for that the most were led astray, the holy
Bishop sighing, and elleuated in spirit, beginnes to preach to them the
word of God, and to inuite them to eternall saluation, and that with
such a feeling, and with such a voyce, & action, as doubtles seemed
to them some what more then humane.

Now while he thus discoursed, it pleased our *Lord*, that a wo
man, whose only Sonne was dead at that tyme, comming before
him, with hands lifted vp, presented him to the blessed S. *Martin*
saying:

saying, we vnderstand that thou art the friend of God, restore me
not Sonne, which is the only Child I haue. To the prayers of the
doleous Mother were added the sighes, and intercessions of the
standers by. So as S. Martin perceiuing how for the conuersion
of that people some miracle were fit, lifting vp his eyes and mind
to Heauen, and conceiuing thence an vndoubted certeynty of the
diuine ayde, he tooke the body in his armes, and in the presence
of all, put himselfe on his knees; and after a little space the party
rose vp, and so restored the child, reuiued to the Mother, admi-
shed, and almost beside herselfe for ioy; whereupon a cry was lift-
ed vp to the starres, and all these people confessing *Christ* for true
God, began in troupes with great vehemency to runne after *S. Mar-*
tin, most instantly intreating him to make them Christians. And he
full of iubiley, lifting vp his hands ouer them, made them Cathe-
cumens all at once, giuing order besides, that they might be instru-
cted; affirming it, not vnfit to make Catechumens in the open
fields, since in fields in like manner haue Martyrs beene consecrated.

With this manner of purchase, our *S. Martin* reioyced much
more then with the increase of rents, or tydes; and not onely
from manners, and minds of persons, but euen from their memo-
ry also, and eyes, endeauoured he to take away all apparence of
prophane, & Gentill worship: nor were the difficulties of the enter-
prise, nor magnificence of Antiquityes, able to diuert him from it.
In the Castle of *Ambacia*, was a Tower of polished stones, heeron
consecrated to a false God; which from the solid, and spacious
foundations, rising more and more, came at the top, to finish in
forme of a Pine-apple; a worke both of art, and cost alike, and not
only curious to behold, but also very firme and durable.

Now the holy Bishop, hauing appointed *Marcellus* a Priest
there dwelling, by all meanes to destroy such an abhomination, &
after some tyme finding the same as yet vnfoote, repaired thither his
selfe: But *Marcellus*, excusing himselfe with the difficulty thereof;
for that the making was such, as hardly would an Army be able to
demolish it, much lesse a small number of Clerks, or feeble Monks
which liued with him; *S. Martin*, without more reply, hauing re-
course to his wonted weapons, spent all that night and morning
in prayer. When behold on a sudden a vehement tempest of winds,
lightning, and thunder, impetuously smiting the building, fetcht
it vp by the ground, and layd it flat on the Earth.

In

In another place, stood a pillar of an vnmeasurable greatnes
on the top whereof, was an Idoll. And *S. Martyn*, being not able
to endure so great an offence of the true God, determined by all
meanes to ouerthrow it with the ground, but not finding commodity
eyther of Masons, or instruments to affect it, he craued likewise
diuine succour, with so much ardour, and such efficacy withall, that
the prayer being ended, the effect very suddenly followed: because
that in the sight of all the standers by, there appeared from Heauen
another Pillar no lesse then that, which descended with such a force
vpon it, as reduced it into dust, together with the Idol.

How S. Martyn by the signe of the Crosse, escaped Death: And how the people were conuerted thereupon, to the Faith of Christ. Chap. 12.

SAINT *Martin*, in a certaine Bourge of the Infidels, hauing destroyed their Temple, would needs presently vpon it, command a tall Pine-tree there, that was consecrated to the Deuill, to be felled to the ground. But the Country-people, who through the diuine will had beene quiet at the one, very tumultuously afterwards opposed themselues to the other. *S. Martin* endeauoured to pacify the blind people what he could, & to make them capable of the Truth, shewing by diuers reasons, how one sole God was the Maker of euery thing, and that to him was due from the rationall creature, all honour, oblation, and Sacrifice, and not to the Angels thrust out of Paradise, deceipfull, and proud, whome hitherto they had miserably serued; and went prouing withall, how in that Trunke could be no matter worthy of veneration at all. Now while he was preaching in this sort with great charity, one of those Pagans, more impudent and more saucy then the rest, lifting vp his voyce, sayd to him: If thou hast such a confidence in this thy God, we our selues will cut downe this tree for thee, and do thou but set thy shoulder thereunto, and be propping it vp; and if thy Lord shall for thee, as thou sayest, thou shalt not suffer a whit. The magnanimous Bishop accepted the Condition, and all that barbarous company accorded likewise, exchanging very willingly the losse of such a plant, with the death of one, that was so great a Persecutour of the Idols.

That Pine, of its nature, was bending in such sort, as it clearly appeared, in cutting it downe, wherabout of necessity it must light. On that very side, did *S. Martin* suffer himselfe to be placed, with his

legs

egs tyed, by those rude rustiques, where he stood as a stame. And
he people presently vpon this, diuided themselues, very glad and
oyfull the while at so new a spectable, and some with axes, in hast
egan to cut downe the Pine-tree. The man of God, from thence
ad made his Monks to sequester thẽselues, who laboured in vayne
o hinder such a proose, and being pale, and full of sadnes, with ẽ-
er eyes ech mom̃et stood expecting the losse of their deere Maister,
nd the tree now ready to totter with redoubled stroakes, seemed to
hreaten the fal. And yet stood S. *Martin* very firme and vndaunted;
when finally the ruine, with a terrible noyse, directly bended to-
wards him, & now was eũe ready to oppresse him, when he with-
out being troubled a whit, lifting vp his arme, opposed thereto the
signe of the Crosse, and nothing els besides. A thing truly very ad-
mirable, that euen at the holsome signe so made, was sudenly that
great trunck, as it were beate back with a violent Engine, & went
with such a fury to the contrary side, as it almost had crushed the ve-
ry Infidels thẽselues, who were hewing it downe.

What effect now this so sudden euent might cause in their minds
may more easely be imagined, then written. The Monkes behol-
ding now beyond all hope, S. *Martin* to be safe, and sound, with
consolation and iubiley giuing thankes to our Lord for it, wept
out right, and the rude people being conuinced with so great a mi-
racle, holding vp their hands and voyces to Heauen, did finally
yield, and acknowledge the errour of their life past, and were wil-
lingly conuerted to *Christ*; insomuch as where before, there were no
faythfull, as it were, to be seen thereabouts, within a litle tyme, by
meanes of the vertue, and diligence, and the exemplar manner of
the holy *Bishop*, there remayned not a place, that was not very full
of Christians, of Churches, and Monasteryes: Because the seruant
of God, was wont, as soone as he had demolished any house of the
Idols, to erect in the same scituation, some deuout Oratory, or Re-
ligious Conuent, or other.

S. Martin *stayes the flames of fire from doing any harme. With other won-*
ders which he wrought. Chap. 13.

WE may not seeme to let passe in silence, a thing, which if
it had not happened in publique, might perhaps haue
seemed incredibie to some. S. *Martin*, hauing in those countries ther-
about

about, set fire to a very noble, & most ancient Temple of the Idols: it happened, that a wind arising, did carry the flame to a house hard by; not without manifest danger of dilating it selfe further, and of stirring vp, with the sense of their priuat losses, the tender minds of that Community. *S. Martyn* then being aware of the danger, with the wonted courage of a liuely faith, mounted vp speedily to the roofe, & puts himself against the flames; and it is certaine, that at the only appearing of the Man of God, the flames, as timerous to offend him, in a moment seemed to fetch about, & to be retorted, and gathered within themselues, & in the sight of all, in striuing against the violence of the wind, to reuire in such sort, as the priuate buildings remayned very safe; and *S. Martyn*, with his only presence, effected that which al the people, with their instruments, & water, could not so easily haue brought to passe.

In the Leapers Bourge (as they called it) likewise, hauing attempted to ruin a temple, very famous, no lesse for the great riches therof, then for the much superstition vsed about it; he was repelled by the Gentils, not without much outrage, and iniuryes don him. Wherupon, retiring himselfe in to some place thereby, he remayned in fasting for three whole dayes together, and praying in sackcloth and ashes: and at last appeared two champions vnto him of the heauenly warfare, being armed with speares & shields, saying how they came, as sent from our Lord to succour him, against that multitude of swaynes. That therfore, he might returne bouldly to the enterprize agayne, and not feare any impediment whatsoeuer. So *S. Martin* did, and in the presence of all those Pagans, who, through diuine power, stood the while immoueable, he ruined the prophane bulke from the very foundations, destroyed the Aultars, & reduced the images vnto dust. Whence succeeded another great benefit, that the Gentils, perceiuing themselues so bound and stupifyed, without being able to rise against the Bishop, knew the effect to be caused by a supreme power, and they all, as it were, came to beleiue in *Christ*, exclayming with one voyce, and confessing, that the only *God* of *S. Martin*, was to be adored, and that, for the Idols, they were to make no reckoning of them, since in such a necessity of theirs, they were not able to helpe themselues.

Two other stupendious things, are recounted in this matter: one was, that in the country of *Burgundy*, there being a great number of country swaynes risen agaynst *S. Martin*, in defence of a Tem-

ple,

ple, one of them drawing out his sword, set vpon him; when the holy man, suddenly laying his cloake aside, offered him his naked necke, nor was that impious fellow any whit slack, to haue giuen the stroake: but lifting vp his arme, in the presence of all, fell flat backwards himselfe, and cryed for peace, and pardon. The other was, that from a like disdayne, another wicked fellow, being minded to kill him, the very sword fell out of his hand, in such wise, as it was neuer seene more. True it is, that he rarely came into such termes, because for the most part, S. *Martyn* with meekenes, and with preaching, would be tempring and persuading the people, in such sort, as themselues vnderstanding the truth once, would condemne their owne madnes, & destroying the Idols with their proper hands, be conuerted to *Christ*. To which effect of conuersion of soules, S. *Martyn* was wont very industriously to make vse of the great gift he had, in curing the sicke, and deliuering possessed persons of euill spirits; as among others, he did heere with a person of great quality, by name *Tetradius*.

This man, being moued to compassion, for a deere seruant of his, very cruelly oppressed and tormented by the infernall enemy, with great instance intreated S. *Martyn* to vouchsafe so much as to cure him. The holy man then, willed him to be brought before him: but the maligne spirit would not endure, to be led from home resisting the same very obstinately, euer with biting, and scratching. Whereupon *Tetradius*, repayring to the holy *Bishop*, puts himself on his knees to beseech him, he would be pleased to come to the lodging himselfe. And with this occasion, S. *Martyn* began very dexterously to help this soule, with shewing himselfe somewhat backward therein; and with saying, that it was not lawfull for him to enter into the house of a Gentile, and profane man; & could tell how to discourse so well, as *Tetradius* promised him to become a Christian, if he could see but his seruant deliuered once of his paine, and malady. Vpon this pact, S. *Martin* was content to go thither, and so holding his hand ouer him, on a sudden expelled the Diuell. Nor did *Tetradius* fayle of his word, being made a Cathecumen out of hand, and a litle after baptized, and while he liued thenceforth, did alwayes beare very great reuerence, and loue to S. *Martin*.

The gifts, and naturall talents of S. Martin: with a certayne miracle that he wrought. Chap. 14.

THus did this great *Captaine* by all meanes continually wage warre against the Prince of this world, and went dispossessing him apace from his ancient tiranny. Nor let any esteeme this zeale of his, to be a whit deuoyd of prudence, or discretion: forasmuch as S. *Martin* being assisted with diuine grace, and profound humility, could very well distinguish of inspirations, good or euill, as of the Angels themselues, of light or darknes, (which in diuers figures, and with sundry intentions, would visit him often.) Moreouer howbeyt, through many impediments, he was not able to attend to the schooles; yet with a viuacity of wit, and with sobriety and vigilancy, together with such reading, as his businesses would permit, and much more through an excellent purity of hart, and by keeping the mind euer fixed in God; he arriued to so high a degree of true science, & of a solid, and masculine eloquence, that he was able to expound very difficult places of diuine Scripture, with incredible elecrenes. And in answering to cases of conscience, could alwayes touch the very point of matters; as also in discourses, as well publique, as priuate, teach and moue the Auditours, with so much more fruite, as he sought euer more, the only glory of God, and abhorred his owne.

But aboue all, he would giue a very singular accompt of the Christian fayth, and was sufficient to refute with very pregnant reasons, whomesoeuer should seeme to haue the impious boldnes to assayle the same. He was wont also, to gather very profitable, and spirituall conceipts, from things which dayly would occurre vnto him. As once when he saw a sheep newly shorne, he pleasantly sayd to the standers by: This sheep heere, hath already fulfilled the precept of the Ghospell, because of two coates, he hath parted with one, to such as had need; and so should you likewise doe. Beholding one, that was keeping of swine, very cold, and but halfe couered with a poore, and curtayle coate of skinnes, he sayd: Behold *Adam*, chased out of Paradise; but let vs, leauing the old *Adam*, cloth our selues with the new.

There was a great and goodly meadow, where in one part the oxen fed; another fouly rooted vp by swyne; the third as yet vn-

ntouched, and diapred with pleasant colours, gaue wonderfull de-
ight to human eyes. Now S. *Martyn*, turning to his cõpanions, said:
That peece which you see so fed on, may seeme to demonstrate the
ate of *Matrimony*, because that howbeit, it haue not wholy lost the
onour of its greenesse, yet is it depriued of the grace, and ornament
f the flowers therof: that other so grubd, and turned vp, as you see
y those vncleane beasts, resembles the filthy vice of *Fornication*; but
he remaynder, which hath not hitherto, suffered any manner of
niury, represents the glory of *Virginity*, since being clothed with
ery frequent and fresh hearbs, rich of fruites, & distinguished with
leasant flowers, in manner of fine pearls, emeralds, and rubyes,
hynes aboue all the beauty of art, and workmanship of hand. O
lessed semblance, and right worthy of God, forasmuch, as there is
othing in the world, that may seeme to compare with the gift of
oly *Virginity*!

In the visit of his dioceese, arriuing once at a certayne riuer, in
ompany of many other seruants of God; he saw a great shole of
oule, very busy a fishing, and greedily attending to gorge themsel-
es. Then sayd he to such, as were about him: these rauenous birds,
esemble much the infernall enemyes, that lye alwayes in wayte, to
atch the vnwary soules, to take them on a sudden, and to deuour
hem vp, without end of satiating themselues. To these words, he
dded, a notable miracle, which was, to commaund the foule, with
he powerfull vertue of words, to leaue the waters, wherin they
were floating, & to go their wayes to the vplands, & desert places.
At which voyce, being suddenly assembled togeather, leauing the
waters, they flew to the woods and mountaynes; while the multi-
tude of Spectatours with reason remayned astonished to behold,
that S. *Martin* should haue likewise power to commaund the birds.

In this manner then, ech creature serued the purifyed eyes of
the *Saint*, as a liuely glasse of truth, and without labour, or rather
with delight, gathering, as I said, the best documents from euery
thing, he came alwayes to maynteyne his hart, and of those he dealt
with, in chast thoughts, procuring with all possible industryes, that
rationall soules, should dispose themselues, to afford a cleane and
gratefull lodging to the diuine Goodnes. To which effect, likewise
he sought to keep his subiects exercised in prayer, to be prompt in
pardoning iniuryes & offences, and lastly to exchange the delights
of the Sense, with the pleasures of the Spirit.

S. Martyn *through fasts, and prayers to Almighty God, appeaseth the wrath of* Valentinian *the Emperour.* Chap. 15.

THe charity of *S. Martyn* was not conteyned within those most high and Noble workes of Mercy alone, but extended itself very tenderly also to the Corporall workes, and exteriour necessityes, in curing of the sicke, in visiting, and defending of the Orphans and widowes, succouring the afflicted, and oppressed with vniust power, or by any other human accident, shewing no lesse promptnes in vndertaking such like enterprizes, then greatnes of courage, in susteyning them, and setting them forwards by al meanes possible. To which purpose, we may not conceale, how he being gone vpon such occasions, to the Court of *Valentinian* the *Emperour*, a man very proud, and haughty by nature, and besides by his *Arrian* Wife, much prouoked against the Catholiques; he had heere a large field likewise, to shew his constancy in. In regard, that the *Emperour*, hauing heard before hand of the comming of the Man of God, and of the affayres he was to treat of, suddenly gaue order, he should not be admitted into the Pallace. So as *S. Martin*, after he had once, or twice, endeuoured in vayne to get audience, not loosing a whit of his courage the while, nor yet troubled for the repulses had, with his wonted fayth, and fortitude, layd hold of his ancient remedyes. He puts on a course Cilice, sprinckles himself with ashes, takes leaue of all sorts of meate, & drinke. From thence entring into sighes, and prayers, he persevered so long, till on the seauenth day, an Angell from Heauen appeared to him, & bad him boldly go to the Pallace, for the gates, though of purpose shut against him, should now stand open to him, & the pride of the mercylesse Prince, should fall by one meanes, or other.

With this confidence, *S. Martyn* going thither, found his entry so easy, as without any impediment, he came to the roome, where *Valentinian* himself was, who seeing him a farre off, was exceeding angry therewith at the first, and with frowning lookes, cryed out vpon his Guards for admitting him in; and thereupon stood immoueable, without saying any more, or giuing any manner of entertaynement to the blessed Bishop: When behold on a sudden, the Royall Throne was enuironed with flames, which approaching to that part of his body, wherewith he sate, enforced him against his

is will to stand on his feete; and was affrighted therat in such sort
being humbled, with many imbraces, and courtesyes, he now
ceiued him; whome a little before he could not endure to see: &
mmediately, without expecting supplications from him did fauour
im with whatsoeuer he desired. After which, he would inuite him
ery often to familiar discours, yea, and to banquers also: & lastly
t his parting, offered him diuers rich presents. But the faythfull
iend of Pouerty, with much edification of all the Court, without
ceepting of any one, repayred to his cure, and diocesse, as soone as
night be. In this manner, the Seruant of *Christ*, with patience, and
with prayer ouercoming all obstacles, guided his busynesses to a
yre port: & as he suffered not himselfe, to be deiected a whit with
ndignityes, and affronts; so kept he himselfe amidst fauours, and
rosperityes, perpetually immutuable.

How S. Martin was honoured, and esteemed by the Emperour Maximus, *to the great honour of the Clergy.* Chap 16.

F euer any Prelate were welcome and made much of, by great
Princes, this holy man had as much respect of them as any: for
the number of his most rare gifts, shined no lesse Apostolicall
Maiesty, then Religious modesty. Whereof *Maximus* the *Emperour*
mong others, hath giuen vs a very good testimony: who within a
while after the Death of *Valentinian*, being assumpted by the soul-
iours to the Empire, though on the one side, he were very tenaci-
us, and committed many extorsions; yet on the other, shewed he
imselfe, to be desirous of eternall saluation, and a man of time-
ous conscience, being much furthered therein by the Empresse his
uife, a woman of great vertue, and no lesse ready to fauour, for her
art, the Catholike Prelates, then that *Arrian* was sollicitous, to
inder them.

By these two personages now, it cannot be expressed, how
Martyn was reuerenced, and esteemed. So a going at those times
likewise to the Court, by occasion of delinering of certayne priso-
ners, releasing of *Bandits*, and recouering from the Treasury some
goods confiscated, and of other such workes of paternall charity;
Maximus did receiue him with singular veneration, and after he had
dispatched with him the aforesayd busineses, he would call him a-
side, and very willingly hear him discourse, of the vncertaynty of

pre-

present things, of the Eternity of the future world, of the glory of the Blessed, and of the vnspeakable greatnesse of God. At which discourses, the deuout *Queene* was alwayes present, being his deare consort no lesse in Religion, then in the Empire, sitting humbly on the ground, still hanging in suspence, with all recollecton, and silence, on the words, and gestures of the man of God; wherewith now being warmed, she was soone enflamed with so great a feruour, as acknowledging with a liuely, and most chast fayth in the person of her Gheſt, the same of *Christ*, she determined to represent in her selfe both the *Sisters* of *Lazarus*: and as in sitting at the feete of the *Saint*, and hearing of the diuine word, she had imitated *Mary*; so in seruing, and feeding him she would not be any whit inferiour to *Martha*.

With this purpose, she intreated him, very earnestly to daigne to receiue a sober refection particularly from her: which *S. Martin* precisely denying her, as he, who abhorred all vanity, and such like familiarity with women, yet she very firme in her deliberation had recourse to her husband, and with him togeather, began afresh to importune the *Bishop*; in so much, as partly not to contriſtate such Princes, and partly not to preiudice the cause of the poore, which then he handled, at last suffered himselfe to be ouercome. Whereupon the good *Empresse*, without other wayters as all, hauing set him at the table, began to put before him the meate which she had dressed and seasoned with her owne hands, and likewise presented him his drinke, and in summe, during the dinner, like an humble handmayd, stood attending with her eyes modestly fixed on the Table, & with her whole person attentiue and prompt to the seruice. And finally, the cloth being reuerently taken away, and the remainder, with the crums, with diligence voyded, she tooke them with her, most triumphant, and glad, with infinite thanks to God, as one laden with many exceeding rich spoyles.

Surely, not without a great confusion, and shame to some women of our tymes, who not bearing respect, eyther to the Decrees of *Councells*, or euen to the dreadfull *Mistery* of the *Aultar*, are wont themselues no lesse impious, then impudently, to be serued by the Priests of the Highest, insteed of Wayters, and Pages. Though indeed the Clerks themselues for their parts, are not wholy without fault, since they for the vile interests of ambition, or gayne, permit that degree to be trampled on by men, which euen the Angels them-

ſelues do reuerence. From which adulation and baſenes of theyrs, how fat off S. *Martyn* euer was, and with what decorum, eſpecially in publique, he conſerued the Epiſcopall dignity, may be eaſily gathered by that which we ſhall ſet downe in the next Chapter.

How S. Martyn *was feaſted by the Emperour: & how he bare himſelfe therin.* Chap. 17.

THe aforeſaid *Maximus* had very oftentymes inuited S. *Martin* to dyne with him, but alwayes in vayne; yet notwithſtanding he ſo perſeuered with intreatyes, as finally he yeilded thereunto, with no leſſe gladnes of the *Emperour*, then if he had conquered a kingdome. There were thither inuited withall, as to a great feaſt, three principall Lords of the Court, the Conſull *Eucdius*, and two *Counts*, the one the Brother, the other the vncle to the *Empereur*: between theſe two, was placed the *Prieſt*, who was S. *Martins* companion. The holy Biſhops Chayr, was put beſides *Maximus* himſelfe. The Feaſt was now by this tyme, prety forwards, when according to cuſtome, there was a Cup of wine preſented to the *Emperour*, who commaunded it ſudenly to be commended to S. *Martyn*, expecting with a kind of ambition, to receiue it afterwards from his hand. But the great *Prelat*, hauing taſted therof, drank to his *Prieſt*, giuing to vnderſtand therby, in that aſſembly was none more worthy then he to pledge him; eſteeming he had done all, if eyther the *Emperour* himſelfe, or his chiefeſt Fauourits, or neereſt to him, had beene preferred by him before that poore Seruant of God.

They receiued all much edification heerat: & being ſlighted in that caſe, tooke it ſo much the better, as the moſt of the other Biſhops in Court were ſubiect to baſe flattery, and with much indignity ſought the grace and fauour of the Officers, and Miniſters of *Cæſar*. True it is, that this liberty, and confidence of S. *Martin*, had not been ſo conuenient and fit for all, not hauing equal ſplendour of life, nor ſuch diuinity of miracles, as he. Wherof, though we haue mentioned ſome already, notwithſtanding of an infinite number of others yet remayning, we ſhall not ſpare to ſet downe ſome few, which without preiudice to the Reader, and in ſome manner without iniury of the *Saint* himſelfe, may not well be let paſſed.

How

How S. Martin miraculously escaped burning. Chap. 18.

SAINT *Martyn* being gone, in the midst of winter, to visite a place of his dioceſſe, a lodging was prepared him by his Clerks, in the precincts of the Church, and to ayre the chambes there was a great fire made vnderneath, and inſteed of a bed, was ſtrewed a good quantity of dry litter and ſtraw; whereon *S. Martin* at night repoſing, and ſetling himſelfe to ſleepe, and being accuſtomed (as we haue ſaid) to lye on the hard ground, could not away with ſuch ſoftnes, and as it were diſpleaſed therewith, immediately putting the ſtraw aſide, returned to his ordinary manner of lodging: but as the flore was broken, and full of clefts, it happened, that the force of the fire piercing through them, by little, and little, it came to enkindle the ſtraw, and furiouſly to burne. Whereupon, *S. Martyn* awaking, and ſeeing himſelfe ſudenly in ſo great a danger, without hauing tyme, or to ſay better, aduertence to call vpon the diuine ayde, with a naturall motion which he had, got vp on his feete, & ran in haſt to open the doore, but it pleaſed God he found ſo buſyed, as that while he laboured and toyled himſelfe, to put back the bolt, the fire approaching had now taken hold of his Caſſock.

Then finally *S. Martin* returning to himſelfe, and perceiuing that his remedy conſiſted not in flying away, but in craning ayde from heauen, taking hold of the ſheild of fayth, and prayer, caſts himſelfe on his knees in the midſt of the flames, which euen heere likewiſe ſudenly, as it were affrighted therat, withdrew themſelues, while he ſtood immoueable ſtill purſuing his prayers. In the meane tyme, the Monks, who were companions to the *Saint*, remayning in the next Chamber, being awaked with the noyſe, and terrifyed at the chance, by force, and not without ſome delay & difficulty, brake open the doore, and thinking by that tyme to haue found the bleſſed Father conſumed and dead, they ſaw him, beyond all hope, amidſt the flames both aliue, and entire; and comming boldly vnto him, tooke out his body from thence. The bleſſed man confeſſed afterwards, not without ſighs, his owne fault. For that he hauing among other his ſpirituall employments, an ancient cuſtome, in awaking alwayes, before any other thing, to lift vp his mind to God, and to ſanctify with the perfume of prayer, the Aultar of his hart, and ſo to ſhut vp the Temple of his ſoule, that no vn-

vncleane, or hurtfull beast of euill thoughts, might seeme to put their foote therinto; yet howsoeuer at that tyme, eyther out of humaine feare, or subtility of the enemy, being quite, as it were, besides himselfe; and wholy vnmindfull of his good custome, he had first made his recourse to visible remedyes, then to the inuisible: affirming for certayne, that he was in extreme danger of burning, being alone, while he laboured, with a troubled mind to open the bolt. But that after he had betaken himselfe to the armes of the holy Crosse, and prayer, the flames were on a sudden (as he sayd) so contracted within themselues, as they left him vntouched, through diuine power.

How Euantius *was cured of a grieuous sickyes by* S. Martin: *and what other notable things he wrought besides.* Chap. 19.

ABout this tyme, a certayne honourable person, and a man of much piety, by name *Euantius*, fell mortally sicke, and being now as it were despaired of by the Phisitians, with a great deale of fayth called for *S. Martyn*, who without all delay, went his waies thither. An admirable thing: he was not yet gone halfe way, when the sicke man felt the benefit thereof, and hauing suddenly receiued health, came in person to meete with him, and to entertayne him as a Gheest. And *S. Martin* being willing to depart the next day, with humble intreatyes and much importunity, he was enforced at last to remayne a while with him. In that interim, a Page of the house, was stung with a venemous Serpent, so pestiferous indeed, as he was now euen ready to giue vp the last breath. When lo, the same *Euantius*, taking him on his shoulders, with great confidence, carryed him to the feete of the *Saint*. And now was the euill already spread through all his lymmes; when you might haue seene the skinne to swell in euery veyne, and the vitall parts to stretch like a bladder, till *S. Martyn* which his blessed hand feeling them heere & there, at last with his finger touched the wound it selfe. At the point whereof, might cleerely be seen, the poyson retyring it selfe, to runne to the fingars end, and thence by the narrow mouth of the wound, with long spinning to gush forth mingled with blood, like the milke which sprinkles from the teats, being hardly wrung. Wherewith the youth arose vp sound, and the standers by remayned astonished, confessing vnder Heauen nothing to be any a-

whit comparable to *S. Martin*. Nor was the worke lesse famous, that followes after.

There was in the Citty of *Chartres*, a young girle of twelue yeare old, so dumbe, as till that time, the could neuer frame a word. Now *S. Martin* being in the company of other two Bishops, *Victorinian* and *Victorius* by name, the sayd little girle, was presented to him by her sad Father, that by his meanes, her tongue might be loosed: when as *S. Martin*, with much modesty began to put of the office to those two Prelates, alledging, that to their sayth, and vertue, nothing would be impossible. But they on the other side, vniting their intreatyes with the Suppliant, began to vrge him much to vouchsafe to comfort him. Whereupon *S. Martin*, without more delay, shewing no lesse piety, in the prompt execution, then humility in the first refusall, gaue order, that the multitude of people, should stand off, and he remayning only, with the Bishops, and with the Father of the child, according to his custome puts himselfe into prayer: then blessing a litle oyle, with the preface of the Exorcisme, and taking hold of the tongue of the dumbe Creature with his fingar, he dropped a litle of that holy liquour vpon it, not without present effect. Because the Girle, being demaunded what was her Fathers name, suddenly answered thereunto very readily. Whereat, the sayd Father, lifting vp his voyce with ioy, & teares at once, very deerly imbraced the knees of the Man of God, affirming this to be the first word, that he had euer heard his daughter speake; who afterwards, with the vniuersall wonder of all, retayned still the vse of her speach. And this truly was vpon one alone; but that which now we shall tell you, concerned many together.

For there being entred into the family of a principall man, by name *Licontius*, a kind of disease, so grieuous and contagious withall, as that throughout the whole howse, there was nothing to be seen, heere and there, but the sick to lye, vp and downe, without hope or strength: *Licontius* for a last refuge, craued succour of *S. Martyn*, by letters; to whome the blessed man answered, it would be a very difficult thing to do, forseeing in spirit, that the scourge of God, was ouer that howse: and yet notwithstanding for compassion, he disposed himself to pacify by all meanes the heauenly wrath, and retiring himselfe, he continued in fasting, and cilices for seaue whole nights and dayes together, with so feruent prayer, as finally he obteined what he would. Whereupon *Licontius*, being exceedingly

comforted, went flying in haſt, with a thouſand thanks, to bring
e good newes to S. Martyn. And offered him moreouer, a hundred
ounds of ſiluer: Which the holy Biſhop, neyther refuſed, nor al to-
ether accepted, but with a meane betweene both, & not ſuffering
e ſame to enter into the gates of his Monaſtery, applied it ſuddainly
the ranſome of Captiues; When it being ſuggeſted to him by the
ōks, to retayne ſome part therof, for the neceſſityes of the houſe,
hich at that tyme, was in ſome diſtreſſe, he anſwered, that the or-
nary aſſignement of his Church, was ſufficient for that purpoſe.
This cure wrought S. Martin, and many others of ſundry infir-
ityes, as well in preſence, as in abſence. But what wonder is it,
at he ſhould haue power vpon humane bodyes, who had ſo much
ower ouer ſpirits? This is certaine, the poſſeſſed being brought to
e Cathedrall Church to be deliuered by him, aſſoone as he put but
s foote forth of his Cell, to come to the Citty, they would begin to
hreech with horrid geſtures, and houlings, full of dreadfulnes to
ehold: inſomuch as the Clerks, with this ſigne only, were wont to
nderſtand before hand of the Biſhops comming thither. And he be-
des, not as other *Exorciſts* are wont, who through force of threats,
nd cryes, vſe to caſt out Deuils; but being ſprinckled with aſhes,
with wearing ſharpe cilices, with proſtrating himſelfe on the ground
nd with the armes of holy prayer withall, would mayſter them.
Nor yet let any thinke the while, that among ſo many graces from
Heauen, that S. Martin was wholy without the Gift of Prophecy
lſo. Forasmuch as diuers accidents being farre remote in tyme, &
lace, were manifeſted to him, partly immediately from God, part-
y alſo through the miniſtery (as heth beene ſayd) of the Angels.
Of which, and of many other meruayles beſides (for breuity ſake
ntouched by vs) whoſoeuer would ſeeme to haue a more diſtinct
notice, let him read *Sulpitius Seuerus* in his *Dialogues*, howbeyt, he
lſo, not to be tedious, confeſſeth, that of purpoſe, he had concealed
great part of them. But now, it is tyme, in fine, for vs to come to
he laſt act of this repreſentation, certainely no leſſe notable, or leſſe
perfect, then the others, but ſo much more worthy of applauſe, as
t more aſſures vs of the reward.

The Death of S. Martin, with the Lamentation made by all, & the great strife for his Body. Chap. 20.

THE blessed Man, was now arriued to the 81. yeare, as others will haue it, to the 87. of his age, when through diuine reuelation, he himselfe knew, that his end approached, and cleerely foretold it to his disciples. But yet for all that, continued he his wonted deuotions and abstinences, and diligently attended to his pastorall office. And because, in those dayes, there fell out a scandalous discord, among the Clerks of a certayne place, which is called *Candacum*, he determined in person to go thither, to quiet them; esteeming he could not more happily end his life, then by leauing all his Churches in good peace and concord. Being gone then hither, and with diuine grace, hauing setled matters, he was now ready to turne backe to his Monastery agayne, when he began to feele in himselfe, some notable defect of forces: and therefore gathering his disciples togeather, he told them how his Tabernacle was now ready to be dissolued, whence of necessity he must needs leaue them.

When lo, amidst very dolefull sighes and teares, there was hyssed this common voyce amongst them, saying: And why do you leaue vs so, holy Father? To whome do you recommend vs so disconsolate, and afflicted? The rauenous wolues will assayle your flocke, and the Shepheard being lost, who is he that can defend vs? We know very well, you desire to go to *Christ*, but your rewards are safe inough, and guerdons which differred awhile, are not dessened awhit: then take you pitty on vs rather, who remayne in such manifest danger. The Seruant of *Christ*, being mollifyed at these words, could not conteyne himselfe from weeping, but with great affect, turning himselfe to Heauen, sayd: *O Lord*, if I yet be necessary to this people, I fly no labour, thy most holy will be done. Wherein, being as it were put in ballance, he shewed, he knew not, which of the two was deerest to him, eyther to remain on earth for *Christ*, or to leaue the earth for *Christ*. Wherein he gaue example to the faythfull, how in such prayers, they are not to encline with desire, eyther to the one, or other side; but a with reall, and simple indifferency, to remit themselues in all, and through all to the diuine arbitrement.

The

The good *Bishop* for some dayes now, was tormented with a
nell feuer, and yet neuertheleſſe continued he night and day in
editation and vigils, ſuſteyning with the vehemency of his ſpirit,
e weakenes of his body, lying ſo, in that his ſoft and delicate bed
aſhes, and hayre cloth; when being with much inſtance intreat-
d by his Monkes, to ſuffer at leaſt ſome vile facke cloth to lye vnder
im; It is not fit, ſayd he, O children, that a Chriſtian ſhould ſeeme
o dye otherwiſe, then vpon aſhes: and if I give you not example
hereof, the fault is mine. This ſayd, he turned with his face vp-
ards, to caſt vp his eyes and hands to the ſtarres. In which poſi-
on now immoueable, lying as drawing to his end, he was very
rneſtly intreated by the Prieſts (who in great number were
ome to viſit him) to turne himſelf at leaſt on one ſide, to take ſome
eſt, but he replyed: Let me alone *Brothers*, and ſuffer me rather to
oke to heauen-wards, then to the earth, and to put my ſoule into
to the right way, being euen now ready to paſſe to the *Creatour*.
After this, ſeing the Deuil to appeare before him: What doſt
ou heere (ſayd he) thou bloudy beaſt? Thou ſhalt find nothing
in me. O Thiefe! *Abrahams* boſome lyes open, and ready for me. And
with theſe words, he yeilded vp his ſpirit, vpon Saturday about
idnight, in the tyme of *Honorius*, and *Arcadius* Emperours, in the
eare of our Lord 397. or as others will haue it 402. hauing his
ce ſo reſplendant, and all thoſe members and fleſh of his, ſo fil in-
eated before, and mortifyed, now ſo white, freſh, and ſweete to
ehold, as they ſeemed already to be tranſformed into the ſtate of
lory. At the very ſame tyme, were heard moſt ſweet harmonyes
boue, of Angelicall Quires, and this not only in theſe parts, but
uen likewiſe in the Citty of *Colen*, where the bleſſed *Seuerinus* Bi-
op, together with his *Archdeacon*, was partaker of ſo grateſull ac-
nts alſo: and the ſame Biſhop, had reuelation beſides, how in that
ound, ſo continued in his eares, the ſeuere miniſters of the eternall
ſtice, were, at his paſſage, though in vayne, withholding and
amining *S. Martyn*. Whence euery one may conſider with what
gour, ſinners are there handled, ſince ſo without reſpect, the very
ll are ſo ſtrictly dealt with.

The newes being ſpread abroad of his deceaſe, who were
le to expreſſe the mourning of all, and the ſolemnity of the Exe-
uyes there made? When not only of *Towers*, but all the Country
hereabous, but euen from ſundry other neighbour Cittyes likewiſe

all

all the Inhabitants came forth to honour the body; while the
contrary affects at once then combated in their soules, both of joy &
mes: notwithstanding the number of those was much greater
moued with the losse of such a Father, Pastour, and Maister,
their only refuge, went sighing and lamenting bitterly
hymnes & canticles. But especially the assembly of two
Monkes, all trayned vp by the Saint, and partly a chast and
Quire of Virgins, all elevated in spirit, & diuine praises, gave
pious, and noble spectacle to behold.

With such a trayne then, a great deale more glorious, then
triumphes of Emperours, and of Cæsars, were the sacred spoyles
posed in a certaine place of that Countrey, vntill it was throughly
determined, where it should be placed, in a proper and stable
pulcher. Now there being in those dayes, a great controuersy
thereabouts, betweene the inhabitants of *Towers*, and those of
tiers; in the one of which places, S. *Martin* had led a good while
priuate life, and in the other had gouerned the Church to his dying
day: And they being not able, in so great diuersity of minds, by
mane wayes, to come vnto accord therin; and both the one and
ther people cõtending with ech other about the same, in their
and custody of the sacred treasure: It pleased our Lord, that the
of *Poytiers*, about midnight should remayne all oppressed, with
profound a sleepe, as that their aduersaries being aware therof,
the space to let downe the body quietly by a window, into a Boat
there ready in the riuer. Whereupon looke with how much ioy
triumph for so great a purchase, they went conducting it home:
the others, became as sorowfull & perplexed for the losse, the
day morning.

There was afterwards, by the *Bishops*, successours to S. *Mart*
buil t to his honour in *Towers*, a lumptuous & magnificent Church,
where with great veneration was kept, that noble instrument
diuine wisedome, vntill this vnhappy age, in which the Sunne
not seen a worse deed, then the impious scattering of those blessed
Reliques in the riuer of *Loira*, by the hands of sacrilegious Here-
tiques. But howbeyt, through diuine permission, they had the fo-
ce, to disperse the bones, and ashes of the *Saint*: Yet were they not
able, nor euer shall be, to extinguish the memory of his manifold
miracles, nor the good odour of his excellent Vertues.

FINIS.

S. FVL

S. FVLGENTIVS.

THE ARGVMENT.

NAture and Art, behold conioyn'd in one,
A *Genius*, void of affectation,
Most affable; Victorious grace to fight
Agaynst rebellious sense, and appetite:
The world orecome by slighting it, a Crowne
Of glory got, and by contempt renowne:
See how, although a thousand crosses band
Agaynst the good, in spite of all they stand
Firme in their godly purpose; mou'd no more
Then rocks by waters, forced on the shore.
Happy Selfe-will, when Will in selfe subdues,
And for a guide, and sternes-man Heauen doth vse.

THE LIFE OF S. FVLGENTIVS BISHOP OF RVSPA.

Written by a Disciple of his.

The Parentage, Birth, and Education of S. Fulgentius: & his Vocation to Religion. Chap. I.

AT such time as *Hunnerius* King of the *Vandals* [illegible] *Carthage*, *Gordianus* Senatour of that Citty, with all the others of the same Order, being spoyled of his goods, and driuen into exile, dyed there, leauing Sonnes behind him, whereof two of them, with hope of recouering their Fathers estate, returning into *Affrick*, found their house to be giuen away already to an *Arrian* Priest, so as they had no commodity to recouer the same, and to inhabit in *Carthage*, though they had the fauour to enter into some part of their substance, with which they got themselues into the Citty of *Leste*; where one of them, by name *Claudius*, hauing taken to wife, a pious & honourable Woman called *Mariana*, by her had the blessed *Fulgentius*, whose life we take in hand to write.

This

This woman hauing in her first yeares lost her husband, tooke no small care to see her sonne to schoole. And forasmuch as in those tymes, was made great accompt of the Greeke tongue, she suffered him not to attend to the Latin, vntill such tyme, as he had the workes of Homer by hart, and was also well versed in the Poet Menander; and as the youth was of a noble wit, and of a happy memory, he so profited in that study, as in the Greeke pronunciation and accents, he seemed, as it were, a naturall Grecian. After this, he gaue himselfe to the Latin, wherein likewise he made a happy progresse; but as it chanced in like cases, very suddenly he was forced to leaue them both, while the gouernement of the whole family fell vpon him; but yet so, as in that manage of his estate he would neuer subiect himselfe to the obedience of his Mother. Who in her widdow-hood, tooke meruilous consolation from the good deportements of her prudent sonne, perceyuing how dexterous he was, in entertayning friends, reasonable in opposing enemies, how meeke towards seruants and seuere withal, how diligent in the care of his patrimony, and discreet in purchasing the grace of Princes, whereby he came very soone to such reputation, as he was made a chiefe Magistrate of the Common wealth.

Now while in this Office, he endeauours to proceed with all sweetnes, and to gather the imposts without exaction, or the offece of any; it was not long, ere the weight of secular businesses appeared very grieuous, and the vanity of pompe & vayne felicity, came to be tedious to him. Wherwith he began to giue himselfe to prayer more then ordinary, to the vse of deuout bookes, and to conuerse with Religious: through whose conuersation he was well aduised that as transitory pleasures and delights, are not there among them, so are neither the disgusts, nor molestations of the world. He perceiued them secure, and free from calumnyes, and with holy loue to be most conioyned within themselues: he considered many young men amongst them, who with a glorious victory ouer their appetits, accustued perfect and perpetuall chastity. With whose examples being moued, he did finally breake forth with himself into these words.

Alas we wretches of the world to what end is all this toyling, without hope of eternall goods! What shall the world be euer able to afford vs, if we liue long (though indeed better it were to mourne with safety, then to laugh with danger) how much more rocond are these men, that haue their soules not setled & quiet in God? Who haue

haue nothing to do with these Sergeants, or Prouost-Marshals: no feare, but of sinne: who attend to nothing but to obserue the diuine Precepts; nor are anxious a whit to house their possessiõs, in gayning their lyuing with their proper hands, day by day. Let vs imitate so vertuous a people: Let vs likewise vndertake so commendable a manner of life; and let not the light be in vayne which God hath giuen vs: Change we our former customes, and alter we our employments, so farre forth, as whereas hitherto we haue contended with our friends about points of Nobility, we may now striue no lesse in pouerty with the seruants of God. If heeretofore, we applyed our selues to sollicite debtours, we may now attend to conuert Synners. Our Lord Christ, is wont to frame holy Doctours, euen of the prophanest extractors. Exõ Customer-house in deede was S. Matthew called to the Apostle ship: Which is not yet spoken to make comparison betweene him and vs, but only that if he hauing left the ministery of the Tole-howse, haue receiued the office of preaching, why may it not be lawful for me, laying downe my Procuratour-ship, to take penance in hand? Our refuge is God: whence I am not to feare at the age I am of, since he himselfe, who afforded the gift of continence to so many yong men that line in the Monastery, may likewise afford it me a Synner. With such thoughts as these resolued in mind, at last he resolued to leaue wholy the delights of the World, and to giue himselfe to a Monasticall life.

S. Fulgentius presents himselfe to Bishop Faustus, to be his Disciple. What the difficulties he had with his Mother Mariana. Chap. 2.

TRue it is, that not to passe with hazard from one extreme to another, *S. Fulgentius* began first to fast secretly, then to shunne by little and little, his ancient acquaintance, and now more than euer to attend to his deuotions. To which effect, being retyred into the country, through diuine grace, he went so farre, as that being yet a Layman, he seemed to be a perfect Monke. His familiers in the meane tyme, were astonished thereat; nor wanted there some, according to custome, who attributed such abstinence, & retirement of the yong man, vnto baseness of mynd, or to some other sinister accident. But he being enflamed euery day more & more, in the loue of perfection, while it seemed to him he had made sufficient proofe of himselfe, being touched with a discourse of S. Augustin, vpon

psalme, he determined so put off no longer the change of his ha-
to discouer his vocation, and to quit himselfe wholy of the dan-
of those secular commodes, with further hope besides, to be able
helpe others with his example: and not without reason. For
what man how meane a condition soeuer he were of, would once
ashamed, or affrayd to become a Monke, in beholding such a one
S. Fulgentius was, with so notable a contempt of all sensuality, and
greatnes, so to walke by the way of abstinence, and humility?
and thus hauing great familiarity with the Bishop Faustus, who for
the Catholique Fayth, being put forth of his Church, by the wic-
ed King, had built him a monastery in those confines, and there
ued very holyly with others; where it pleased Fulgentius, to linck
mselfe with him, and vnder his obedience to dedicate himselfe to
e diuine worship.

But he well vnderstanding the Parentage of the yong man, &
ow deliciously he had beene bred, began to suspect some manner
f fiction in the matter, and said to him: Wherfore, my Sonne, do
ou iest so with the Seruants of God? For art thou likely to be a
lonke, and to relinquish so on a sudden all thy delicacyes, and ex-
change thy banquets into grosse fare, and those sumptuous suits of
pparell, into course and abiect clothing? Thou hadst first need to
d a lesse dainety Lay-man, and so perhaps we shall beleue thee
wile, and mayst forsake the world. But the yong man, heerewith
eing more enflamed, taking, and reuerently kissing the hand of
ustus, with his eyes fixed on the Earth, replyed: He is well able,
O Father, to giue the power, who hath afoarded the the wish: bid
ou but only giue me leaue to follow you: Open me the doore, ad-
mit me as one of your disciples, and God shall, I trust, find wayes
nough to deliuer me from my iniquityes. The blessed old man hea-
ing this, had scruple to resist the diuine inspiration; and without
more adoe, conferred to the yong man, saying: Remayne thee with
vs, my Sonne, as thou wilt thy selfe. Let vs try for some dayes, if
deeds, will accord with words, or no: God graunt my feare may
proue to be in vayne, and thy desire stable. And thus S. Fulgentius,
being receiued into probation, the matter was sudenly diuulged, to
the ioy of the good, & confusion of the wicked: nor was there wa-
ting some of his deerest companions, that being prickt therewith
al, euen spurred like wise as the world, and no lesse then he, became
religious.

But

But the forlorne *Mariana*, as soone, as she had vnderstood what had passed, as if she had presently lost her Sonne, wholy amazed and troubled, being full of teares and lamentes, flew immediately to the Conuent: Where being halfe beside her selfe, with a world of Outrages, she began to exclayme against *Faustus*, to render her Sonne againe to his Mother, the Maister to his Seruants, and that it was no office of a good Priest, so to ruine the howse of a poore widow. Such words as these, notwithstanding were not of force inough to sting the prudent old mã; but rather with a fayre & seuere countenance, compassionating the motherly affects, he so framed to appease her, as he suffered her not yet to see her Sonne. Then *Mariana*, as knowing well, how much otherwise that sweet Child had her esteemed and beuerenced her, and how great loue he bare her, thought it expedient to plant her selfe at the gate of the Monastery, and there to fix her selfe, as she did, lamenting outright, and with great exclamations exaggerating much her sad misfortune, inueighing againe and againe vpon her deer *Fulgentius* by name.

This first temptation, gaue a great shake to the good young man, while the sighes and groanes of his so deere & louing Mother pierced him to the hart; but yet neuertheless, lifting vp his mind vnto heauen, with a pious cruelty enforced himselfe not to heare them, vntill such tyme, as being assisted by diuine grace, he remayned triumphant ouer flesh and blood. Whereupon the blessed *Faustus*, not without cause framing a great conceipt of such victorious, turning himselfe to the Monks, & with a cheerfulnes said to them: This yong man heere, shall well be able to suffer all paynes of religion whatsoeuer, since for Christ he hath bene able so to neglect the dolour of a Mother. Who going and comming to and fro more then once, after in vayne she had giuen many molestations to the Bishop, and layd many snares before her Sonne, being now quite tyred withall, she finally gaue ouer.

S. Fulgentius makes a donation of all to his Mother: and afterwards terribly persecuted by an Arrian Priest. Chap. 3.

IN the meane while, *S. Fulgentius* giuing himselfe to the mortification of the body, among other voluntary afflictions, & seuerities, did wholy abstayne, not only from wine, but euen from oyle also, being the common cates of those places. Whereupon in short tyme,

and he became to be spent; in such sort, as the withered skinne
was cleft on all sides, and by little & little all filled over with scab.
Hence truly, whereas some thought he should be faigne to coole
& languish in diuine seruice, he endeauoured notwithstanding to go
wayes forward, and to attend to the health of his soule, remitting
that same of the body, to the prouidence of the Creatour; & was not
whit deceiued of his trust the while, since without other help, his
health was very soone restored him againe to the great consolatio
of all. And now the tyme of renunciation being come, he thought
expedient to make a free donation of all his goods vnto his Mo-
ther, as well to solace therewith the sad desolation of the afflicted
widdow, and likewise to bridle certaine obstinate and stiff-necke
younger Brother of his, making accompt, that the feare at least of
loosing his goods, would force him so to be very tractable, and o-
bedient to his Mother.

After this, there arising a new persecution against the Catholi-
que Bishops, *Faustus* was enforced to fly away, and to hide him-
selfe heere and there, to the great domage & preiudice of his Monks.
Whereupon *Fulgentius*, with his leaue retyred himselfe into ano-
ther Monastery thereby, where a great friend of his, by name Felix
was Superiour; who knowing the worthy and sanctity of *Fulgen-*
tius, receiued him not only with great contente, but further vsed all
industry, to substitute him in the gouernment; which being not
obtayned of *Fulgentius*, after a long contention and strife be-
tweene them about matter of subiection, he obtayned at last,
that he would accept of part of the rule and gouernment; and so was
the case decided betweene them both, in such sort, as *Fulgentius* pre-
sided, and had the care of the spirituall matters, and Felix of the
temporall affayres. In which offices they both demeaning them-
selues with great concord, and much edification, there happened a
sodaine ingression of the Moores, whereupon the holy Family was
constrayned with the ayd & fauour of some that could, to seeke
them a secuter mansion in places more remote.

Now they, after a long voyage, and sundry aduentures had,
being arriued at last, at the Iruisible territory of *Sicca*, they were in-
clined, as well through the quality of the soyle, as the gentlenes of
the inhabitants to remayne there, as they did, attending each one to
his office; and especially *Fulgentius*, to deliuer the Prouinces vn-
to the true faith, and to help those soules both with word and

examples

examples in all vertues. There preached at that tyme in the village of *Bebardilla*, an Arrian priest, very rich in substance, in behauiour barbarous, and a most cruell persecutour of the Catholiques. This man, vnderstanding of the life, and goodly workes of S. *Fulgentius*, and suspecting he was come, vnder the false habit of a Monke to alienate men from Arianisme, laying some ways and ambushes in diuers places, caused him, and his Colleague *Felix*, to be taken and brought before him, and with fierce eyes, and a wry countenance sayd to them: Wherefore are you come hither from your house to peruert the Christians? And without otherwise attending an answere, commaunded them to be cruelly beaten.

When the good *Felix*, being moued with compassion, for S. *Fulgentius*: Be not (sayd he) so cruell against this my Brother, and companion heere, being so tender of complexion, as he is like to dye in your hands; but do you wreake your selues rather on me alone, for all the fault is in me only. With which words, the Minister of the Deuill being astonished, made *Fulgentius* a while to stand aside, and more seuerely appoynted *Felix* to be smitten then before; who amidst the blowes of the hangmen, tempered his sorrow for what with the ioy he had to behold *Fulgentius* exempted, but the contentment of his, lasted not long: for as much as that wicked Arrian, being pushed thereunto of his natiue fiercenes, after he had ill intreated the one, began to handle the other worse; nor suffered the example of so rare a charity, nor the noble and venerable aspect of S. *Fulgentius*, to induce his obdurate hart to compassion.

But S. *Fulgentius* rather amidst the smart of the blowes, (which to him was as it were intolerable,) hauing with humble voyce demaunded so much fauour, as to speake some three or foure words, he gaue him truce and respit the while, as thinking him enclined to confesse the Arrian opinions, and to renounce the ancient religion: but noting him to enter into a formall discourse, about giuing the compt of their life and pilgrimage had, being fraught with rage, he caused him to be more cruelly intreated then euer; & last by shaking & stripping them both, bad them be gon: and they reioycing within themselues, for hauing suffered for Christ, so dispoyled of their rayments, but inuested with glory, returned home to their Cell againe.

The fame, and rumour of this accident, S. *Fulgentius* being a personage so illustrious as he was, disdained it lesse to be

generall discontent of all, euen to the Citty of Carthage. So farre forth as the Bishop of the Arrians himselfe, resented it much, & was ready to make demonstration therof, if the offended had made but any complaint therof, at all. Whereunto many exhorting S. *Fulgentius*, he suffered not himselfe to be induced; neyther withal their persuasions nor yet with the grieuousnes of the iniury receiued to seeke reuenge, saying, that besides that such things are to be remitted to God, it would be also a scandall to see a religious Catholique man, to resorte to the tribunall of an Arrian. Howbeit, to mitigate the fury & persecutiō of that peruerse sect, he determined to go into some place where it ruled not. Wherfore withall his Monks, he passed to his former dwelling, as choosing rather, to haue the Moores his Neighbours, then the Heretiques.

S. Fulgentius *leaues Carthage, and goes to Alexandria, where he met with* Eulalius *Bishop, and returnes back againe by* Rome. Chap. 4.

NOt farre from the Citty of *Ceda*, began S. *Fulgentius* and *Felix* to found them a new Monastery: Where while they attended to their accustomed offices of pietye, S. *Fulgentius* lighted on a booke of the Liues and spirituall Conferences of the Monks, and Hermits of Egipt. Through this reading and meditation, he became so enflamed to the greater study of al perfect vertue, as without more ado he resoluad to go his wayes secretly into those parts, as wel to lay off the name, and charge of Abbot, as also to tye himselfe to a more rigorous and streight Rule. Which mutasion of place, was in those dayes tolerated, in certaine Religious, as then not hauing made any expresse vow of any particular congregation.

So as S. *Fulgentius*, vnder the pretext of dispatch of some affayres in *Carthage*, being arriued to the wals of that Citty, with only one companion, by name *Redemptus*, instead of entring into the Towne tooke shipping for *Alexandria*, without other viaque with him, the a firme confidence in God, through whose disposition being caryed by the winds to *Siracusa* of *Sicily*, he there met with the holy Bishop *Eulalius*, a person of great sanctity, and much affected to Religious persons, as hauing moreouer a proper Monastery of his owne where he would recollect himselfe somerymes from his other Ecclesiastic all occupations. S. *Fulgentius* with other Pilgrims being courteously receiued by this good Prelate, while at table they discoursed

courted of spirit and learning, I could not be, but the [illegible]
dent Bishop, must needs be aware of his doctrine and [illegible]
After dynner then calling him aside, he layd not [illegible]
mention at table of certayne Institutes, and Collations of the Fa-
thers, I pray thee now, bring me the Bookes if thou hast it: which
S. Fulgentius did without delay, and withall at the earnest instance
of the Bishop, declared the whole argument thereof, in a few and very
apt words.

The Bishop admiring the yong mans wit and erudition, and re-
lacing himselfe, with hauing such a Guest in his house, began fa-
miliarly to request of him an accompt of his trauayles. And S. Fulgen-
tius, to couer with humility his designe, said he went to seeke his Pa-
rents, whome he vnderstood to liue in the parts of Egypt; yet he told
but truth in saying so, since he held all the for his parents, that might
further him in spirit. The Bishop perceyued the answere was ambi-
guous, & easily gathered by discourse from the other Copanion, who
was a man of much simplicity, what passed in effect: When the
blessed Fulgentius, now finding himselfe beside expectation, to
be be discouered, confessed of himselfe, how the matter stood with
him, to wit, that he had left his home, with the mynd to enter
to the inmost solitude of Thebais, to be able there, being alto-
ther vnknowne, and dead to the world, to lead his life more per-
fectly, with hauing euery day new examples of vertue and per-
fiance from so great a number of the seruants of God. That he
well answered Basilius, to desire continually greater perfection
but know on the other side, it is impossible for any to please God,
without the true Layth. The land whereto thou tendest, is separated
now long since from the Sea Apostolique. All those Monkes, whose
rigour and abstinence is growne so renowned, will beware of com-
municating with thee. And then what shall it auayle thee, with fa-
stings to afflict the flesh, while the soule shall want its nourish-
ment? Wherefore returne my Son, whence thou camest, least while
thou desirest a more holy conuersation, thou sufferest shipwracke
of a sound Religion. Likewise, for my part in my youth, before
vnworthy as I am I was assumpted to this degree, haue had the selfe
same thought, which now thou hast, but the respect which I now
told thee of, did quite me of it.

The blessed Fulgentius, yielded to the counsayles of the holy
Bishop: yet neuertheless, for the more perspicuity in that point,

ged it expedient, to seeke also thereupon the iudgment of the *Bishop* *Fulgentius*, who being fled out of Affricke for the persecution of the *Vandals*, as hath been sayd, hid himselfe vnder a monasticall life, in a certayne litle Iland neer vnto *Sicily*. From whome hauing likewise receiued the same answere without seeking any further, he determined by all meanes to returne backe agayne; yet so as he sayled not by the way to repayre of meere deuotion to the Citty of *Rome*. Where after he had diuinely visited those holy places; it chanced besides beyond expectation, that he was present there at a spectacle of the greatest pompe & magnificence of that Court; there arriuing at the same tyme *Theodorick* King of the *Gothes*, where in a place called the Golden Palme, he made a speach to the whole Nobility, distinguished according to the degrees, and the honour of each one: and where like wise were heard the acclamations and applauses, which the people willingly gaue. Through which sights notwithstanding S. *Fulgentius* being nothing caught with those transitory things, but lifting rather vp the mind and affect to the celestiall glory, sayd to his Friends: How beautyfull are ye, ô you mansions of the heauenly Hierusalem if needs be, since here so glorious be your abodes? And if here in this world, so great a pompe and splendour be affoarded to the friends of vanity; what glory now, and triumph is due in the other to such as contemplate the truth? And after he had spoken many things to this purpose, with the profit and consolation of the hearers; taking his iourney hence; with diligence he passed into *Sardinia*, and from thence into *Affricke*, where he was receiued with extreme ioy, not only of the Monks but euen of the laymen also, & strangers there; among which a wealthy gentleman, noting with how much penury and incommodity the seruants of God there inhabited in those confines, being moued of pietie, offered them a good and secure situation in the Prouince of *Bizacen*. Which proffer *Fulgentius* accepting, with great thanks, there founded a new house, with a notable increase of Monks, and extraordinary helpe of soules in those countryes.

S. Fulgentius to shun the title of Abbot, hides himselfe in vayne: & afterwards a Bishopricke, is made Bishop of Ruspa. Chap. 5.

NOtwithstanding the great pleasure and contentment, which S. *Fulgentius* tooke on the one side, for the great fruit of soules which was made, yet on the other he felt exceeding sorrow, in perceiuing himselfe by such occupations much hindred from his vnion with God, and sweet contemplation of inuisible things. Besides which, the tytle of *Abbot* and charge of commaunding others, was of small contentment to him, while he called to mynd that Christ our Lord himselfe, had sayd, that he came to serue, and not to be serued, and to performe not his proper will, but that of his heauenly Father. With such kind of thoughts as these, being newly pushed on to abase, and hide himselfe by all meanes; after a long consideration, at last he tooke the resolution, which we will shew you now.

There washes the bancker of *Vinci*, and *Bennese*, an arme of the Sea, full of shelfs and rockes! In the one of which, being so dry a day by day, they were fayne to produce fresh water to be brought them with litle boates, was found to be a Conuent of Monks, who vnder the care of two Reuerend Prelats there, perseuered in extreme pennance, and pouerty. To this Monastery now the blessed *Fulgentius* being retired, he began to relish agayne the desired fruites of a priuate life, and of holy humility, mortifying through obedience all proper will, in taming continually the flesh with fastings, prayers, and vigils, and diuing at pleasure into the profound mysteryes of the Eternity: and yet interupting withall, at tymes, his mentall exercises, in copying forth, with his owne hand, some good booke or other, which he could do very excellently well; or els in weauing, for sundry vses, the leaues of Palmes, wherin likewise he had beene very dexterous heertofore; so as it seemed to him he was now in that state he wished for so much: but yet was it not affoarded him, to remayne therein, as long as he would.

Because that *Felix* his Collegue, and the other his Monkes, hauing notice thereof, first of all, vsed all the meanes possible they could themselues, to haue him agayne: but while their prayers and persuasions, were not of force thereunto, they finally interposed the authority of the Venerable *Faustus* the Bishop, by whome

S. Fulgen-

Fulgentius was constrayned at last, to returne backe agayne; and
the end, he might be engaged to remayne there with a new obli-
ation, he was forthwith ordayned both Priest and Abbot: with
which chaynes being now tyed, he began to set his hart at rest, and
attend with all study and care, to that which God had commen-
ed vnto him: whereupon in short tyme was spread so good an o-
our, as the Abbot: *Fulgentius*, in all that territory was held to be
common Father and Pastour of all, with a vniuersall desire to
hoose him, and no other for Bishop, when tyme should serue: of
which conceipt *S. Fulgentius* was aware, but in regard that as then,
y Edicts of King *Trasamond*, the ordinations of Bishops were pro-
ibited, he was acquit of all doubt thereof, esteeming it in vayne to
y the dignities, which could neyther be giuen, or taken.

But after that, the holy Colledge of Bishops yet remayning,
hrough zeale of the diuine glory, and the common good, with pu-
like Decree had freely defined, that notwithstanding the Kings
rohibition, ordination of Bishops should be made in euery Dio-
esse, and heerupon that holy decree was begun to be executed
n all sides: & the people, the while striuing to appeare no lesse
ious and diligent then others, heere it was, that the blessed *Ful-*
entius, went about to preuent their designes, and to hide him-
elfe in such wise, as there was no possible meanes to find him out.
o as the inhabitants were fayne to resolue to expect till such time,
s he might appeare in sight; but fearing in the meane while, some
ew inhibition should proceed from Court, they were enforced a-
aynst their wills to make one of their Clerkes a Bishop: and so in
very short space, were almost all the Churches furnished with
astours, and that with so great dislike of the King, as he tooke or-
er to banish the Bishops, and caused the Archbishop *S. Victor* him-
elfe to be cast into prison at *Carthage*, to the great lamentation, and
isturbance of the Catholique part.

The which as soone as *S. Fulgentius* vnderstood, as thinking him-
elfe to be now out of all daunger of any such honour, he stayd not
whit from returning agayne to the custody of his litle flocke. But
t pleased the diuine prouidence, that the humble Seruant of God
hould be deceyued of this purpose. Forasmuch indeed, as among
hose people which as yet now were destitute of a Bishop, was
hat of *Ruspa*, a famous Citty and very full of rich and noble inha-
bitants. Which delay of theirs, had sprung from the ambition of a cer-

certayne Deacon there, one *Felix* by name, who the more ardently he pretended to the Chayre, was the more maynely resisted by good men: and though himselfe, through fauour of his kinsmen and friends, had a faction sufficient to hinder others from the dignity, yet not inough it seemed to procure it to himselfe.

Among those discords, and ciuill broyls, it was sudainely vnderstood, that S. *Fulgentius*, who could neuer be discouered before at the tyme of the creation past, did now appeare at last. In the meane while, the Arch-Bishop, happening to passe by *Ruspa*, in his conduction to *Carthage*, the Gentleman of the Citty, with some Catholique Bishops there, had acceſſe vnto him, and easely obteyned full licence, to create S. *Fulgentius* the Pastour of *Ruspa*. Heereupon many Citizens with great hast presented themselues to the Seruant of God, who remayned in his Cell infirme of his eyes, & so taking him vp as it were, on their shoulders, with mayne force they led him into their countrey, and then consecrating him with due ceremonyes, placed him in the Pontifical seate. But in conducting him thither, there happened a notable thing which followes.

A Deacon layes an ambush to assayle S. Fulgentius, *but missed of his purpose. He is confined afterwards with other Prelats into the Land of* Sardinia.

Chap. 6.

THE foresaid Deacon, hauing taken vp the way with a strong guard, to hinder the passage of S. *Fulgentius*, his company the while through the secret instinct of heauen, tooke another way: so was the aduersary illuded, and the new Bishop, with common iubiley, & with solemne preparation, hauing publiquely said Masse communicated the faythfull with his owne hands; and then after to vanquish euill, according to Christian perfection, endeauoured to honour his enemy *Felix*, in making him Priest: the which dignity in those dayes, was esteemed according to the merit and greatnes of the degree. But howbeit S. *Fulgentius*, so benignly remitted the offence; yet so passed not the malice without due punishment: for *Felix* dyed within a yeare, and the publique Procurator of *Ruspa*, who had beene his principall Fautour, being so potent as he was, became sudenly to loose his riches, and to fall into great streights, and necessityes. Whence the others, were brought to dread the diuine iudgments, and for euer after to haue the blessed *Fulgentius* in greater veneration.

whose vocation, as it had seene wholy sincere and celestiall, it affoarded a large field to the holy man, to manifest himselfe to be alike invincible in prosperity, and aduersity; which he was to be full, while in such a mutation of estate, with so moderate a temperature of his personage, he always reserued, not only the same meekenes and affability, but euen likewise the monasticall habit, & clothing as before; nor so much as in his diet he made any alteration at all, saue only for age he was constrayned to vse the seasoning of oyle, and when he fell sick, to mingle his water with a little wine, so as qualifying only the rawnes therof, he felt no whit of the scent, or sauour of that precious liquour. In the night, rising always before others, he endeauoured to restore vnto study and prayer, those howers, which the occupations of the day, for the publique necessity, had wrested from him. He was neuer seen to inhabit in any place, without the company of his Monks. But retayning the first fauour, which he demaunded of the Citizens of Ruspa, was the commodity of building there, a conuenient Monastery for his rule: in which many striuing to haue the merit therof, it pleased him to make vse of the charity of one *Posthumianus*, a most principall Gentleman of verone, and of bloud, from whome hauing a very sweet situation afoarded him some what neere to the Church, with a pleasant groue of Pynes, which serued likewise very fit for the fabrique, he conuayed the Abbot *Felix* thither with almost all his congregation, leauing only some few Monkes in the other, vnder the care of one *Vitalis*; yet in such sort he did it, as both the Conuents did liue with the same discipline, and communicated together, not as ghests and strangers, but as Brothers and members of the same body. And the blessed *S. Fulgentius*, howbeyt most seriously busyed in his Diocesse, fayled not the while to haue still a paternall care & prouidence of the one and other.

In the meane while the King of the *Vandals*, hauing already banished the Catholique Bishops to *Sardinia*, ordayned likewise that *S. Fulgentius* should be carryed thither. Which succeeded to the great comfort of those innocent Prelates, since they reaped not only a notable help from the learning, and conuersation of the holy man, but likewise in the publique acts of that sacred Colledge, and in the particular occurences of their Churches, they did greatly anayle themselues of the succour and charity of *S. Fulgentius*, as being very eloquent in tongue and pen: so as all the letters they had to send, for

matters

matters of importance, were dictated by him, and if any were to be reprehended, or admonished, or els to be reconciled vnto the Church, the charge therof, was most commonly recommended to him.

And for asmuch, as according to custome, *S. Fulgentius* had departed from *Affricke* exceeding poore, and without prouision, and accompanyed only with a few Monks, he perswaded two of the number of those Bishops, to wit, *Illustris* and *Felix*, with their domestiques to lead with him, in the Citty of *Calaris*, a religious and common life: so as they being assembled togeather, and sweetly lincked with the band of charity, both the Clerks and the Monks had the same table, and the selfe same prayers, lessons, and spirituall exhortations. Whereby not only, those of the Conuent, but others also, the others of the Citty were greatly assisted. There was no person distressed and afflicted, who in that holy place, found not refuge, none desirous of the word of God, who there might not freely heare the same; to the doubts of Scripture, and Cases of conscience continually answere and resolution was giuen; Peace and concord put betweene playntifes, and enemyes; Almes dealt to the needy and necessitous. And particularly besides, *S. Fulgentius* would be exceeding them, not only by absoluing them of their sinnes, but also following the Counsayles of Christ, in not reguarding therin, the little or much substance they had to leaue, but the affect they shewed of a voluntary and full renunciation.

King Trasamond seeks to entrappe S. Fulgentius with curious questions, and the Arrian Ministers do exasperate him agaynst him. Chap. 7.

AT the same tyme, King *Trasamond* had found out another more subtile way to subuert the faythfull in *Affricke*, in pretending openly that he sought nothing els, but truth in all things, and sometymes proposing sundry demaunds and questions to simple Catholikes: and howbeyt, now and then neuertheless, there wanted not men sufficient inough, to cõuince their heresies; yet would the King seeme to make but light accompt of them, still vaunting himselfe to haue had the vpper hand in the disputes, and controuersies of fayth. Wherin, while he labored now with this man, now with that, he was put in mind of the blessed *Fulgentius*, as of a person of rare learning, and very able to solue all the knots and difficultyes,

Aultyes occurring in such matters. So as sending a Messenger with diligence for him, he was conducted to *Carthage*: where in a poore lodging, the first thing he attended to (and not without fruite) was to confirme the Catholikes, and to informe the Heretiques of their blindnes, in proving with liuely and pregnant reasons, that one only substance in persons distinct, was truly to be adored in the most holy *Trinity*. There being afterwards a writing presented vnto him, on the behalfe of the King, full of sallacyes, & cunning quircks and demands; he, inserting therewithall the words of the scripture it selfe, answered from point to point, with so much acumen, perspicuity, and breuity, as the King himself, though obstinate in his perfidiousnes, remayned astonished at the doctrine: and the people of *Carthage*, diuulging the said answere, continued more and more, well affected to the Catholique faith.

After this, the King not contented with the former demaunds, proposed yet some others a new, but without giuing leaue, or scope to *S. Fulgentius*, to answere with commodity, that he might not quote his words, as formerly he did, and giue the world to vnderstand the impertinency of them; but constreyned him rather, hauing read the paper, to help himselfe, what he might, with his memory, and to answere out of hand without more adoe. The which condition, seeming, as in truth it was, full of iniustice, the holy man for awhile, differred to make his reply: but the King imperiously pressing him to it, and attributing the caution to diffidence, least the Arrian Ministers might likewise seeme to do the same, & diuulge with their accustomed vanity, they had stopped his mouth; *Fulgentius* disposeth himselfe to answere vnto it the best he could, reducing to his mynd, what was but once permitted him to read, & in three little admirable Treatises of the *Incarnation of our Lord* (for the question of the King, was of that subiect) he apparantly shewed, how the same Sonne of God, equall in all, and throughout, to the eternall Father, in clothing himselfe with our mortality, tooke truly and really a reasonable soule.

With which wisedome and subtility of his, King *Trasamond* being much astonished, durst question him no more; howbeyt a false Bishop of his, called *Pinna*, rasher through intemperance of tongue, then sufficiency of learning, would needes be replying. I know not what thereunto, giuing heere with occasion to *S. Fulgentius*, to frame another worke thereupon, to conuince anew the temerity, & igno-

ignorance of the enemyes of *Christ*. There was likewise moued to to him, a certayne controuersy, about the holy Ghost, by a Priest called *Abraxilla*, which further gaue a fit occasion to *S. Fulgentius*, to let it appeare, with many and cleare demonstrations, how the holy *Ghost*, with the *Father*, & the *Sonne*, ought simply to be confessed one God. Which things, by how much they brought more honour and esteeme to the seruant of God, so much the more, the Ministers of the Deuill, conspired in one, to aduise the King, not to let the matter proceed any further, protesting withall the harbouring of such an aduersary in *Carthage*, would be the ruine of the Arrian religion, and that if he remedyed not the same in tyme, he would come shortly to haue so many Followers, as that with al the forces of the kingdome, they could hardly be resisted.

The King being terrifyed with these, and such like suggestion, though in a manner against his will, commaunded, without more delay, that *S. Fulgentius* should returne to his former confines, and for auoyding of all popular tumult, he should be embarqued in the night. Whereto he obediently yielded for his part; but the diuine Goodnes, being not willing, with such a departure, the faythfull should seeme to be depriued of the sight & comfort of such a Father, deteyned the ship so long, with contrary winds, in the Hauen, as well nigh all the Citty had space to salute him, and to receiue the *most holy Sacrament* at his hands: When behold a faire gale of wind now comming about, and a certaine religious man, one *Gislan* by name, among others bewayling his departure, the holy Bishop being moued to compassion vpon him, and full of a prophetical spirit, sayd cleerely to him: *Trouble not your selfe my Son, for soone shall this whole persecution cease, and we shall returne to you agayne: but I pray thee, keepe this secret, for I could not choose but discouer it to thee, being moued so with tendernes, and Charity towards thee.* And this *S. Fulgentius* added, for the great care he had to conceale his gifts, and to eschew all humain glory, contenting himselfe the while with the testimony of a good conscience, and with the inward grace afforded him; so vnlikely he did not, nor euer would worke Myracles: and if now, & then perhaps he did any, he would still rather attribute the same, to the fayth of another, then his owne vertue.

But for the most part, whensoeuer he was sought vnto, to pray to our Lord for the sick, and afflicted, he would frame his prayers, with these words, or the like: Thou knowest, O Lord, what is fit for the

health of our soules, while thou succoures our corporal necessities, in such sort, as they hinder not the spirituall profit. He was wont to say, that the Gift of miracles serued not to make a man more iust, but to cause him rather to be renowned in the world: A thing truly, which auayles, but litle to eternall beatitude, where vertuous and hood men, howbeit obscure and vnknowne, are not hindred a whit from getting into Heauen. Though if we speake of supernaturall effects, those workes, which others performe in curing of bodyes, seeme vnto me not to be so admirable, as those, which he wrought, in curing of Soules, in conuerting with his fayre exhortations, and good example, so many Heretiques to the Church, and so man sinners vnto pennance.

S. Fulgentius *builds him a new Conuent in* Calari. *The persecution ceaseth. Prelates are recalled from banishment.* Chap. 8.

WIth these, and other the like exercises, which accompanyed *S. Fulgentius* still in ech tyme and place, being now brought backe to the Iland of *Sardinia*; he was agayne no small cõsolation, to the afflicted *Bishops*. And hauing led with him from *Affricke*, a good number of Monkes, with the leaue of *Brumasius* Bishop of *Calari*, he built him there a new Conuent without the Citty neare to the Church of *S. Saturninus*, attending with all care and sollicitude to conseue religious discipline most pure; hauing principally an eye, that none of the Monkes (who were about some 50. in number) should seeme to haue any thing proper. And for to take away all occasion thereof, he would himselfe distribute with great discretion, the necessary things appertayning to them, according to the forces and infirmity of ech one. True it is, that such, as enioyed any particular thing at his hands, he would require to be notable in humility: protesting vnto them, that in Congregations, whosoeuer receiues of the publique substance, more then others, becoms a debtour to each one of them, to whome the goods do belong; and how he cannot satisfy the debt, as iustice requires, without shewing himselfe very obedient, lowly, meeke, and tractable to all. By these waies, the *Saint* would seeme to remedy the scandals from such inequalityes.

And as he was exceeding sollicitous in preuenting the suites, requests, & importunityes of the Monkes, in giuing them before hãd

what reason or necessity required: so towards the importunate, if not resigned, he would shew himselfe to be very seuere, in denying them sometimes, euen that which they had otherwise deserued; affirming, that they should otherwise incurre the displeasure of the Highest, if they should desire things superfluous; and that it playnely denoted a weake spirit, and of litle vertue. Forasmuch as such as they, through a former renunciation now seeing themselues to be shut of all manner of trafficque, and gayne of the world, with such kind of demaunds, do seeme to supply the vse of trading. He addded moreouer, that such only are worthy of the name of religious, who mortifying quite their proper wills, are ready to will, and not to wil that only, which is insinuated to them by the Superiour. Nor made he any reckoning of those handy workes, not well conioyned with interiour acts: as wishing, that the spirit of deuotion should be the season of ech operation. Besids, he would shew himselfe to be sweet and affable to all, without any arrogancy or imperiousnes awhit (though in his tyme, he knew also to vse due grauity;) and the subiect how simple and ignorant he were, had full freedome to make any requeſt vnto him, and that as often as he would; & the good Father would likewise heare him with all patience, or without shewing himselfe weary, with reasons & examples, vntill such tyme as the party himselfe had freely confessed, he was throughly satisfyed and contented.

In this tyme of banishment, he wrote to those of *Carthage*, an Epistle of high Counsails, and Aduertisements, discouering among other things, with great cleerenes, the deceipts, & flatteryes wherewith miserable soules are conducted to Hell. And at the instance of one *Monimus*, a religious person, he cõposed two bookes, *Of remission of sinnes*, and instructed him besides, in the matter of *Predestination*, and of the differences of *Grace*. Moreouer, he sent often letters of edification into diuers places of *Sardinia*, and *Affrick*, & likewise to *Rome*, especially to the principall Senatours there, vnto Ladyes, & Widowes of good name. To *Probus*, the Virgin of Christ, he wrote two little bookes of *Fasting*, and *Prayer*. Furthermore with seuen bookes, he partly interpreted the doctrine of *Faustus*, a Frech Bishop in the best sense, and partly also openly confuted some opinions of the same man, inclining to the Arrian sect. Which worke of his, well appeares, how gratefull it was vnto God, since scarcely had he finished the same, but the whole persecution ceased, by the death of

King *Trasamond*, and the succession of *Hilderick*, a person of meruailous goodnes, by whome the Catholike Religion was suddenly restored, and the Bishops recalled from banishment, according to the prophesy of the blessed *S. Fulgentius*.

That glorious troupe then of *Confessours* returned back agayne into *Affrick*, to the great consolation of the people there, being desolate and disconsolate so long, and was met with and receiued, euen at the very sea side, by an infinite multitude of people, most especially for the loue of *S. Fulgentius*, at whose appearing in sight, were infinite cryes and shouts lifted vp to heauen, while euery one made hast to behold and salute him, and to receiue his benediction, and then to touch at least, but the hemme of his garments. And so great was the concourse and presse of people, in conducting him with the others, to the Church of *S. Agileus*, that some Deuotes of his were fayne to make a ring, or circle about him, for to passe without perill.

S. Fulgentius at his arriuall puts himself into a Monastery agayne: and after reconsiles himself to Bishop Quod-vult-deus. *And so makes a blessed End.* Chap. 19.

THere happened likewise another notable thing in the same procession, which was, that the heauens being darkened on a suddayne, and a great shower of rayne powring downe, there was yet not a Man to be seen, that left the company, to retire himselfe to some shelter; but many rather, as in imitation of *Christ* our Lord in *Hierusalem*, in taking off their proper cloakes, made very readyly a Pent-house therof, for to shelter the Blessed *Fulgentius*. Who were able to explicate the ioyfulnes, with the honoures, and festiuityes, which were made him, first in the City of *Carthage*, and after in all the countryes, and lands where he happened to passe through in returning to his Dioceses? With all which things notwithstanding, that noble Follower of Christ, was not only not proud a whit, but euē assoone as he arriued at his Church, put himself anew into his Monastery, very freely deposing all superiority of the Conuent; in so much as the publique gouerment of the Church, depending wholy on him, yet in the domesticall and dayly discipline, he would humbly depend on the *Abbot Felix*.

In the rule of the Clergy moreouer, he had a singular care, to prohibite all wanton and costly apparell, and to prouide, that for se-

ſecular buſyneſſes, none ſhould be abſent from home, or exempt from the Quire; for which cauſe he would haue all to inhabite close to the Church, and for the tyme they had to ſpare, they ſhould ſpend partly in cultiuating ſome litle garden, with their hands, partly in exerciſing themſelues in ſinging of pſalmes, and pronouncing the words very wel. He ordeyned beſides, that all the Clerks, and all the widdowes, and likewiſe all the other Laymen, who had no iuſt impediment, ſhould faſt on the Wedneſdayes & frydayes throughout the yeare, and that all ſhould be preſent euery day at the diuine Offices. He would chaſtize the vnquiet, as need required, now with priuate and publike reprehenſions, now with pennance, & ſcourges, to the end, that with the penalty of one, all the other might take example. Through which proceeding, and perpetuall innocency of his manners, he was now in ſuch veneration, as not only his ſubiects, but euen very ſtrangers alſo that were well diſpoſed, would remit their contentions and ſtrifes, though neuer ſo ſpleenfull and inueterated, to the arbitrement and deciſion of the *Saint*: and among others, the people of *Maſſimiana* who by no meanes would accept the Biſhop that was ordayned them, were finally with the authority and admoniſhments of *S. Fulgentius*, well pacifyed with him, putting an end to that ſo contumacious, and ſcandalous a contention between them.

Notwithſtanding all this, the *Saint* wanted not his contradictours, and emulous, as is wont to happen; whome he ſtriued to ouercome which patience, and ſubmiſſion. Among others, a certaine Biſhop by name *Quod-vult-deus* ſeemed to take it very grieuouſly, to haue *S. Fulgentius* preferred before him, in the Councell of *Vinci*. Whereof the Seruant of God being aware, expected the occaſion of the *Suffetan* Councel: And at the commencing therof, ſought and obteyned with an excellent example, there to haue the lower place of the aforeſayd Biſhop; endeauouring with ſuch an act of humility to reconcile vnto him, and to gayne that ſoule, though without any fault of his ſo diſguſted and alienated from him. Now heere what will they ſay, who are euery foote ſtriuing for precedence? Let them learne heere of the bleſſed *Fulgentius*, to execute the precepts of *Chriſt*, and to ſeeke alwayes the loweſt place.

In Sermons moreouer (wherof he made, and wrote many) he was wont to haue regard not to the applauſe a whit, but rather to the motion and compunction of the people. Wherein he had ſo great

iat a grace, as that (among other tymes) preaching once two yes together one after the other, at the dedication of the Church Burnis, euen *Bonifate* himſelfe *Bishop* of *Carthage* being there preſent, uld by no meanes hold from weeping out-right, in giuing God anks, for that of his infinite mercy, there were alwayes found very xcellent Doctours in the Catholique Chusch. After his returne frō anishment, beſides the Sermons and Bookes already written, he rote anew ten others, againſt the lyes and falſhods of *Fabianus*; & ree of *Predeſtination*, and *Grace*. Amidſt ſuch manner of exerciſes as eſe, *S. Fulgentius* approaching to the end of his life, as preſaging hat was ſhortly to follow, with a few Brothers for a yeare before tyred himſelfe a freſh, to do pennance, and bewayle himſelfe, in little rock of the Iland of *Cercinna*, vntill ſuch tyme, as through the rayers and lamentations of ſuch, as he had left behind him, he was onſtreyned to returne to his Dioceſſe againe, and to reſume the ouerment.

But long it was not, ere he fell into a grieuous infirmity, hich for 70. dayes afflicted him ſorely, with moſt bitter paynes; herein looking vp to heauen, he was wont to vtter no other ords, then theſe: *Lord, do thou giue me now patience, and afterwards in-ulgence.* Finally feeling the houre of his paſſage to approach, and alling all the Clerks and Monks vnto him, he humbly beſought ardon of them, if perhaps he had diſguſted any, praying withall ur Lord God, to prouide them a good Paſtour. After this he diſpo-ed of the monyes, which as yet were left him, as a moſt faythfull teward, as he had alwayes beene of the Eccleſiaſticall rents: and ecounting by name, all the widowes, Orphans, Pilgrims, & other f the poore, as well of the Lay, as Clerks, one by one, he orday-ed what he had to be giuen by poul, without leauing ſo much as farthing vnbequeathed.

Heereupon, turning himſelfe to prayer, and tenderly bleſſing s many as entred vnto him, he remayned in his ſenſes and iudg-ment vnto the laſt breath, which he rendered vp to our Lord, to-wards the Euening, in the yeare of our Lord 461. on the firſt day of Ianuary, in the 65. yeare of his age, which was the 25. of his Biſhoprike. In the meane ſpace, while the prouince of *Bizacena*, was acked, and harrowed with fires and aſſaults of Moores, the country nd Citty of *Ruſpa* (through the merits doubtles of the holy *Paſtour*) ad alwayes enioyed a ſecure and quiet peace. His body was wat-

ched

ebed all the night with psalmes, and spirituall Canticles. Then the
morning being come, with an infinite concourse of people, he was
carryed, and layd by the hands of Priests in the Church which is
called Secundus: Where himselfe had deuoutly placed the remaine
Reliques of the Apostles; and where for the reuerence of the place
till that tyme, no man had beene buryed.

FINIS.

S. THEODOSIVS.

THE ARGVMENT.

DEare Saint: The ancient Ages did esteeme
Thy Country-men as Pigmyes; so they seeme
Compard to others: yet thy Towring mynd
Did ouerlooke the world, which thou didst find
A painted Harlot, whose discoloured face
Did maske in faygned beauty, borrowed grace.
Her thou discouering with a piercing eye,
Such base indearments quickly didst descrye,
And taught'st to others: thousands didst thou free
When her impostures blazond were by thee.
Both friend and foe one action doth auerre,
Thee to the world no friend, no foe to her.
Might tyme, but like the billowes of the maine
Reduce it selfe into its spring agayne;
Or Eagle-like could once it selfe renew,
That we its ancient offspring might reuiew;
We should confesse, past Ages hardly saw
One from the world, the world more to withdraw.

* The Cappadocians were esteemed Pigmyes, as the Geneuan Paraphrast Ezech. 23. interpreteth the Hebrew word.

THE LIFE OF S. THEODOSIVS ABBOT.

The Parents, Country, and Education of S. Theodosius: His Vocation, and how he met with Stelites. With his Journey afterwards at Hierusalem. *Chap. I.*

THis great Father and Master of Monkes S. Theodosius, was one of the number of those, who receiuing from their Natiue Country Hyrcania splendour or renowne, haue yet throughout their proper actions, and eminent vertues, enobled the same. The blessed Man, was borne in Mogarissus of Cappadocia, a place obscure, and vnknown before, but after by so happy a plant, deseruedly famous and illustrious. His Parents were Eusebius & Eubgia, both Christians, & according to the quality of the land there, very honourable, & wealthy. By these, the Child being nurtured with great care, both in the feare of God, and in some knowledge of good literature; assoone as he arriued to yeares of discretion, (as he was among other his gifts, of a prompt and ready wit, and of a cleare voyce, and distinct pronunciation) he was set to recite the diuine Scriptures to the people assembled in the Temple, on determinate dayes. In which exercise, while

while many examples & presepts of sanctity were presented vnto him, and while he rested in the old Testament obedient to the voice of Abraham, in going forth of his Country, and forsaking his only begotten sonne; and in the sacred Ghospell considers the rewards proposed to such as leave their Parents, & goods for the loue of God; this doctrine soon sunk very deepe in to the heart of the prudent youth, so as he generously contemning the delights of the age, & rejecting with a sterne brow, the sensible flatteries of the Sences, he determined to walke by the narrow, and vnbeaten way, vnto the glorious confines of the true Beatitude.

To which effect, knowing what need there was of the celestiall graces, to obtayne so more easily, and in greater abondance, the first thing he did, was that recommending himself to God, he employed his thoughts, vow to the holy pilgrimage of *Palestine*, wise & adorne the Land, so dyed with the bloud, and printed with the steps of our Sauiour; and through the lively memory of his cruell torments, to gather from thence abundant fruite of spirit, and perseuerance. Such in summe, was the Vocation of *S. Theodosius*, while the *Counsell of Calcedon* was then assembling. And forasmuch, as at that time, the fame of *Simeon Stilites* the Eldar, was very illustrious, who became not a little standing day and night on the top of a pillar, wholy exposed to the injury of the elements, to the great admiration of the world, performed very sharpe penance, it seemed good to the deuout Pilgrim to go that way, to take them by the bone, & diuine and spirituall precepts of so worthy, and admirable a person. Trauelling then towards the same Country, he no sooner approached to that strange habitation, but therefore he opened his mouth, he heard himself with a loud voyce to be called vpon, and saluted by the holy old man, by his proper name; who hauing notice from diuine reuelation of the quality and condition of his new Guest, as soone, *Thou must of God, O Theodosius*. At which very sound, the fresh Disciple of the eternall Wisedome, being stroke with astonishment, as it were, and prostrating himself on the ground, most humbly saluted him againe, and then recollecting himself from the feare he was in, and with a set ladder getting vp the Pillar, he was not only most deerly imbraced by *Simeon*, but also by certain of all his future euents and aduentures, of the numerous [illegible] which in processe of tyme, he was to assemble vnder his [illegible] feed,

feeds; and of the great multitude of soules, which he through [illegible]
help, was to rime to take forth of the iawes of the infernall wolfe
& as much also in summe, as in the whole course of his preaching
through diuine disposition, were like to betyde him.

To this prophesy were adioyned counsayles, and exhortations
full of wisedome and truth; wherewith S. Theodosius being much
comforted, very cheerfully proceeded in his way, and safely arriued
at Hierusalem, while the Blessed Sauenall did gouerne that Monarchy.
Heere hauing visited with great cõsolation those most holy places,
he began to thinke with himselfe, what manner of life, he might
choose to discharge himselfe of all terrene affects, and to be vnited
more easily with the eternall goodnes. A consultation by how
much more necessary, so much the more dubious and perplexed it
was vnto him, as appeares in the Chapter following.

The conflict S. Theodosius had in himselfe about his vocation; with his resolution thereupon. And how fearing Prelacy, he flyes into a Cloyster.

Chap. 12.

S. Theodosius hereupon, on the one side, felt himselfe to be carried
with a vehement desire vnto solitude; while to him it seemed
that therein, without al impediment, he might giue himselfe wholy
to Prayer; and on the other, he was not ignorant, how dangerous
it was, with a mind not fully purged, to deprive ones selfe of all
humane direction, and succour: since that in the desart the disor-
nate passions, like fire raked vp in the ashes, or as wild beasts in the
woods, do lurke, & lay t occasion, to wreake their naturall cru-
ty: Whereas amidst humane Society, they being discouered through
dayly encounters, and thrust out of their dens, are more easily de-
stroyed; insomuch, as the Soule victorious of it selfe, and dis[illegible]
from the bands of corrupt nature, mounts vp very highly vnto
thoughts, and to the free contemplation of celestiall things. These
and other such like reasons, on the one and other side, this new Phi-
losopher puts into the ballance, and hauing poysed them matu-
rely, in the diuine sight, at last takes himselfe to the secure [illegible]
with resolution to become, not a Doctour before a Scholler, [illegible]
enter on the stage, before he had learned the art of fencing. [illegible]
being determined, that in Dauids Tower (a place so called in those
parts) was an old souldiour of Christ liuing, by name *Longinus*, grow-

into friendship with him, he easily obteyned to be admitted to his howse, to be guided and instructed by him, in all, and throughout. Whereunto he disposed himselfe, with so great submission of the vnderstanding, and with so much fervour of the will, as that through meanes of the dayly exercise of vertues, and diligent instruction of the Maister, with the noble strife of his fellow-pupils, he became very sudenly perfect in the rules of profitably taming the flesh, of knowing and readily discerning of spirits, of restraynning with a hard hand the motions of pride; and finally to walke in the presence of God, with perpetuall recollection of the bodily senses, and of the powers of the soule.

S. *Theodosius* in this wise, having made, in monasticall profession, so notable a conquest of himselfe, as in the iudgement of all, he might well be a Guide, and Maister to others, notwithstanding seemed to himselfe only, to be still, but as it were, in the beginning. If he had persevered yet more yeares in the same schoole, if an impediment had not happened, which heere we shall speake of. A certaine pious, and honourable Matron, by name *Iulia*, having at her cost built a magnificent Temple, to the honour of the *Queene* of Angels, not farre off from the habitatio of *Longinus*, obtayned with great instance of him, that he would appoint *Theodosius* by name, to the custody of that sacred place, while things were preparing about the full exercise of Religion, with the choyce of Quiristers, & Clerks, & of all things els belonging to the splendour of diuine seruice therein. *Theodosius* was but vnwillingly drawne from his deere conuersation, and going thereupon to the said Church, remayned there vntill such tyme, as he thought he might well stay there without perill; but in processe of tyme, being aware how busines went, about preferring him to the formall Rectorship of that Colledge, he stayed not till the matter might be concluded, when he could not be able to make resistance; but in imitation of the *Saviour* of the World, who in the like occasion, preuented before hand the intimatio of the people, he fled away secretly vnto the top of a mountayne, and got himselfe into a great caue, where by ancient Tradition, it is held the three *Magi* had lodged, when as they, hauing adored the King of Heauen, and illuded that King of the Earth, they returned from *Iudea*, into their country by stealth.

Heere now, S. *Theodosius* being quite rid of all disturbance, began that manner of life, which a good while since he had designed;

where Prayer, and Psalmes, with order and deuotion seemed to hold their turns; the vigils often endured throughout the whole night, and the eyes were become a perpetuall fountaine of teares. In the habit, which was a grosse, and course Cassocke, his food was very well, as being the rootes of hearbes, windfall acorns, the fruit of palmes, some pulse; or when these fayled, the shells of dates soaked in water. In this manner the seruant of God, spent his dayes, with so much the more consolation, as he was further removed from al testimony of men, that might put him into vayne glory, and consequently diminish a good part of the merit. With this seuerinesse, concealed he himselfe to his power. But the diuine clemency enclining alwayes to the vniuersall good, could not brooke so great a light should be shut vp, & enclosed so in that horrid rock. Where assoone as some ray had appeared in those countryes thereabouts, there wanted not Louers of the chiefest good, & contemners of the world to shew themselues; who to be guided securely to the end proposed, with all affection, craued to be admitted, and to enioy the instruction of S. *Theodosius*. To whome, though he to maintayne himselfe in his secret intention, would willingly haue giuen a constant repulse; yet remembring himselfe of the prophesy of *Stelites*, & weighing the great seruice, which is done to the highest wisedome, in cooperating with it, to the saluation of soules, after he had excused himselfe, to those suiters some while, at last he permitted himselfe to be vanquished, & won, to accept them for his discipline, with retayning alwayes in himselfe the interiour humility before, and a vigilant care of himselfe.

Two notable signes of the Prouidence of God, towards his Seruants in their necessities, through the prayers and merits of Saint Theodosius.

Chap. 4.

IT followed hence, that S. *Theodosius*, shewing himselfe such a liuely mirrour of all laudable actions, increased day by day the conceipt was had of the sanctity of the Superiour, being a thing of inestimable moment for the quietnes, cheerfullnes, and incitement of the subiects. And God cherished this opinion of others with many gaylous signes now and then. Among which was one, that the Feast of Easter being come, & the Monkes hauing a desire to keep that day sacred, and also very festiuall, with some recreation of the body

body and spirit; there was in that Hermitage, no oyle or bread, or any manner of food, to be had: for the purpose of such a Solemnity. Whereupon being fed and disconsolate, they stood, as it were, reflecting thereon and exaggerating their great misfortune. The-sius heerwith, notes their countenances to be changed, and understanding the occasion of their sadnes, commanded on the Saturday ouer night, that an Aultar should be set vp, and some-what of a Refectory be put in order for the next day. Which thing, seeming very absurd to those, who knew the want there was of all manner of victuals: Do you make ready notwithstanding, sayd *Theodosius*, what I bid to be done, and for the rest, take you no care. He that nourished so many thousands of *Israelites* in the desart, and after satisfyed fiue thousand persons, with fiue loaues of bread, will surely likewise haue compassion ouer vs, being now no lesse prouident, nor nothwit lesse potent, then he was.

The venerable Father, had scarce made an end to speake, when behold, two Mules appeared, well loaden with all those nourishments, which were fit for the present solemnity, and monasticall profession. Whereat they yelding endles thankes to the diuine mercy and acknowledging the truth of the promises, and efficacy of the prayers of the *Saint*, the sacrifice being finished the next morning, and the prouision disposed in order, they all very cheerefully refreshed themselues, in eyther kinds. And after some tyme, that poore family, falling into streights agayne, and euen ready to murmur thereat, not so firme and assured of the former succour, as decored and oppressed with the present necessity; *S. Theodosius* encouraged them the while, with saying among other things: Who euer trusted in our Lord, and hath beene abandoned by him? Who hath euer faythfully depended on him, & hath not beene comforted? Let any the *Prophet* answere for me? he hath replenished with foode, that was hungry. Let *Iob*, and *Dauid* answere likewise. He prepares food for the crowes, and their yong ones. So as hence we may learne at last, how much the diuine Prouidence, excells any humane industry, which euen of set purpose many tymes, lets things be brought to extremes, that the remedy may proue more grateful, and be held more worthy of acknowledgement. And we plainely see the while, euen in this life also, how largely he requited all those things, which for his sake, we haue left in the world.

In this manner, went *S. Theodosius*, comforting those sayne minds

minds; when it pleased God, that a rich distributer of almes, [illegible] along those craggy mountaines, to relieue certayne others in necessity, as soone as he approached to the side of S. Theodosius his Cell perceiued on a sudden, his beast first of all to stand still, and then after to bend very violently that way; whereat the rider marueyled much, who as yet had no notice of the retirement of S. Theodosius after he had a good while beene spurring and kicking the beast onwards in vayne, at last resolues to let the reynes go loose, and to see whither the secret instinct would seeme to lead him; and the beast therupō went directly to the vnknown caue, where the good man perceiuing with his owne eyes, the distresses of those religious there, did blesse the diuine Maiesty for the occasion afforded him to merit so, and redoubling the almes he intended to haue giuen vnto others, he left those soules, though feeble otherwise, & vnexpert Nouices, so prouided and contented withall, as they had no occasion, to rely euer after on the heauenly protection, & neuer more to make any doubt thereof.

The number of S. Theodosius his disciples increaseth. He builds a Conuent, according to the miraculous direction of God. Chap. 4.

IN the meane tyme, with the fame of S. Theodosius increased the number of his Disciples, and Conuictours; insomuch as now his first habitation not sufficing, with all the cottages adioyning thereunto; it was needfull for him, to apply himselfe to a formall building, that were capable of an extraordinary multitude; nor was it any difficult matter for him, to take such an enterprise in hand, while the wealthy and deuout persons of all those countryes thereabout, so readily concurred thereunto. He stood yet a good while in suspence, about the election of the seate therof; in which consultation, hauing more then once considered many places, both neere and further off, he finally resolued to be certifyed of the best, and more gratefull to God, in the manner following.

He tooke then a Thurible in his hand, full of coles, and putting incense thereon, but without any fire, went his wayes through all the desart, deuoutly singing of prayers very apt for the purpose, as these: O God, who by the meanes of many, and stupendious prooues, perswaded Moyses, to take the gouernment of the Iewes in hand, and with them likewise, with affects aboue nature, pro-

cured

uredst him credit, who changedst the rod into a serpent, the sound into a leprous hand, and in a moment restoredst the same from leprous, as cleane and sound as euer; who conuertedst water into bloud, and the bloud agayne into water. Thou who with shewing the fleece, madst *Gedeon* secure of the victory. Thou who hast framed all things, and still conseruest the same. Thou who declaredst to *Ezechias*, with Sunne-dyall reuerst, the addition of his yeares. Thou who at the prayer of *Elias*, for the conuersion of Idolatours, didst send downe fire from Heauen, which in a moment, consumed both the victime, the moist wood, and the water thereabout, togeather with the stones of the Aultar themselues. Thou I say say; O Lord, who art now the same thou wast then; heare me also, thy poore Seruant, and vouchsafe to intimate to me, where it pleaseth thee, I should now erect a Temple to thy diuine Maiesty, and a dwelling for my children. And I shall vnderstand that plot, to like thee best, where thou shalt cause these coles to enkindle of themselues.

With these inuocations, went he circling about all those mountaynes, not euer left, till he arriued at *Cattila*, and the bankes of the lake *Assaltite*. But seeing the coales in the Thurible to be yet cold, and dead, laying the default on his demerits, he returned against his will; when not farre from the Caue, he suddenly sees a smoke to arise vp from the coles, through diuine power, as it were, enkindled of themselues. Wherewith, being fully satisfyed of the diuine will, while the large contributions of the faythfull fayled him not; first of all, he began to erect a Church, with diuers Chappells, & Quires, distinguished in such sort, as without hindering one another, the sacred Offices, might there be sung at the same time, in sundry languages, by seuerall nations. Whence it was afterwards, a thing of great consolation to heare Psalmes, and Hymmes sunge at once with order, and sweetnes, by *Palestines*, *Bessians*, *Greeks*, and *Armenians*.

The house of God being finished, he passed to that of Men, with such distinction, and so much scope and amplenes, as that the first Cloyster was for the vse of the Monkes, with all the Offices requisite, and with a partition, which is called in the Greeke tongue, [illegible] for the commodity of such, as being toyled out with labours, and worne with yeares, were not able, to wield themselues, or keep them to the obseruance of the order. Next to the same,

the Ghestory, or roomes for lequlars strangers, yet deuided in two parts, the one for persons of quality, the other for the meaner sort. Then followed the Hospitall of the poore, and sicke of euery sort, and in the last the lodgings of persons possessed with spirits. Because that among other workes of mercy, S. Theodosius gaue himself with particular diligence most benignly to receiue a number of Hermits, who without first purging their soule with due remedies, through false apparence of good, and proud presumption of their owne knowledge, hiding themselues, some in this & some in that cane, were thereby, through the iust iudgement of God, most miserably abused and oppressed by the Diuell. To these, besids corporall sustenance, he would also giue wholesome aduises, and seeke to take away the false opinions from their mynds: and a good part of the tyme, which they had free from torments, he would cause them spend in prayers and psalmes. He would enter moreouer by day & night into the sickmans chambers; and with particular tenderness comfort the lame, the wounded, and leaprous, feeding them with his owne hands, washing the stincking and noysome vlcers now of this, and then of that man, and lastly with frequent kisses and amourous armes, be deerly imbracing them.

The great Hospitality of S. Theodosius in the tyme of a Dearth, and how God concurred therwithall: with his great zeale for the Catholike Church.

Chap. 5.

ALL the fame of so great charity of S. Theodosius, were a great number of persons of all qualityes, assembled together at the said place, to all which, with much patience, and with very good order, was both diet, and lodging affoarded: and it would fall out now and then, especially at some principall Feasts of the Mother of God, that at diuers houres of the day, they were fayne to furnish a hundred tables. And there happening afterwards an vniuersall dearth almost through all the prouinces of the East, there came such a multitude to that noble Monastery, as that the Officers, fearing some disorder, resolued to keep them out of the Cloyster, and with exact measure to deale them victuals by weight. The which, as soone as S. Theodosius once vnderstood, confiding now more then euer in the diuine Goodnes, causing the gates to be set open, in the sight of all most cheerefully admitted the presse of people; and in verue of his

firme fayth, and enflamed prayers, the prouision increased of it selfe in the Cellars and Pantryes, in such sort, as that all being satisfied at table, there was plenty enough yet left for such as wayted.

Among which occupations of theirs, by how much fuller of distractions, they are of themselues, so much the more vigilantly watched the good *Pastor* for the spirituall conseruation, and the encrease our piety of his Monks, endeauouring by all meanes, that at certaine houres, they might be recollected in necessary meditation of vertues, and of the fruteull acknowledgment of their owne defects; and to the end, the ordinary meanes vnto purity of hart, might not turne into ceremonyes, and their frequent victoryes occasion security, (to which perils, religious are commonly exposed) besides his owne example, as we sayd, with workes, he would likewise excite the Family tyme to tyme, with enflamed words, saying thus. I beseech you, would he say, my brothers, by that Lord who hath giuen himselfe for our sinnes, let vs once apply our selues in earnest, and truly indeed, to the care of our soules. Let vs bitterly bewayle our dayes vnprofitably spent, and endeauour not to loose those same which remayne. Let vs not suffer our selues to be slouthfull in sensuality; nor the occasions of this present day escape out of our hands, through the foolish hopes of the morrow, least death surprizing vs voyd of merits with the foolish virgins, we come to be excluded from the blessed nuptials, whence we shall afterwards bewayle, when it will be too late to repent. Behold now is the acceptable tyme, behold the day of saluation. This is the course of labours, that same shall be the ioy of rewards. This the sowing of teares, and that the fruite of consolation. For the present, God is very fauourable to such as conuert themselues to him: then shall he be a terrible Iudge, and a strict examiner of ech worke, word, & thought of ours. We now do enioy his *Longanimity*, then shall we experience his *Iustice*, when we come to arise agayne, some to eternall felicity, and others to the qualityes, and demeanours of ech one. How long then shall it be, ere we fully obey the counsayls of Christ, who with so especiall a vocation inuites vs to the heauenly kingdome? Shall we not awake from the sleepe of slouthfulnes? shall we not rayse our selues from baser thoughts, to Euangelicall perfections? And yet, forsooth, we professe to aspire to the ioy of the blessed, and on the other side, we forsake the meanes that leades vs to it. And surely this is a great vanity of ours; that flying

the labours of the warfare, we should promise to our selues the crownes of the victory.

With such like reasons, *S. Theodosius* awaked his subiects, and confirmed them, as need required, not only with ancient and moderne examples, but also with diuers authorityes of the sacred writ, explayning the difficult places thereof, with such clarity, and impressing them strongly with such an energy withal, as the Auditory remayned therewith much illumined in the vnderstanding, & inflamed in the will. He was moreouer exceedingly versed in the ancient Traditions, and in the Orthodox, and sincere doctrine of the *Fathers*, and especially of the Great *Basil*, whose writings, & principally those of monastical constitutions, he held in great veneration. Nor was this great zeale of his, restrained a whit within the bounds of that house, or among the inhabitants of that Prouince only, but nobly dilated it selfe vnto the common benefit of the Catholique Church, and to the conseruation of the right fayth, against the subtilityes, and lewd machinations of perfidious people, ambitious, & friends of nouelty, as appeares in the chapter following.

The ancient Heresies arising, are manly resisted by S. Theodosius; *and for that cause, he is banished by the Emperour; who dying shortly after, the Church flourished againe.* Chap. 6.

THere arose againe in those dayes, through the secret iudgement of God, reuiued by diuers Sectaries, worthily called *Acephali*, the pestiferous opinions of *Nestorius*, *Eutiches*, *Dioscorus*, and others already condemned by foure Generall Councels, the *Nicen*, *Constantinople*, & *Calcedon*; and among the other multitude, was the *Emperour Anastasius* very miserably seduced by them, insomuch as he laboured to amplify his Sect, by all meanes possible. But the principall assault he vsed, was to gayne the holyer Prelates to him, or to take them away, by disquieting and assayling now this man, now that, by himselfe and his Ministers; now with prayers, and then with perswasions, now with monyes and titles, and then with menaces, depressions, and banishments.

In this manner hauing tempted and preuayled with diuers, he finally resolued to set vpon *S. Theodosius*, as seeming to him, that he should make a great conquest, if he could but reduce an Abbot of so great a fame, and reputation vnto his part. To this

y men for the purpose; he sent him letters, full of feygned friendship, peruerse counsayles, and deep malice, and for the greater efficacy, vnder the shew of piety, adioyned thereunto a rich present, of thirty pounds of gold, for the holy man to bestow at his pleasure in workes of mercy. With this deuise the *Emperour* thought to batter the fortresse of *S. Theodosius*; but he found himself to be much deceyued of his presumption. For the *Seruant of Christ* indeed accepted the gift, and faythfully shared it amongst the poore; but for the particular of Religion, most freely answered the Emperour, and his Messengers, that he would please not to enter into such practise with him, since he was fully resolued to loose not one life only, but a hundred liues, rather then once to moouе an inch from the doctrine of the vniuersall *Church*, and from the articles, and *Decrees* of the *Sacred Councells*.

To this effect was the answere of the glorious *Abbot*, which made such impression in the *Emperour* at first, as he being touched therewith, and acknowledging the errour, returned him fresh letters againe, protesting those motions and troubles, wherein the Christians were then embroyled, were not caused, or occasioned by him, but through the pride, and vnquiet nature of some Priests, from whome particularly he should rather haue expected all care, to maintayne the people of God in peace, and concord. Wherefore now the more earnestly, he exhorted the *Blessed Father*, to continue still in his good purposes, and to renforce together with the other Monks, the vsuall prayers for the quiet of the common wealth. Such demonstrations as these, for that time [illegible] of a better mynd; but (as she was of a nature exceeding vnconstant and mutable) it was not long ere that suffering her selfe to be ruled and gouerned againe, and deceyued through perfidious Counsailors, she entered into stage more then euer. And besides the placing in diuers Countryes of false ministers of the Gospell, she sent forth a great company of Souldiours, to binde by force the Preachings of Orthodoxe, and assemblies of the [illegible]. Which commaund was immediately put in execution.

But *S. Theodosius* for all this, ceased not to prosecute his good purposes, but rather with redoubled fervour, hauing made choyce of exemplar, he preached and wrought wonders, began with them to visit and make his progresse through the villages, [illegible] and Cities thereabouts, and [illegible] decins.

decins, the hellish poyson of heresy, to teach, shining the ignorant, reclayming the strayed, encouraging the wauering, confirming the stable: and in summe, not forbearing any meanes, which appertained to the help of soules, and to the glory of *Christ*; whereby he came to promote things so farre as that notwithstanding the frowardes of the soudiours, and subtilityes of the aduersary, mounting the pulpit, with a most extraordinary concourse of people, he publiquely declared, all those to be excommunicated, who departed from the authority, and constitutions of the foresayd generall Councels. Which as soone as *Arsasius* the Emperour heard, forgetting quite the veneration he had shewed before to the person of S. *Theodosius*, and regarding without conscience, hauing wholy laid all shame, bee without respect of gratefully expelled him the monastery, and condemned him, with opprobrious and iniurious words to perpetuall banishment. Which notwithstanding, through diuine Goodnes, continued not long. For that the Emperour, within few moneths, being with a heauenly mace summoned before that Tribunall which cannot erre, had for his Successour, the famous Leo, through whose valour and prudence the clouds of calumnies were dispersed, the furies, wars, and persecutions ceased, and the tranquility required to the Church of *Christ* againe.

S. Theodosius *being returned againe to his Charge, cured a woman of a Canker, and wrought other myracles besides.* Chap. 2.

NOw S. *Theodosius*, with the ioy and Iubiley of all the fry that being remitted againe into his former) charge, he tooke himselfe with fresh courage to his wonted exercises; the which how acceptable and gratefull they were to the diuine Maiesty, besides the aforesaid signes, may likewise appeare by the one ensuing thing that follows. The Exaltation of the holy Crosse, vpon the 14. day of September, in a goodly new Temple built by Constantine for that purpose in those countryes. And to this Solemnity went S. *Theodosius* with many of his Monks. Whereof a certaine woman hauing gone to the office, that had beene cruelly tormented a long while with a horrible canker in one of her breasts, and who had proued diuers medicins in vayne, refused at last vpon diuine reuelation to bring herselfe of the gentious relation of that famous Monke, with his fayth & gestures of courage, she entered into the Church

while

hile the Office was celebrated. And being thereby the Monke
od (whome he knew not by face) with stealing pace, & with
noyse approached behind him, & deuoutly applying the
greiued part to the blood of the Saint, most certayne it is, at the first
uch of the sacred cloth, all payne on a sudden abandoned the breast
nd left no scarre of the vlcer.

This sudden, and so perfect a cure, to the great glory of God
as proclaimed through the East. Besides which, that other which
ceeded in his returne from Bethlehem, gaue great matter of ack-
owledging, and praysing the diuine power in the person of S.
heodosius; when as he being lodged in the Conuent of the Abbot
artion, caused through his benediction, from one sole grayne of
orne, in a few houres, so great a quãtity to be multiplied, as that
he granary being not able to hold the same, in the sight of all men,
he corne brake forth at the doore.

Elswhere agayne, a child being fallen into a deep well, through
he same intercession, being held past all human succour, in the
resence of many, to the inestimable ioy of the afflicted and dolo-
ous Mother, came forth agayne very safe and sound. Through
he fame of these, and other such like meruaylous things, certaine
ount of the East, whose name was Caesarius, being to passe with his ar-
y against the Persians, first visiting the holy Citty of Hierusalem,
epayred also to the Monastery of S. Theodosius, by whome being ex-
horted, with liuely reasons, how to place his hopes of the Victory
uthe multitude, or force of his souldiours, but in the ayde of him
who as well by a worke wrought through abstinence, as with infinite bles-
ers the bearing for ensigne with the admonitions, & matter to fall to
blessed Mary, as that to enter into battaile, he esteemed he could not
ake vse of armour of better proofe, then of the Cilice that S. Theo-
us was wont to weare on his naked skin. Wherewith, being ar-
ned, together with the benediction of the sayd Father, going his
wayes with his army, towards the enemy, he came very suddenly
to handy blowes, and that with so much the greater confidence,
s he had besides the foresayd coate of male, the person of S. Theo-
dosius also euer in his eyes; who in the heate of the battayle, with
ointing, and signes of the hand, went shewing him still, what
aue to enforce, what aduantage to take, where the ensignes should
e aduanced, and whether couragiously he should spur his horse. By
which apparition the Leuitus Champion, being greatly encoura-
ged

till

ged on euery side where he seemed but to cast his eyes; so that putting the Pagans to flight, and terrour; it was not long, ere he returned backe full of ioy and glory, to giue S. Theodosius a discourse of all that dayes worke, within mortall thankes.

Many other apparitions, are recompted of this diuine Man, heertofore of S. Nicolas. By meanes whereof, heere one at sea very happily escapes out of cruell tempests; and heere another in the land from sauage beasts; and some from sicknesse, and some from death. There are likewise told diuers predictions of his, whence it appeares, how eminent he was in the spirit of Prophesy. But setting apart such like graces, being common with men, sometymes of no good life, my pen more willingly conuerts it selfe, to the intermitted discourse of his religious Vertues.

The Humility, and Patience of the Man of God, especially in his extreme sickenes. And how sweetly he gaue vp the Ghost. Chap. 8.

AMong the vertues of this Venerable man, the sollicitude he had of maintayning continuall peace, and loue betweene his Subiects, hath deserued the least place. And this care of his, so boyled in his breast, as that when any of them, by some accident had broken any friendship betweene them, if by no other meanes, he could not peece, and reunite them againe, he would not stick to cast himselfe downe at their feete, and to pray and conjure each part so long, as that being mollifyed with tenderenes, and confounded with shame, deposing all rancour, they became reconciled to eche other. From whence, may likewise be gathered, how great was the humility of the holy man, most worthy of admiration, were it only for this, that by such acts he lost no reputation, but rather how much greater contempt he shewed of himselfe, he was so much the more esteemed, and reuerenced by others.

With this submission of his, was the vertue of Patience seene to march hand in hand with him, being a safe buckler, and secure bulwark of the soul diours of Christ, against the hoat and furious assaults of the ancient aduersary. Of which kind of armes, how dexterously the Man of God would be helping himselfe, he notably shewed in his extreme age. Because, that being oppressed, through most grieuous infirmity, which made him mose then a yeare to keep his bed, with most sharpe dolours; yet for all that, he fayled not

his inward peace, nor yet, for shew his accustomed prayer, and familiarity with God. And they affirmed who assisted him day & night, that in the greatest extremity of all, and fury of his fits, he did nothing, or sayd any word unworthy of Christian magnanimity, or of his former behauiour.

But euen rather the said assistants auerre: That a certaine venerable old man, being come to visit him, and through compassion, bidding him pray to God, to deliuer him of so great affliction, and he should easily be heard; with no pleasing countenance, contrary to custome, he answered thus: Of charity, *Father*, speake not to me any more in this manner, for as often as such thoughts haue come into my mind, I euer held them, as suggestions of the enemy, & with all endeauour haue expelled them from me, discoursing in this manner with my selfe; that to abate the pride that may arise in me from the credit, which God hath pleased to giue me on earth, these agonyes, and humiliations are to very good purpose. And what share, trow you, are we like to haue in the consolations of the Eternity, if in this short space, or rather moment of tyme, we suffer not some manner of affliction? In truth, Father, we needs must resolue to suffer at this present, as we would not worthily be vpbrayded with these words hereafter, *Recepisti bona tua in vita tua.* Thus S. *Theodosius* spake: and the Monke admiring, and touched withal, went his wayes.

In the meane tyme, the Man of God, feeling himselfe to decay more and more, & calling at last his sad disciples to his Cell, with his owne and their great feeling, he exhorted them to perseuere in their vocation, and stoutly to resist all temptations; and aboue all, to maynteyne faythfull and prompt Obedience, to whome soeuer with lawful election should come to succed him in the gouerment. Moreouer, very humbly calling for three of the Bishops of those countryes, and communicating with them, some things of importance for the publique seruice; in the presence of them, and of all the Monkes in teares, he alone being ioyfull, and glad, hauing with diligence procured already all things necessary for such a presage, did lift vp his eyes and hands to heauen, and then decently resting them on his breast, without any difficulty, yeilded vp his spirit, being now of 105. yeares old.

And it pleased our Lord, that a man possessed of an ill spirit, who till that tyme could neuer be deliuered from so great a calami-

ey; now finally casting himselfe downe, with many teares and bitter sighes, on the couch of the Saint, at the first touch of the venerable Reliques (but yet more ouertormented then euer) in the presence of as many as were there, was freed, and secure from that horrid tyranny.

The blessed Pope *Hormisda*, had the care of the Vniuersall Church at that tyme (though others according to *S. Cyrill*, would haue him to haue arriued to the tymes of *Pope Agapitus*, that is, to the yeare 536.) and in particular of *Hierusalem*, in the tyme of the Patriarch *Peter*, who at the first aduertisement of the departure of S. *Theodosius*, came in hast to the Monastery, while an infinite number of people, of all parts, came likewise in to obtayne some shred of the Garment, or Capuch of the blessed man, or at least to come neare him, and contemplate more freely on those chast lymmes of his, which had beene such efficacious instruments of the high Creatour. Whereupon to satisfy the pious desire of the multitude, the sacred corps of foice remayned vnburyed, vntill such tyme, as the throng being somewhat ceased, he was, by his deerest, & most deuoted friends, with teares and sighes, deposed in the bosome of the cõmon Mother, from thence to arise agayne, at the sound of the last trumpet, with the other Elect, most glorious, and resplending for all Eternity.

FINIS.

S. BENET

S. BENET ABBOT.

THE ARGVMENT.

LOoke how the Rosy Daughter of the morne,
The Starre that glads ech mortall with its sight,
Leauing at first old *Titans* bed forlorne,
About the Spheres doth cast her Crimsom light;
Roses and Lillyes hurling through the skye,
Quenching the starres with rayes from thence that fly.
So glorious was thy morning, so bright rayes
Thy tender yeares did lighten, and foretold
The heauenly Sunshine of thy riper dayes,
Dispelling darkenesse, and inflaming cold
And senseleſſe hearts with fire of holy loue,
And drawing all to seeke the ioyes aboue.
Thou taughtst the way, remouing obstacles,
That as they rise depresse our mounting soules:
Thy doctrine thou confirmdst with miracles,
And heau'n by thee both Death and Hell controules.
If Starre, or Angell bring Heauns influence;
Thou art that *Starre*, thou that *Intelligence*.

THE LIFE OF S. BENET ABBOT

Taken out of the Dialogues of S. Gregory.

The Infancy, and more tender yeares of S. Benet; *with his inclination to pietie and religion: And how* Romanus *a Monk assisted him therein.* Chap. 1.

SAINT *Benet*, Founder of the most noble Congregation of *Mount Casin*, gaue with his birth, no little glory to *Nursia*, though otherwise, a notable and famous Citty, in the Confines of *Marca*, and *Vmbria*. It was in the yeare of our Lord 482. When *Gelasius* the first, gouerned the *Catholique Church*, and *Anastasius* the Emperor. The Father of *S. Benet* was called *Proprius*, the Mother *Abundantia*, of the family of *Riguardati*, at that tyme, not only Honourable, but potent and Illustrious. The Child of a rare towardnes, in wit farre outstripping his yeares, in shewing himselfe to be aliened from all manner of pleasures and sports, was sent to Rome, to study, vnder the tutelage of one, that had a good care of him. Heere now being entred into profane schooles, he was soone aware of the perils that

that hung ouer him, through vayne sciences, ill companyes, and the snares and intrications of the world. So as, fearing some precipice, he made haste to pluck out his foote betymes, with firme deliberation to repayre vnto the desart, and with all endeauour to attend to the diuine worship, and to the saluation of his Soule.

With this deliberation, the *Saint* and *Elect* of *God* first retyred himselfe from the concourse of *Rome*, into the castle of *Offida*, without other company, then only of his *Nurse*, that deerely loued him, from whome (as yet) he could not conueniently quit himselfe. Nor was it long, ere the *Diuine Goodnes* with euident signes, began to shew forth how gratefully he accepted the religious purposes of *S. Benet*. For that a Scry wherwith they winnow corne, being broken by chance in two peeces, which the *Nurse* had borrowed of her neighbours, and the poore woman most pittifully lamenting for it, the pious youth could by no meanes endure to see her so distressed. Whereupon putting himselfe into prayer, with the two peeces thereof by his side, as soone as he had ended the same, he found the suddenly vnited, and the Vessell as whole, and sound, as if it had neuer beene broken or hurt at all. The miracle was great, & could not be concealed, whence all the inhabitants there-about, came running in to behold the same, blessing out Lord, and magnifying the *Child*, with the words that had been spoken heertofore of the holy *Precursour* of *Christ*: and further for memory of the fact, they did hang vp the sayd Scry publikely, at the entrance of the *Church*, where it remayed, till such tyme, as the *Country* was sacke by the *Lombards*.

These fauours & acclamations were a great spur vnto *S. Benet*, to fly away thence, and to hide himselfe, as soone as he could. So that abandoning his *Nurse*, and as many as knew him; he secretly got him to the Mountaynes of *Sublacum*, about some 40. miles distant from *Rome*; a territory but obscure in those dayes, though illustrious afterwards, through the abode and long conuersation of *S. Benet*. And it pleased God, that before his arriuall thither, he should hap to meete with a certayne Monke, by name *Romanus*, who courteously examining him of his Ire, and vnderstanding his heauenly Vocation, gaue him besids good counsayls, the habit moreouer of an Hermit, with promise withall to keep it secret, and to be assisting vnto him, in what he might. With such direction, the new *Champion* of *Christ* being clothed to *Sublacum*, puts himselfe into a most strayt

straytcaue, and therein remayned shut vp, for three yeares continually together, without the knowledge of any person in the world, except *Romanus*, who liuing not farre off, in a monastery vnder the Obedience of *S. Theodosius Abbot*, fayled not to steale some part of his leasure, and reserue also some pittance of the food allowed him, to visit from tyme to tyme, and to sustayne his deere discipple. And forasmuch as from the Conuent to the caue, no path way was to be found; there hanging a very high cliff just ouer the same; *Romanus* was wont to tye to a long cord, that little bread he could get, with a bell vnto it, by sound whereof *S. Benet* might conueniently vnderstand, when his refection was brought him.

Our Lord appeares to a Priest, and sends him with victuals to S. Benet. He is assayled with a cruell temptation, which he strangely put away. And afterwards escapes poysoning. Chap. 2.

NOw the auncient *Aduersary*, not brooking well the charity of *Romanus*, and the life of *S. Benet*; in letting downe the cord as boue sayd, threw downe a stone vpon the bell, & burst it to peeces; which notwithstanding *Romanus* fayled not to supply, and still to perseuer in that worke of mercy, vntill such tyme, as our *Lord*, being willing to giue him rest of such labours, and to others the example of so high and sublime vertue, appeared in vision to a certayne Priest of those countryes, who to feast himselfe on the day of *Pasche*, had made ready a good dynner to that end, and sayd to him: *Thou standst heere preparing thee banquets, when loe, my Seruant the while lyes Starueing yonder for hunger.* At which admonishment the good Priest arising sudenly, on the same day of *Easter*, with his victuals, put himselfe on the way, and after he had fetcht some compasse about those mountaynes and valleyes, a prety while, he found *S. Benet* at last, in the Caue. When saluting him fayrely, and making some prayer together with him: Let vs now, sayd he, afford some little nourishment to the body, & reioyce in our *Lord*, for this is the Feast of the *Pasche*. It is truly a Pasch to me, answered *S. Benet* (who in so great a solitude, vntill this tyme, haue not knowne the course of the yeare) and you haue afforded me a Feast sufficient already with your presence. Nay truly, not so (replyed the *Priest*) to day is celebrated the *Resurrection of our Lord*, nor is it any wayes fit for you to fast on this day, and that especially so much the rather, as I am

m sent hither of purpose, to communicate in charity with you on
his day.

Then without more strife or contention they both blessing our
Lord, fell to eating, and after a sweete, and spirituall discourse had
betweene them, the *Priest* went his wayes. And now, as it were, at
the same tyme, some shepheards also lighted on the said place: Who
beholding amidst those brakes, the holy yōg man to be clothed with
skyns, at first they tooke him for a beast that might lurke there, but
after approching neere with him, and illumined with his admirable
aduises, & christian doctrine; they knew anone themselues, who
till that tyme, had beene but as brute beasts. Wherupon being tou-
ched with true Contrition, they gaue themselues from thencefoorth
to a more reasonable life. From whence, the fame of *S. Benet* began
to spread it selfe, & the poore Caue to be frequented of many, who
bringing him corporall food, returned from thence, well refreshed
with spirituall nourishment.

On those dayes, he being once all alone, was assayled by the
Deuill, in forme of a blacke Bird, being called a Moore hen, which
for a good space, did neuer giue ouer from flying in his face, with
such importunity; and so neare withall, as he might easily haue ta-
ken her in his hand, if he had listed. But he chose rather to defend
himselfe, with the signe of the holy crosse. Wherupon the bird flew
away, leauing notwithstanding a cruell temptation with an into-
lerable passion, enkindled in the members of the yong man. In such
wise, as the sweet sauour of Christ, stood now vpon staggering, & de-
liberating, as it were, to returne back into the world agayne; when
being suddenly fortifyed with diuine Grace, he entred into himself
agayne, and beholding a bush of sharpe thornes, and stinging nettles
at hand, with a generous force pulling off his clothes, on a sudden
casts he himselfe therinto, & so long rouled his naked body theron,
as that being full of wounds, and blood all ouer, with the external
heate he extinguished the internall, and through such a noble act
remayned so victorious ouer the rebellious flesh, as that from thence
forth (as himselfe reported to his Disciples) he neuer felt any more
trouble therof.

After this, it pleased God, that diuers persons of sundry places
should repayre to *S. Benet*, desirous not only of saluation, but euen
likewise of perfection. And it was but iust, that he now possessing
so peacefully the kingdome of his proper mynd, should be applyed
to

to the care & gouerment of others. For that we see also in the written Law, how the *Leuits*, in the seruour of their youth, were tyed to labour, & to serue in the Temple; not before they were full 50. yeares old (at which tyme, it is supposed their passions are in quiet, and the heart at rest) were they made the Guardians, and Sacristans of the holy Vessels, which are interpreted the reasonable soules. But among others, who approched to *S. Benet* the seruant of God for his help, were some religious of a neighbour Monastery thereby, who in those dayes being destitute of an *Abbot*, besought him to take the charge vpon him.

These men, were accustomed to a large, and more liberall life, and litle disposed to conforme themselues with the manners of *S. Benet*. And he being aware thereof, for a while made a strong resistance to their request. But being constrayned through the prayers and coniurations of the whole Family, he accepted the gouerment at last; and first with example, and after with words, endeauored he to take away the abuses, and then to bring in a forme of liuing, worthy of the profession they made. But soone it appeared, how the good inspirations and desires they had, had taken but litle roote in their soules; because that shortly they were all aggrieued with the Rule, and reformation made; and the diabolicall instigations had gotten such power in some, as that not being able to endure in their sight, such a liuely and continuall example of extreme abstinence, & perfect manners, they determined to take him away, out of hand, with poyson. But the diuine iustice, suffered not their wicked designe to take affect: because that at the tyme of the refection, while one of them, was presenting the holy Father with a cup of poysoned wine, it pleased God, with the signe of the Crosse which *S. Benet*, according to custome, vsed to make thereupon, the glasse, as with the blow of a stone, fell suddenly into peeces, and the wine from the brothers hand, dropt downe to the ground. Whence the Man of God, knew presently, that drinke without doubt to be the potion of Death which could not endure the signe of life. And thereupon with a mind composed, and a face serene, turning himselfe to the Monkes; God forgiue you (sayd he) what a plot was this amongst you? Did I not tell you at first, my manners would neuer seeme to agree with yours? Then rest you in peace, and seeke you out some other, that may gouerne you better. And heerwith, leauing them quite confounded and astonished

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he retired to his desired Caue agayne, and there attended seriously to himselfe.

How two principall Senatours of Rome *offer vp, and dedicate their children to* S. Benet: *and how a Monke was led away by a Deuill, which* S. Benet *discouers, and remedies.* Chap. 3.

TRue it is, that *S. Benet* was not suffered to enioy that estate any tyme, because that the odour of such a sanctity, continually spreading it selfe more and more; those repayred to him a new cō curse of people, much touched with the *holy Ghost*, and cloyed with the world. With which multitude after a sufficient instruction had, he founded in those countryes, about a dozen Monasteryes, appointing Lawes, offices, and an Abbot to ech. So as diuers personages, and Senatours of *Rome*, began now to hold it a great felicity to haue any Children at such a tyme, to send to *S. Benet*, and to dedicate thē vnder the care of such a Father, to the seruice of the *diuine Maiesty*. Among which, were two principall, *Eutitius* and *Tertullus*. Whereof one offered *Maurus*, a yong man of so rare a wit and of such a spirit withall, as in short tyme, he became an assistant of the *Maister* himselfe. The other greatly addicted to the same discipline, with much veneration, offered in person his eldest sonne *Placidus* to him yet a Child, & then after made likewise, a free donation of a great masse of riches, farmes, manners, and Castles to the *Saint*, with cityes both maritime, and in land, wherof the Catalogue would be heere too long: surely to the great confusion of our tymes, in which as the entring into Religion is ordinarily held desperatiō, shame & madnes; so the taking away of subiects reputation and goods frō them, is reputed, and that euen of those who call themselues *Christians*, to be good prudence, valour, and Iustice.

But to returne to *S. Benet*, vnto whome as well in the beginning, as in the progresse of his administration, there happened many notable things. The vigilant *Pastour*, with the greatest follicitude that might be, was wont to apply his subiects to the study of prayer, as knowing well, how necessary the succour of Heauen must needs be, for the cutting off of disordinate affects, and repressing of passions withall, which euen from the mould whereof we are framed, do continually spring. For which cause, besids the particular deuotions of ech one, at certayne houres, he would assem-

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ble them all togeather, in a certayne place deputed for holy exercises. Now it happened, that in one of those assemblies, while the diuine office being ended the Monks were meditating, & conuersing with God; one of them, being vanquished with tediousnes, went forth of the Quire, and partly went idly vp and downe heere and there, and partly busyed himselfe in some temporall matter of litle moment. Which being known to his *Abbot Pompeanus*, after he had admonished him thereof diuers tymes, but all in vayne, he brought him at last to *S. Benet* himselfe, who wish a good reprehension sent him backe againe.

But yet this auayled not much, because after two dayes, the Monke returned to his old custome: and *Pompeanus* anew had recourse to the *Saint*, who being moued with compassiō for the sheep nigh lost, determined immediately to go in person himselfe to apply by all possible meanes, some present remedy thereunto. Taking then *Maurus*, for his companion, and *Pompeanus* withall, he went his wayes thither: and setting himselfe to espy, in a fit place, what happened in tyme of prayer, he saw how a litle blacke boy, tooke the Monke by the hemme of his Cassocke, and went leading him forth of the Oratory. Then the vigilant *Prelate* sayd secretly to *Maurus* and *Pompeanus*. *Do you not see there who it is, that leades him thus away?* and they answering, no: *Let vs pray then*, sayd he, *that you may be likewise made partakers of the spectacle.* And so they did all for two daies togeather, at the end whereof, *Maurus* did deserue to see the reuelation, while the other found not the grace. Which done, yet *S. Benet* expected another day, and suddenly after prayer agayne, finding the Monke to be yet gadding as before, he gaue him a blow, which had so much efficacy with it, as that the diuell, as if himselfe had been lashed, had not the hart to returne any more to the same gayne. This accident surely, was very memorable, but yet this other which followes, is no lesse glorious then it, though in a different kind.

S. Benet *causeth a spring to arise out on the top of a mountayne; With other accidents besides.* Chap. 4.

AMong the Monasteryes, whereof we haue made some mention aboue, three were seated on a high and craggy rocke, and so dry withall, as the Monkes were enforced, through those cliffs & steepy places, to fetch their water from the Lake, which as then the

riuer of *Teueron* caused, and that not only with extraordinary trauayle and paynes, but euen also with the manifest danger, & continuall feare of precipices. Whereupon the Monkes certifyed *S. Benet* of the greatnes of the difficulty they felt, and besought him humbly, that he would be pleased to place them somewhere els. The benigne *Father*, was touched with tendernes at the request, and giuing them good hope, dismissed them anone, bidding them to returne to him on the next day. In the meane while, the night being come, without taking any other then the innocent *Placidus* with him, he went secretly to the top of those cliffs, where he made his prayer, and in the very same place, putting downe three stones, as a signe, with like secrecy as before, he returned home to his Cell againe. When day was come, behold the Monkes returne; to whome *S. Benet*, without more ado: Go your wayes, sayd he, towards such a place, & where you shall find three stones layd one vpon another, there dig, for God is able to produce water on the tops of mountaines to ease you of the paines of so tedious a iourney. And they going with great confidēce to the sayd place, found it already to wax moyst, & to spring vp water, increasing at last in so great abōdance, as vnto this present day, without diminishing a whit, it still runs from that top, to the foote of the hill. With this remedy the *Saint* refreshed and eased his disciples of their trauayle and thirst: & with this other that followes gaue peace to a timorous, and anxious soule.

A certayne poore man in those dayes, was conuerted to the fayth, a Goth by nation, who putting himselfe into the hands of *S. Benet*, by whome being exercised in his tyme, as well in spirit as in bodyly labour, he was appointed after prayer, to fell downe a peece of wood, vpon the banck of the Lake there, to make a garden plot of. Now it happened, while the prompt Neophit attended with all his forces, to cut downe the buthes and bryers, that the head of his axe, flying off suddenly from the helue, fell into the deepe water, without hope of euer recouering it agayne. Whereupon, being afflicted for the losse, which it seemed to him, he had caused to the Conuent, he went trembling to accuse himselfe vnto *Maurus*, and to do penance for the same, in case he had committed any fault therin. *Maurus* was much edified at so tender a conscience; nor was he slack the while to acquaint the common Parent, & Maister therwith. Thē *S. Benet* being moued to compassion, went his wayes to the Lake, and taking the helue of the hatchet out of the *Gothes* hand, threw it into

into the water, and the head of the hatchet of it selfe immediately floating, tooke hold of the helue agayne, and came to the land: at which sight, the Goth being astonished, and quite as it were, beside himselfe, *S. Benet* puts the hatchet into his hand, saying: My sonne, Goe to worke agayne, and trouble not your selfe any further in the matter. There followes yet another act, no lesse admirable then this, and perhaps from the tyme of *S. Peter* the *Apostle* hitherto, not heard of before.

Placidus on a tyme, being gone to the said Lake for water, while he stoopes with his vessell, fell vnfortunately thereinto, and being snatcht by the streame, in a moment was caryed away, the distance for space of a bowes shot from the land. This in spirit *S. Benet* did behold, being shut vp in his Cell, and calling *Maurus* very suddenly vnto him: *Go thy wayes*, said he, *in all hast, for the Child is drowned*. The good subiect, was accustomed to hold the Superiours becks as Oracles. Wherfore, without other reply, he demaunds only his benediction of him: and hauing taken the same, ranne violently to the danger, and that with so much speed, as that going on the waters dry foote, he tooke *Placidus* by the hayre of his head, not being aware the while of the nature of the way he went on, vntill such tyme, as he had pulled him safe to the land. When returning into himselfe, and reflecting on what was past, his hayre stood an end, and giuing thankes to the highest God, led *Placidus* to the presence of *S. Benet*. Heere arose a noble contention of profound humility betweene the Mayster and disciple; while *S. Benet* ascribes the greatnes of such a miracle vnto the fayth and promptnes of *Maurus*, and *Maurus* attributes all to the merits and intercession of *S. Benet*. The youth himselfe, in part decides the controuersy, affirming, that in arising aloft, it seemed to him, that he saw the habit of *Father Abbot* ouer him; whereby, he tooke it that he was deliuered by him. But howsoeuer it passed, it is euident, the obedience of *Maurus* was worthy of eternall memory.

Florentius *a Priest, seekes to poyson* S. Benet, *but is preuented. He practiseth also to corrupt his Disciples; and is lastly punished by the hand of God.* Chap. 5.

IN the meane tyme, the Followers and Deuotes of *S. Benet*, do continually multiply and increase, esteeming themselues amidst

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he ſnares of this pilgrimage, very happy and ſecure, vnder the gui-
ing of ſuch a Leader. But as Enuy alwayes ſpurnes at vertue; a
ertaine *Prieſt* of that countrey, called *Florentius*, being of the number
f thoſe who couet the fruites of human prayſes, and fly the pur-
haſe of ſolid vertues, could by no meanes endure ſo much reputa-
ion, & ſo proſperous ſucceſſes of *S. Benet*. This vnfortunate wretch
eing ſtirred vp and excited through blind paſſion, began firſt, with
uill words to detract from the merits, and actions of *S. Benet*, and
hen to hinder by all meanes poſſible, the concourſe of people that
went vnto him. After which perceiuing how he trauailed in vayne,
nd that, by how much he endeauoured to vilify, and depreſſe him,
e was the more exalted by God, and reuerenced of men; he ſuffered
imſelfe at laſt to be led into the ſame very deuiliſh plot, whereinto
hoſe former traytours of the *Saint* had beene caryed. True it is that
whereas they hid the fraud vnder a cup of wine, this vnder a loafe
f bread. But as that was not able to deceiue the eyes of the Man of
God, ſo was this alſo reuealed vnto him. Becauſe *Florentius* vnder
he ſhew of charity hauing ſent him in almes, a Loafe of bread cõ-
empered with deadly poyſon, the holy man ſtuck not to receiue it
with thanks giuing. But being ſoone certifyed, through diuine po-
wer, of the wicked deceipt, at the houre of refection, he threw it
owne to a Crow, which at that tyme was wont to come to him
o take her meate at his hands, & ſaid to her: On behalfe of our *Lord*
eſus Chriſt, take you heere this loafe of bread, & cary it to ſome place
where it may not be touched of any perſon lyuing. At which words
he Crow ſpreading her wings, and opening the mouth, began to
houre, with croaking, and ſhewing a will and feare alike to touch
hat peſtilent food: but the Man of God vrging her to obey, with
onfidence tooke it vp with her clawes, and flew away with it, and
hen after ſome three houres ſpace, returned agayne to her wonted
neate.

At ſuch ill demeanours as theſe, *S. Benet* was exceedingly ſory,
ot ſo much for his owne ſake, as for compaſſion of his aduerſary.
ut *Florentius* the while, being full of gaul and obſtinate in malice
nce he could not murder the body of the Maiſter, endeuoured to
eſtroy the diſciples ſoules. And among other things, he had the im-
udence to contriue in the very garden of the Monaſtery, and in the
ght of the Monkes themſelues, a laſciuious daunce of naked wome.
t which ſpectacle, the *Abbot*, with reaſon feazing ſome notable

disorder, determined to giue wholy place to the fury of the Enemy, and to abandon the Country and mansion there built vp by himselfe, with so great expences. Setting then the affayres of the Conuents in order, and exhorting the Monks to perseuere in the studie of perfection, with some of his companions, he puts himselfe on his iourney, and through diuine instinct, or rather through a cleare voyce which came to him from heauen, he trauayled towards Castle, about some two dayes iourney from thence, by name Casin, with ful purpose to announce the true light of the Ghospel vnto the Country people that inhabited there, which miserably lay yet blind in the darknes of Gentilisme, and the shadow of death.

Hardly was the seruant of God, departed from *Sublacum*, when as vengeance from heauen, appeared vpon *Florentius*: because his howse, being otherwise safe and sound, the roofe only of the room where he then remayned, falling downe on a sudden, with a ruinous dyles ruine, burst all the bones of his body, and for his soule, that went to the tribunall of the eternall iustice. The accident was so sodenly diuulged, and one of the Monks, ran immediately in hast after the holy *Abbot*, to carry him the newes, as he thought, very glad and welcome to him: but *S. Benet*, insteed of reioycing thereat sent forth sighes vnto heauen for that soule, & with seuere words gaue a sharpe rebuke to the Monke, who therein had shewed in himself not so Christian a mynd, as he ought. From thence, proceeding on his way, he arriued at last at the foresaid Castle, scituated on the side of a steepy and high hill, in the top wherof, was a Temple seene amid the thickest of the woods, being dedicated to *Apollo*. Where *S. Benet* wanted not matter to worke on, or what to encounter.

But before he would enter into battayle, he would seeme to prepare himselfe for that purpose, with especiall care, by retyring him into some remote place: and there for fourty dayes continually together, remaynes he in prayer, fastings, and vigils. After which with the odour of so good a life, and with the efficacy of his preaching, being the fittest batteryes to Fayth; he sets himselfe, through diuine fauour, couragiously to destroy paganisme, and so brake the Idol, demolisheth the Aultar, hewes downe the woodes; & where before was the Oracle of the false God, he erects an Oratory to *S. Martin*, and in place of an Aultar builds a Chapell vnto *S. Iohn Baptist*, through whose intercession, obteyning alwayes new graces, & offering vp most pure and acceptable sacrifices to the *Creatour*, he no-

er left labouring to acquit, and discharge poore mortalls from the ruell seruitude of the Deuill.

The Diuell appeares to S. Benet; He throwes downe a wall new built vp, and kills one of the Monkes in the ruines thereof, who is restored to lyfe againe: with other illusions of the Diuell. Chap. 6.

THe ancient Tyrant, no longer able to endure to foresayd enterprises of *S. Benet*, besides the diuers difficulyes and impediments which in vayne he stirred against the messenger of Christ; began also to appeare vnto him, not through in imagination, or dreame, but with open vision, and with dreadfull figures, casting orth, by the mouth and eyes, infernall smoake, and flames of sulphure, and with a raging voyce, howling, and lamenting in such manner, as that the disciples, though they were not permitted to behold him, yet playnely might heare him to say, among other things; *Benedicte, Benedicte*: and while the Man of God, vouchsafed not to answere him, outragiously he added: *Maledicte*, and not *Benedicte, what hast thou to do with me? Wherefore dost thou persecute me thus?* And heere with, fell a vomiting of most horrible blasphemies, and menaces; whereof, though the *Saint* seemed to make but light accompt, yet the standers by euen the while feared grieuously.

That which increased his fury, was a certayne building begun for the Monkes for their habitation, which in processe of tyme, from meane beginnings, amounted after to the magnificence we see at this present. Whereupon being incensed more and more with anger, he appeared one day to *S. Benet*, in his Cell, while the Monkes were a labouring, and fretting sayd openly to him, that he was then going to worke what mischiefe he could, both to the labourers, & to the worke in hand. Whereat the holy Father, sends suddenly to aduertise his disciples thereof, and to admonish them, to retire themselues without delay: but the messenger arriued not so soone, but that the diuell had already throwne downe to ground, a very high wall, which they had built, and thereby crushed to peeces a Monke vnderneath the ruines: in so much, as to shew him to *S. Benet*, it was needfull to gather the peeces, and to put them vp in a sacke together: When the man of God, causing them to be layd forth, where he was wont to make his prayer, and dismissing the Monkes, shut himselfe in the Cell, & prayed with such feruour

vnto

vnto God, as euen at that houre he reſtored the yong man all whole and ſound agayne, and as able as the reſt, to continue and go forward with the worke interrupted.

Nor did the malignant ſpirit only in weighty matters, thus vent his choler; but euen ſometymes alſo in things, that were halfe ridiculous in themſelues: as was that of a ſtone, of no great bigneſs, which being to be placed in the wall, he ſets himſelfe vpon it, inſomuch, as they did but labour in vayne, to place it aright, being not able to ſtirre it a whit, vntill ſuch tyme, as the Man of God, in perſon, had giuen his benediction thereon. Whereat the deuill, as he is wont, goes his wayes, and the ſtone was ſuddenly lifted, & lightned, as it had beene of wax only. After which, it ſeemed good vnto all, to dig ſomwhat deep, & they found out an Idoll of braſſe, which after ſome houres caſting by chāce into the kitchin, it ſeemed to ſend forth fire on all ſides, as it would doubtleſſe haue burned vp the roome. This ſight, put the Conuent into a hurly-burly, all ſtriuing to runne in with their buckets of water, and calling for helpe. At which noyſe of theirs, the admirable *Abbot* arriuing, with one only caſt of the eye, was preſently aware of the illuſion; and then bowing the head prayes awhile, and bids the Monkes, to make the ſigne of the Croſſe vpon their eyes: which done, the flames immediatly vaniſhed, and ſo euery one vnderſtood it to haue been only a fantaſticall flame, and not true fire.

Through theſe perſecutions, and troubles, *Lucifer* did in fine effect no more, then to affoard new occaſions to *S. Benet*, to illuſtrate the name of *Chriſt*, and to purchaſe to himſelfe credit continually more and more, as well with the faythfull, as Gentills; and that ſo much the more, as to this ſo rare a grace of miracles, was added an extraordinary Gift of *Propheſy*, as by the following examples, may cleerely be gathered.

A ſecular man, but exceeding pious withall, was wont euery yeare, to go from home, a good way off, to the Monaſtery; as well to take the benediction of the holy Father, as alſo to viſit a Brother of his, whome there he had in religion. And to the end the voyage might be the more meritorious, he would make it on foote, and remayne faſting, vntill his arriuall vnto the preſence of *S. Benet*. Now it hapened on a tyme, that another trauayler kept him company on the way, who had brought along with him, good proviſion of victuals; and after they had gone thus a pretty way together,

while it grew somwhat late, the trauayler inuited him very friendly to eate a bit with him, and to refresh themselues, as well as they might. God forbid, Brother, said he, since my custome is, for to arriue fasting vnto *Father Abbot*. With this answere as then, the inuiter was quiet, but yet after a space agayne, he vrged him afresh, that now it was ful tyme of dynner. But the Man being resolued to keep abstinence, still denyed him againe a second tyme; so as the other was feigne to comply with him.

But nor long after, behold a goodly meadow, with a limpid spring, presents it selfe to them, which opportunely inuited them to recreate themselues; when he that caryed the victuals, sayd: O what water! O what a pasture is this! O what a place to repose in awhile, and to take some repast, rest, and breath of our trauaile! The sunne by this tyme was growne very forward on its way, the members weary, the sound of the Byrds very sweete to the Eares, the flowers and hearbs, as seeming to flatter the eyes; besides which many fayre pretences fayled not the sensuality, to excuse withall. What more? The deuout pilgrim at last was ouercome. But then at the euening, being come into the presence of the Man of God, & craning his benediction, as he was wont, the *Saint* stucke not very dexterously to vpbrayd him, with what had passed with him on the way, saying. How goes the matter brother? The wicked enemy who spake to thee so, by the meanes of that Trauayler there on the way, neyther at the first, nor second tyme could moue thee away whit, till at last, at the third he brought thee to his bent. The poore man hearing this, and acknowledging his great vnconstancy, casts himselfe at his feete, full of teares, and confusion. A fayre reuelation surely: but yet is this that followes, no lesse prety, and admirable, then it.

The Gift of Prophecy, which S. Benet *discouers by occasion of* Totila, *endeauouring to abuse him by a tricke. And how he discouers, and chastiseth his Monkes, through the same Gift.* Chap. 7.

Totila the King of the *Gotes*, hauing heard of the worlders of *S. Benet*, and measuring others manners by his owne perfidious mynd, determined with a subtile inuention to informe himselfe better of the truth thereof. Trauayling therefore to *Mount Cassin*, he stayd a little way off, & sent to certify the worthy Abbot, that he was

now come to visit him: and being answered, he might come when he pleased, he caused a Favourite of his, by name *Rigone*, to be decked vp with his Princely robes, and commaunded him to be accompanyed by his whole Court, and attended by three principall Barons, vnto the presence of *S. Benet*, as if it had beene the person of *Totila* himselfe; and gaue good order besides, that no inckling of the fiction, might come to the conuent. *Rigone* trauayling with such Maiesty, and so great a pompe, was hardly arriued at the Cell, but the *Saint*, began a farre off to call vnto him, with a lowd voyce: Lay away, my sonne, put off those things thou wearest so, for they are none of thyne. At which words, the Barbarian, as strucken with thunder, fell suddenly downe to the ground, and feared worse, for his great presumption, in abusing and mocking so great a Man. At which terrour likewise, all fell humbly prostrate before him, & not daring to approach neerer, returned to the King, with pale countenances, and with faltering speech, related vnto him how sodainely the deceipt was discouered by the Man of God.

Then *Totila* himselfe, went thither in person, with so much submission, and reuerence withall, as that being come in the sight of *S. Benet*, who was sitting a farre off, he casts himselfe presently on the ground; and howbeyt the Man of God, some twice, or thrice, said to him, *Get vp I pray*; yet durst he not do it, vntill such tyme as *S. Benet*, with his owne hands, went and lifted him vp. And after this, in few words in priuate, he reprehended him shrewdly of his euill manners, and acquainted him besides, with what was like to succeed with him, saying: Thou dost much mischiefe, & many euils thou hast hitherto wrought, but now refrayne frō thy iniquityes at last. & know thou shalt enter heereafter into *Rome*, thou shalt crosse the Seas, nine yeares thou shalt raigne, and dye on the tenth. With these newes, *Totila* being exceedingly terrifyed, most humbly craving the intercession of the Seruant of *Christ*, departed thence: and from that tyme afterwards, began to be lesse cruell and fierce. Not long after the same, he entred into *Rome*: from thence he sayled into *Sicily*, and being arriued vnto the tenth yeare of his raigne, through diuine Iustice, came to loose both life and kingdome at once.

The foresayd reuelations of the *Saint*, and other the like, which for breuity sake we let passe, haue happened with strangers only: While these others haue succeeded, partly for amendement, & partly for the consolation of his Monkes.

Two whereof, being once gone forth, about some worke of *Charity*, the businesse held them so long, as the poore Monkes were perswaded to eate in the house of a certayne deuout woman. Wherupon returning late to the Monastery, and crauing the wonted benediction of the *Venerable Father*; he suddaynely demaunded, where they had dyned, and they answering confidently, in no place; he replyed, why tell you me a lye in this manner? For you did enter into the house of such a woman; and did you not eate of such and such meates? And haue not ech of you drunke so often? They being conuinced with these circumstances, and with ech particular thereof, being full of confusion withall, cast themselues at his feet confessing the fault, and demaunding pardon at his hands. And the good *Father* shewed mercy to them, as knowing they would run no more into the like default.

There was not farre from the Monastery, a village inhabited by many, conuerted by *S. Benet*; among whome; were found some Women, consecrated to the diuine worship, and the sollicitous *Pastour*, being carefull to conserue that flocke, was wont often to send some one of his disciples thither, to make some spirituall exhortations to them. One of which, hauing ended his discourse with them, was perswaded through the intreaty of those deuout Women, to accept a small present of lynnen cloth, at their hands, and so he puts it vp in his bosome; but the Gift cost him full deare, because returning to the Monastery, he had of *S. Benet* a most bitter reprehension for it: for among other things, it was demaunded of him, how crept that iniquity into his breast? when as he halfe beside himselfe, had quite forgot his fault, nor could well tell, wherfore he was so accused; when lo, the holy *Abbot* replyes: Belike then, I was present with thee, when thou receiuedst so that lynnen cloth of the Seruants of God, and didst put it in thy bosome? With this, at last the Monke came to acknowledge his fault, and with a great deale of contrition, taking it forth of his Cassocke, threw it away to the ground.

S. Benet *discouers a temptation of Pride in the hart of one of his Monks: with a briefe Relation of the life of* S. Scholastica *his Sister.* Chap. 8.

ON a tyme, in the euening, the man of God taking some litle repast, a certayne Monke stood holding him a candle, who in

in the world had beene the Sonne of a certaine *Protectour*, which in those dayes was an Office of great dignity. Now while he wayted in that manner vpon him, he was halfe vanquished with a grieuous temptation of *Pride*, saying within himselfe: Who is this heere, that sitting at the Table, I should not only not sit besides him, but stand holding him the candle, and serue him as a Page? He had hardly giuen place in his soule to these suggestions, but that the *Saint*, with great vehemency of spirit, began to rouse him vp, saying: Make the signe of the Crosse on thy hart, Brother: what is that thou thinkst on? Make the signe of the Crosse I say; and sudenly calling in others, he made them to take the candle out of his hand, and willed him to sit downe at the table himselfe. He being afterwards demaunded of the Monks apart, what was that which he was thinking of at that tyme, he ingenuously confessed, the assault of pride which he then had, and the formall words, he was then framing in himselfe. They all wondered the while, and were much astonished thereat. Nor can it eatily be expressed, what a spurre to perfection were these kind of discoueryes, and fatherly admonitions of his, vnto them. And thus *S. Benet* of purpose, vsed some acerbity with them, as knowing that medicines for the most, are the more holsome, as they haue more bitternes in them: whereupon the disciples of necessity must needs stand the more on their guard, & become more vigilant vpon their defects, in beholding the maysters eyes still so vpon them, and alwayes intentiue, not onely to what they did, but euen likewise to what they thought.

But as the diuine *Prelate*, with such oracles as these, vsed to cause a great feare and sollicitude in his subiects: so with others in its turn he would deale as sweetly, and giue as much security and comfort. At such tyme then as Mount *Cassin*, and all the arable Land thereabout was oppressed with a great and extraordinary dearth, that sacred Conuent also, what with the nourishments of those of the howse, as with the almes which were distributed to strangers, was brought to such straits, as there remayned no more, then fiue loaues of bread in the Monastery, & the Granary quite empty. Whereupon the Monkes, but litle acquainted with such manner of extremityes, were now so sad and constristate with it, as they could not choose but in words, & countenance, bewray their pusillanimity. The man of God then being aware therof, very modestly reprehended such diffidence in them; & after that afforded them great hopes

not

notwithstading, affirming that though they had but small prouision for that day, yet should they haue the next day following a great abundance. Nor fayled he in his promises, since on the very next day were found at the Gate 100. bushells of meale in sacks, without knowing euer by what way or meanes Almighty God had sent them thither: whereby, the Seruant of *Christ*, besides the help and consolation they felt therein, had likewise occasion to dilate their harts, and to trust in the diuine Goodnesse, and in their greater scarcity not to doubt of relieue any more.

The newes also of the happy passage of *S. Scholastica* out of this lyfe, gaue them extraordinary contentment. This same was the natural Sister of *S. Benet*, & wholy dedicated to the diuine seruice from a child. Who being of riper age was wont euery yeare to visit her Brother, and to receiue spirituall instructions from him, who in company of some disciples of his, would go forth to meete with her sometymes, at a certayne Grange of the Conuent. Now in their last visit, there happened a thing of great astonishment; which was this, that they hauing passed ouer a whole day togeather in sweet and deuout discourses, and then after, in the euening, hauing giuen some refection to their body, *S. Benet* being about to take his leaue of her to returne to his Cell agayne; the holy Virgin, being then more taken with his sweet conceypts, and discourses then euer; began to intreate him, with the greatest instance that might be, he would please to stay with her, and there passe away that night in such discourses, and particularly in treating of the future life, and of the glory of Paradise. At which request, *S. Benet* being angry, as it were, seuerely answered: What say you Sister? And know you not, that by no meanes, it is lawfull for me to lye out of the Monastery? And thereupon being ready to arise, and go his wayes, *Scholastica* obtayning yet some delay, and grasping her hands vpon the table, put her head thereon, & powring forth a floud of teares, made secretly her prayer to God. A strange thing! the Heauens before being so cleere, as no cloud appeared in the skies, on the sudden, in the lifting vp of her head, there followed such thunder, & hideous noyse thereupon in the ayre, & such a floud of rayne withall, as it was impossible for *S. Benet*, and his companions, to put forth of doores that night.

Then the venerable *Abbot*, perceiuing himselfe to be thus layd vp as it were, being ful of sorrow for it: God forgiue thee Sister (said he)

he) what hast thou done? When she answered; I intreated you, Syr, and you would not heare me, and I prayed to my God, and he hath vouchsafed to heare me: now then go forth if you can, and leauing me, returne to your Cell. In the meane while, the storme is increased, as the holy old man was enforced to remayne there, against his will, for to satisfy the desire of the thirsty virgin to heare the word of God. The morning being come, she vrged no more, but taking her leaue of *S. Benet*, he returned to the Conuent, & after three dayes, remayning in a closet of his chamber, and lifting vp his eyes, beholds the blessed spirit of his said Sister, to go forth of her body, in forme of a doue, & thence to fly vnto heauen. For which he first gaue due thankes to God, with psalmes, and hymnes, and the like wise acquainted the Monks therwith, to their extreme ioy, & so sent them without delay to fetch the sacred corps, & to carry it into the Church, where he caused it to be layd in the Sepulcher, which already he had prepared for himselfe, to the end that as their mynds had beene alwayes vnited in life; so their spoyles after death might not seeme to be seuered and disioyned. This same was surely a notable vision, and full both of iubily and wonder. But yet was that other, more straunge and admirable, which he had in the Monastery of the Abbot *Seruandus*, not farre from Mount *Casin*.

A Notable vision of S. Benet, *together with* Seruandus *Abbot: with diuers other admirable things.* Chap. 9.

SEruandus was a person of a great spirit, and very learned withal, and as he often visited *S. Benet*, to conferre with him about matters of the diuine seruice; so *S. Benet* mutually, from tyme to tyme, would repayre to him: & one day among others, after they had talked a prety while together of God, thirsting after the heauenly countrey, whither as yet they could not arriue; the houre of rest being come, *S. Benet* retires himselfe vnto the vpper Chambers in a tower where he then lodged, and *Seruandus* rested in another beneath, & right ouer against the said tower the Monkes lodged in a great howse. Now *S. Benet* arising by night, according to his manner, some while before the others to contemplate, and treate with God, standing at the window, and looking vp to Heauen-wards, espyes a sudden light to illuminate the ayre, with so great a splendour, as it farre surpassed the brightnes of the day it selfe. In which specula-

tion

on of his, happened an incredible thing, if the *Saint* himselfe had
ot reported the same, which was this: That the whole world was
epresented to his sight, as gathered together through, diuine power,
nder a beame, as it were of the Sunne. And while he fixeth his eyes
n the pureſt light; he sees also, by an inexplicable way, the soule
f the blessed *Germanus* Bishop of *Capua*, to be conueyed to Hea-
en, by the Angels, in a Globe of fire.

Then *S. Benet*, that he might haue some companion of so glo-
ious, and admirable a spectacle, with a voyce as lowd as he could
alled the Abbot *Seruandus* to him, some twice or thrice: who being
waked, and troubled with the noyse, made extraordinary haſt to
et vp to him; but yet came but to a peece only of that great light.
owsoeuer, he was much astonished thereat, & so much the more
hen he vnderstood, what first his holy Ghest had seen. And how-
eyt, the matter was such, as there could be no doubt made of any
alse imagination therein, yet for the greater euidence, it seemed not
miss to send that night, a graue and pious Monke, by name *The-
odosius*, vnto the Citty of *Capua* it selfe, to vnderstand what was be-
ome of the holy Bishop. And in effect it was found, that he was
ead indeed, and informing himselfe more punctually of the matter
e was certifyed, his passage was iust at that houre, or rather in
hat very moment, wherein the man of God, had seene him to as-
end to eternall glory.

The blessed *Gregory* the Great, relates other visions, and pro-
hesyes of him; which to declare at length, would seeme a super-
luous thing, and farre from our purpose: and much longer would
be, to vnfold one by one, all the other meruelous works, which
n diuers subiects are recounted of him. While once he lamented &
oretold a long tyme before, the destruction of Mount *Cassin*, which
ollowed through the incursion of the *Lombards*, and agayne of the
uine of *Rome*, not by the hand of the armed *Barbarians*, but through
arthquakes, winds, thunders, & horrible tempests from Heauen;
e appeared to some Monks in sleepe, who were sent to *Terracina*,
o set vp a Conuent there, and gaue them the whole modell, and
rder of the building. He threatned excommunication to two Re-
gious women of a naughty and slaunderous tongue, if they amen-
ed not the same, and after the menace giuen, without more adoe
he effect followed, since dying in that vice, and buryed in the
hurch, they were seene to go forth, as often as Masse was celebra-

ted

ted there: nor euer found any reſt vntill ſuch tyme, as the Man of God, with his owne hand, had giuen an hoſt to the Prieſt to offer for them.

A certayne yong Monke, going forth of the Monaſtery, without leaue, to ſee his Father and Mother, was ſuddenly at his arriuall thither fallen dead in the houſe; and there was no meanes to keep the body in the Sepulcher, vntill ſuch tyme, as *S. Benet*, had cauſed a conſecrated hoſt, to be put on his breaſt; when the earth being ſo pacifyed, as it were, with the ſame, reteyned him ſtill. With another Monke being fickle and vnconſtant, and who with great importunity had obtayned leaue to go forth of Religion, he ſo wrought with his prayers, as that going forth of the Monaſtery, he was aſſayled by a dragon with open mouth; with which terrour he calling for help, had the grace to returne into his Cell againe, where gathering his wits togeather, he perſiſted allwayes after very found in his Vocation.

A child being couered all ouer with leproſy, inſomuch as the hayre fell off his head, and his skinne all ſwolne and puffed vp, being brought into the preſence of the *Saint*, was ſuddenly cured. Through prayer he got likewiſe a good ſumme of money for a man that was ſhrewedly vexed by his Credirour; and that inough, not only to ſatisfy and defray the debt, but euen alſo to liue, and maintayne himſelfe withall afterward.

In the tyme of the dearth aforeſayd, he ordayned that a litle oyle which remayned in the Diſpenſe, ſhould bee giuen to *Agapius*, a ſubdeacon, who had demaunded ſome of him: and knowing the Diſpenſier had not executed his order, he comaunded the veſſell which was of glaſſe, ſhould be throwne out of the window, which was done; and howbeyt the place beneath was all very rugged, and full of the ſharpeſt ſtones, yet remayned the veſſell as entire, as it had fallen vpon ſoft feathers. When cauſing it to be preſently giuen to *Agapius*, he puts himſelfe with the Monks into prayer ouer another veſſell which was empty, & couered; and it was not long ere it was full of oyle, inſomuch as it heaued vp the couer withal, & ran ouer on the ground. Heere with the *Saint* made an end of his prayer, and the flowing liquor ceaſed. Whereby the diſobedience & infidelity of that Monke, became iuſtly reprehended.

Another old Monke, in whome the deuill was entred, and whome he cruelly tormented; a ſecular man being poyſoned by his enemy

enemy; a Country swayn, being miserably beaten, and tyed with cords by a Souldiour of *Totila*, were all quite deliuered. The first, with a light stroke, the second with a simple touch, the third only with a glaunce of *S. Benets* eye.

Another country man, with much sayth, and a great deale of teares, laying his dead child at the gates of the Monastery, had him againe restored by the *Saint* a liue and lusty. The like effects aboue nature wrought through diuine power, by meanes of *S. Benet*, are worthily celebrated by Writers. But I for my part, do make a farre greater reckoning of the burning zeale, which he had of the glory of God, and of the eternall saluation of Men, then of all these: in regard that the vertue of miracles, and other such like gifts of Heauen, are seene also sometymes to be found in the reprobate; while Charity is it that makes vs gratefull, and acceptable to the diuine Maiesty.

S. Benet hauing founded many Conuents, and giuen a Rule to his Monks, knowing the tyme of his death beforehand, made a most blessed End.

Chap. 10.

SAint *Benet*, as we haue said aboue, was no sooner taken out of the Caue, through diuine prouidence, (where for three yeares continually together, so exposed to the iniuryes of the ayre, incommodityes of the body, and temptations of the enemy, he had exercised a very sharp and strict penance) but that with all his power he attended to the reducing of mortals, according to the capacity of eche one, partly to the precepts, and partly to the counsayles of Christ. Nor being content with the founding of many howses of Monks well ordered in the same Country, he went in person, with a few souldiours of his, to assayle the Idolatry of Mount *Cassin*, and to chase away the deuill from those old lodgings & ancient holds of his. Nor there only by himselfe, and others, did he fortify & establish whatsoeuer he had gayned to God: but likewise sent very choyce Captaynes into diuers and remote prouinces, to promote & conserue the Catholique Faith. Moreouer, though he left good orders & rules of life to the Conuents there which from tyme to tyme he had founded: yet nuertheless he wrote afterwards of purpose rules full of wisedome and equity for the whole vniuersal Religiõ, which being published to the world, were, and are continually of fin-

singular auayle.

Among these Heroicall enterprizes, *S. Benet* by this tyme approaching to the end of his trauayles, had knowledge a little before of the day of his death, and openly auerred as much, partly by word of mouth to his disciples present, and partly by letters to others absent: and moreouer added, he should haue from heauen some manifest signe therof ere it came. Nor was this last prophesy of his awhit in vayne, since what he told infallibly fell out. As yet, there appeared no other infirmity in him then meerely of old age, when six dayes before his passage, he caused his sepulcher to be opened, and prepared. And from that tyme, being taken with a burning feaver, which went alwayes increasing more & more; on the sixt day he made himselfe to be caryed into the Oratory, where fortifying himselfe with the holsome viatique of the *Body* and *Blood* of our Lord, & with the help of his deere disciples, putting himselfe on his feete, & lifting vp his eyes and hands to heauen, amidst very amorous and sweet words of holy prayers and diuine colloquyes, he gaue vp the ghost: and two Monks in diuers places, on the selfe same day, had a like reuelation therof.

For they saw a way in the ayre, adorned with rich tapestryes, and shining all with innumerable lamps, extending it selfe from *S. Benets* Cell, by a strait path, to the East-wards: vpon which a certaine person presenting himselfe in a venerable habit very glorious, enquired of them, what way was that they saw there, and they answering they knew not, he told them, how this was the way by which *Benet the beloued of God, ascended vp to heauen.* So as according to his promise, as well the absent, as present had knowledge of his passage. He was buryed in the Oratory of *S. Iohn Baptist*, neer to his Sister *S. Scholastica*: and as well heere, as at the Caue of *Sublacum*, fell out afterwards, and still do happen, according to the disposition of the faythfull, many very great, and manifest miracles. Though to me truly, this only one seemes to be the notablest of all, to see that illustrious Cõgregation to haue held out so long, afterwards in holy discipline, and in that ancient feruour of spirit it beganne with, & to haue brought forth such, and so great lights of sanctity, & knowledge, as it may worthily be called a fruitfull Seminary of perfect Monks, eminent Doctours, and irreprehensible Prelats, & Pastours of soules.

FINIS.

S. STE-

S. STEPHEN KING.

THE ARGVMENT.

THe goods of Fortune like our garments are,
That heat do giue, but first from vs it take.
Riches do good to those that can them spare
For their soules health: our mynd alone doth make
Them good or bad; from thence they haue their Fate,
And thence are happy or infortunate.
This Saint adorn'd with Royalty, enricht
With all the ornaments great Princes haue,
Glittering in pompe that hearts and eyes bewitcht,
What was most deare vnto his Sauiour gaue:
And last himselfe a free-will-offering brings,
So doing homage to the King of Kings.
Looke how the weary Hart desires to tast,
The chrystall brooke, or siluer streaming fount:
So seem'd his rauisht soule to thee to hast,
O dearest Sauiour, that dost farre surmount
All pleasures, treasures which we heer possesse,
The summe and scope of all our happinesse.

THE LIFE OF S. STEPHEN THE first King of *Hungary*.

Ghiesa *Prince of* Hungary, *endeauouring the conuersion of that Country, sees a comfortable vision to that purpose; and entertaynes* S. Adalbert *comming thither to that end.* Chap. I.

OF all all the barbarous nations, which at diuers tymes, haue through diuine iustice, concurred to the ruine of the Roman greatnes, were (as it is well knowne) the *Hunns*: who hauing left the inmost parts of *Scythia*, or *Tartary* rather; haue more then once, gone forth, and finally entred into *Pannonia*, and thence driuing out the *Lombards* (for what occasion, it is not certaynly knowne) haue been called by the new name of *Hungars*. From which tyme, with a natiue fiercenes and rapacity, they haue not ceased, to moleſt the Church of God; being giuen wholy to the impure worship of Idols, and rather guiding themselues, with vnbridled wills, then with lawes or decrees, vnder the heads which successiuely they made choyce of. Of these heads, *Ghiesa* was the fourth, who though cruel and seuere by nature, yet neuertheleſſe, eyther by instinct of reason, or through the noyse which ran euery where of Christian Religion

ligion, becomming more temperate, & desirous to haue a distincter knowledge of the same Religion; procured of purpose to make peace with all the neighbour Prouinces about him, and with publique Proclamation, gaue not onely free passage to as many Christians, as would enter into *Hungary*; but ordeyned further that they might all euery where be cheerfully receyued, and benignely intreated: & particularly extending humanity towards the Clerks and Religious, he began to admit them into his sight without difficulty, & with attention to listen to what they seemed to propose. In so much as what with the example of their life, and the efficacy of the diuine word, and the power of the heauenly rayes, and the excellent disposition of *Gheisa* himselfe; came the holsome seed of the ghospell, by litle and litle to take roote, and to bud in his breast. And in short time, the matter went so farre, as that he, not only with a good part of his familiars, tooke the water of holy Baptisme, but likewise made a full purpose, to bring as many as were vnder his gouernment, to the same fayth.

To which effect, according to the instructions of the seruants of God, he designed millions of preachers, building of Churches, fundation of Parishes and Bishoprickes: which on a night, there appeared to him sleeping, a young man of more then human beauty who sayd to him: God saue thee, O elect of Christ; Leaue of these plots of thine, for they are not to be perfected by thee, who hast thy hands too much embrued in bloud; but thou shalt haue a Son, who through the diuine will, shall put the things in execution which now thou proiectst in mynd, and he shall be a King, and be of the number of those, whome God hath predestinated, first to a temporall crowne, and then likewise to an eternall. In the meane while, shall come to thee a personage, with spirituall embassies. See thou receiue him honourably, and haue him in much veneration, and giue thou full credit, and perfect obedience to his aduises, and exhortations.

Gheisa, being astonished at this vision, and considering the same with himselfe, made his Domestiques acquainted therewith, and being humbly prostrate, with infinite thankes, and abondance of teares, recommended himselfe and his states, togeather with the sonne he was to haue, to the care and protection of him, that neuer sleeps, nor shuts his eyes. After which, remayning in much suspense of mynd, about the aforesayd Embassadour; beheld the

newes, that *S. Adalbert*, Bishop as then of *Prage* (which came afterwards to be the *Metropolis* of *Bohemia*) was coming to him, to procure the conuersion, & saluation of soules. This newes was of great consolation to those *Neophites*; when without delay, the *Prince*, with all the Court, went to meete with the Man of God, and receyuing him with all honour, shewed himselfe most prompt and ready to an entire and filiall obedience.

This *Prelate*, was of great fame, & of the illustrious bloud of *Bohemia*, & of science no lesse then zeale, & as one who hauing twice in person, visited the Mother of all Churches, and humbly adored the *Bishop* of Rome, had among other emprouements from thence sucked forth the pure milke of Apostolicall doctrine, and further obteyned a most ample leaue, in case his *Bohemians* should obstinately resist the Ghospell, to passe into any country of the Infidels, to announce the kingdome of Heauen. It cannot be then explicated, while he saw through the goodnes of God, so great a gate set open to him, vnto the *Hungars*, with how much feruour, and with what industry, he suddenly applyed himselfe to all the ordinary meanes, requisite to the eternall saluation of his Neighbours; the secular Power for its part, concurring likewise to the same, as hath beene sayd: the which euery one sees, of what moment it is, for the happy progresse of the Ecclesiasticall.

S. Stephen *appeares in sleepe to* Saroltha *the Princesse, deliuered afterward of a Sonne, by name* Stephen; *to whome his Father in his life time surrenders his Kingdome.* Chap. 2.

IN those dayes, *Saroltha* the wife of Geisa, being now somewhat neere to her childbirth, for the greater confirmation of the heauenly promises; there appeared to her in sleepe, euen he, who had the glory to be the first that shed his bloud for *Iesus Christ*, in the habit of a Leuit, & called to her with a sweet countenance, saying: Be of good cheere, *Saroltha*, and know for certaine, thou shalt haue a Sonne, who shall bring into thy howse, the title and crowne of a King, and as soone as he is borne, see thou impose my name vpon him at the sacred Font. At these words, full of wonder and consolation, the *Woman* demaunds of the *Saint*, who he was, and how he was called? whereto hauing answered, that he was *S. Stephen* the *Protomartyr*, without any more, he vanished away. This happened

ned about the yeare of our *Lord* 969. in the *City* of *Strigonium*, where within a few dayes after, the child was very happily borne: & being baptized, with due rites in the lauer of water, by the hands of *S. Adalbert*, according to the precept of the vision & Crowne that attended him, had the glorious name of *Stephen* imposed on him.

There liued as then, in those parts, an Italian Knight, thurst out of his Countrey by Ciuil warres, by name *Theodatus San-seuerinus*, who by nobility of bloud, and much more, through his valour, & dexterity, was risen to a high degree, both of reputation, & fauour with *Geisa*. This was a wise, & discreet *Baron*, and the Princes Godfather at his entrance into the Christian warfare, and then after, his Mayster and Tutour in behauiour: and therefore after the Italian manner, with a childish simplicity holding him to be his Father, he would salute him by the name of *Tata*, & *Theodatus* in memory of so pleasant a word, founded a towne & Monastery of Religious men hard by *Danubius*, which being afterwards increased by the great *Matthias Coruinus*, with stately buildings, gardens, lakes, & fishpõds, euen to this present day, is called still by the name of *Tata*.

And as the pious child, was very diligently brought vp by *Sanseuerinus* in princely manners, so in the elements of the Christiã faith and in those vertues, which are most gratefull to the eyes of God, he was instructed, with great care by *S. Adalbert*, in such sort, as that hardly was he weaned frõ the beast, but he brought forth the name of *Iesus* before that of bread; and in his childhood, together with the Grãmar, he became very expert in the Catechisme, and being now entred into his adolescency, with his acts, gaue not only a noble example of Christian piety, but euen also in publique meetings, he would euer speake with meruelous efficacy, of the deformity of vice, of the beauty of vertue, of the feare of God, of humility, of charity, and of all iustice: seeking by all meanes possible, to mollify the native fiercenes of the *Hungari*, and to reduce them, through diuine assistance, vnto a feeling of humanity, and to the vse of right reason. And was so enflamed with the loue of equity, and amendment of the people, that as occasions happened, he would not stick to accuse, and sometymes also to reprehend, in conuenient manner his very Father himselfe, yea and to supply now and then at his request, with the singular approbation of al, the principall cares, in giuing audience, dispatching of publique and priuate businesses, in admitting of the Embassadours of Princes, & giuing them answers,

with

newes, that *S. Adalbert*, Bishop as then of *Praga* (which came afterwards to be the *Metropolis* of *Bohemia*) was coming to him, to procure the conuersion, & saluation of soules. This newes was of great consolation to those *Neophites*; when without delay, the *Prince*, with all the Court, went to meete with the Man of God, and receyuing him with all honour, shewed himselfe most prompt and ready to an entire and filiall obedience.

This *Prelate*, was of great fame, & of the illustrious bloud of *Bohemia*, & of science no lesse then zeale, & as one who hauing twice in person, visited the Mother of all Churches, and humbly adored the *Bishop* of Rome, had among other emprouements from thence sucke forth the pure milke of Apostolicall doctrine, and further obteyned a most ample leaue, in case his *Bohemians* should obstinately resist the Ghospell, to passe into any country of the Infidels, to announce the kingdome of Heauen. It cannot be then explicated, while he saw through the goodnes of God, so great a gate set open to him, vnto the *Hungars*, with how much feruour, and with what industry, he suddenly applyed himselfe to all the ordinary meanes, requisite to the eternall saluation of his Neighbours; the secular Power for its part, concurring likewise to the same, as hath beene sayd; the which euery one sees, of what moment it is, for the happy progresse of the Ecclesiasticall.

S. Stephen *appeares in sleepe to* Saroltha *the Princesse, deliuered afterwards of a Sonne, by name* Stephen; *to whome his Father in his life time surrenders his Kingdome.* Chap. 2.

IN those dayes, *Saroltha* the wife of Geisa, being now somewhat neere to her childbirth, for the greater confirmation of the heauenly promises; there appeared to her in sleepe, euen he, who had the glory to be the first that shed his bloud for *Iesus Christ*, in the habit of a Leuit, & called to her with a sweet countenance, saying: Be of good cheere, *Saroltha*, and know for certaine, thou shalt haue a Sonne, who shall bring into thy howse, the title and crowne of a King, and as soone as he is borne, see thou impose my name vpon him at the sacred Font. At these words, full of wonder and consolation, the *Woman* demaunds of the *Saint*, who he was, and how he was called? whereto hauing answered, that he was *S. Stephen* the *Protomartyr*, without any more, he vanished away. This happened

ned about the yeare of our *Lord* 969. in the *Citty* of *Strigonium*, where within a few dayes after, the child was very happily borne: & being baptized, with due rites in the lauer of water, by the hands of *S. Adalbert*, according to the precept of the vision & Crowne that attēded him, had the glorious name of *Stephen* imposed on him.

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with

with all satisfaction, that might be.

So that *Geisa*, being now weary with trauailes, and worne out with yeares, acknowledging, with his infinit contentment, very able & sufficient qualityes in the yong man, for an ample gouernemēt, wished nothing more, then to discharge himself of the weight and to lay the burden on his shoulders, and forthwith to behold him with his eyes, inuested in the throne, which he well deserued. And to that end hauing called a generall diet, he had no great difficulty, to perswade the States, to dispose themselues to honour his sonne before hand, by substituting him in his place, being now already spent, and wholy vnable, admitting him to be their lawfull Prince and Lord, and affording him all prompt subiection, and assured oath of fidelity. At so earnest exhortations, and iust request of *Geisa*, the mind of the multitude remayned so enflamed, as that without delay, in the eyes of the old man (which euen for ioy were powring forth teares) *Stephen* was with great applause, proclaymed not *Duke*, or *Vaynod*, but lawfull *King* & on the shoulders of the greatmen, lifted vp to the highest throne, and thence conueighed, with the same applause, to the Souldiours tents.

Heere had he likewise, the title of *King* afforded him, with the greatest veneration, and consent of all, that possible might be. For which benefit, *Geisa* shewing himself to be no whit vngratefull, with ample donaryes, with taking away the old aggreeuances, with scattering of mony to the people, and words of much courtesy, continually obliged to him, & his sonne more & more the harts of men, and (that which more imports) was not behind to acknowledge the diuine goodnes, with solemne sacrifice, & extraordinary yielding of thankes. Through which, in the space of a few dayes being oppressed with age, & with a great Catarh, he dyed in the yeare of our *Lord* 997. and the new King, as he had alwayes borne due reuerence in life to so worthy & well deseruing a Father, so ceased he not to performe the same, after his death, with deuout prayers, and most sumptuous exequyes.

King Stephen *makes peace with his Neighbours, and seeks to pacify all at home, but is resisted by one* Cupa *a Rebell, whome he labours to suppresse.*

Chap. 3.

IN the meane tyme, *Saint Stephen* applying himselfe with more liberty, and exacter diligence to the gouerment, the first thing he sought for, was to haue the glory of God for his finall end, in all his actions, esteeming him euer to be no lesse a Censour and seuere Iudge, then a benigne Father, and bountifull rewarder. And that by so much the more, as he vnderstood of what importance, the Example of a Prince was, as well to the good direction, as the ill gouerment, and totall ruyne of his people. And not to be at the same tyme distracted with internall and external cares and molestations, and with the thoughts both of peace & warre at once, he earnestly laboured in the reestablishing of friendship, and the Capitulations already concluded by his Father with his neighbours, as well by Embassies, as letters, cutting off by this meanes likewise all hope of forraine succours to any male-content with the present State, or who should otherwise be any wayes desirous of nouelty. And forasmuch, as he well vnderstood, how the nerues, and sinewes of empire and rule do principally consist in iustice, as well towards God as to mortalls, he trusting but litle in his owne knowledge, would ordinarily recurre partly to the documẽts of diuine scriptures, wherin day and night, he made himselfe very conuersant, and partly to the counsayle of prudent and learned men, & such as feared God, but especially of S. *Adalbert*, who now perceiuing, through diuine clemency, and the valour of S. *Stephen*, how well matters had proceeded in *Hungary*, determined to passe ouer into other countryes more remote, and which seemed to stand in more need of the light.

Taking then his leaue of the *King*, though giuen with a very ill will; he went his wayes with two choyce companions, and no more, towards *Prussia*, where till that tyme had arriued no knowledge of the Ghospell. Heere while he trauayles, to deliuer the *Pagans* from the seruitude of the diuell, & from their ancient warlique exercises, fierce customes of Barriers, Tourneaments, and the like, vnto the knowledge of the true God, and loue of Christian meekenes; being taken by that wicked nation, and tyed to a stake on the top of a high and steepy hill, & so transfixed with seauen dartces,

ces, was added to the merit of his preaching, the palme of a glorious martyrdome. In this interim, *S. Stephen* ceased not also to hew downe the woods, and to cultiuate the deserts of that Countrey; being resolued, eyther to reduce all his subiects, vnto the knowledge of the Creatour, or in the enterprize, to part with his Kingdome, and life at once.

And for that a good part of that people being brought to be Christians, rather to please the Prince, and for seuerall ends and designes of theirs, then through any deliberate consent, & stable will; and many others, by no meanes would seeme to admit of such manner of doctrine, *S. Stephen* was enforced against his will, to vse now & then, somewhat bitter, and biting remedyes, whereby he came to exasperate some Nobles in such sort, as that shaking off the yoke of subiection, partly despising the simplicity, and partly hating the severity of the Euangelicall discipline, they rose vp in armes against him, and in the lower *Hungary* began to waste, rob, and destroy the deuout places, and persons there, and such as were found to be most obedient to the name of *Christ*, and of *S. Stephen*.

The *Baron* of *Singia*, by name *Cupa*, was the head and Captayne of the Seditious; a man of exceeding power, and greatly followed of many, who a good while since, hauing by indirect waies aspired to the Kingdome, now taking occasion from these newltyes, went raysing vp the people in such sort, as that what with large promises, what with subtile calumnyes against the persons of *S. Stephen*, and *Gisela* the Father, and with horrible blasphemies against the Religion brought in of new, as enemy to the Gods and to their auncient ceremonies and institutes, as also of the glory of the *Hungarian* name, so alwayes maynayned and augmented, not by the way of bookes, or of slouthfull ease, but with hardy enterprises, and expeditions of armes, being not content with harrying the Champenyas, boroughs, and villages, with in a few dayes he lifts vp his horne, to the assulting euen of the walled townes: nor doubts he a whit to the greater despite and contempt of the holy *King*, to besiege the towne of *Vesprinio* it selfe, being a City very especially beloued, and fauoured of him. Who at the first tydings of the rebellion, hauing tryed with all possible meanes, to temper the mynd of *Cupa*, to winne the people, and to quiet the tumults, at last determined, and earnest intendes, gathering a full and competent army, vnder the ensignes of *S. Martin*, the glory of

the Hungars, and of S. George that renowned Martyr, and marching along towards his Enemy, he entrenches himselfe in Cupa his sighe, along the riuer of Garo.

Saint Stephen makes Vencellinus his Lieutenant Generall, and giues battell to Cupa, who is slayne. And the Rebells being defeated, the King ordaynes Bishoprickes, Parishes, and Monasteryes. Chap. 4.

SAint Stephen, among other personages of quality, had three noble Almain Lords with him, very zealous Christians, and exceeding expert in feates of Armes, who from the first newes of the pious inclination of Ghiesa, had voluntarily put themselues into his seruice, to helpe and promote the holy Ghospell, to their vtmost power. One of these, by name Vencellinus, was by S. Stephen declared Lieutenant Generall of his forces; & between the other two, Hunts and Pasins, was the Cauallery, or horse deuided; while the charge of the Fantery, or foote, were distributed to excellent Collonells and Captaynes: and assoone as the Souldiours had taken a little breath, and repose, S. Stephen was not slacke, with great courage, and good order, to offer battayle to the perfidious Enemy. Nor was Cupa himselfe a whit behind to go forth to meete him, with great vehemency, and with equall hope of victory. The encounter endured many houres, not without a great slaughter betweene them, & still with vncertayne and doubtfull euent: the King himselfe went heere and there very manfully vp and downe the troups, encouraging the doubtfull, inciting the valiant, hartening the cowards, and very readily sending still succour where greater necessity appeared; and aboue all, neuer ceased he to inuoke the diuine assistance, in a strong & full voice: and his prayers were not cast into the winds, because Vencellinus, who had the right wing in charge, perceiuing himselfe to be seasonably reinforced, as it were, with new breath, after he had fought a good while, with his eye vpon the disloyall Cupa, finally knew him, and went suddenly to meete him, & while they both were buckling together, hand to hand, the King perceiuing the encounter, with a good number of choyce horse made hast to succour him, who approching neerer, he sees Vencellinus hauing now vnhorsed his enemy, to be cutting of his head with his owne hands; whereupon to the great ioy of the Christians, was put on the point of a speare, and being carryed heere and there, did giue great

great terrour to the Rebels, for without more adoe, they fell into route, and direct flight: while our men pursued them with hoat executions, and with the same violence entring into the enemies trenches, neuer gaue ouer from cutting in peeces, as many as they fonnd therein, vntill *S. Stephen*, who grieued at the effusion of so much bloud, caused the retrayt to be sounded.

The Captiues as guilty of high treason, escaped not without conuenient punishmẽt: one quarter of *Cupas* body, in terrour of the rest, was affixed on the gate of *Vesprinio*; another of *Strigonium*; the third at *Gauerino*; and the fourth, at *Alba Iulia*, the principall Citty of *Transiluania*. And if *S. Stephẽ* in chastizing had vsed iustice, he shewed it no lesse, in largely rewarding his Captaynes, and souldiours, according to the dignity and deportement of ech one: but his principall study was, amidst such prosperous euents, to shun vayne glory, and to shew forth that piety and gratitude, which he owed to the Authour of all good, and the Court of Heauen. And to that end, deuout processions being made, with solemne masses, he began from the very foundations a magnificent Temple to *S. Martyn* his Protectour, in a scite, which is called the holy *Hill*; where is sayd, the great Seruant of God, was wont to remayne in contemplation, for the litle tyme he abode in that Country: and beside the applying of the third part of the spoyles to the fabricque, he assigned for all the Priests that should inhabite there, the whole Tithes of corne, wine, & of cattell; and moreouer of the children themselues of the inhabitants of the Citty and territory of *Sinigia*. And the rest of the goods which he might well haue put into the Fiscall, he deputed part to the maintenance of the poore, & part to the increase of the diuine worship. And being inflamed with new feruour of charity, he neuer left craning of the Highest, at all houres, & somtymes in sackcloth & ashes, the grace to see before his death all *Hungary* conuerted vnto the sayth, as forseing for certayne, that being so, it should come to be (as it fell out afterwards) a perpetuall, and strong bulwarke for the *Church* of *Christ*, agaynst the violence of the *Barbarians*.

Many difficultyes seemed to crosse this pious desire of his, but none greater, then the want of sufficient Cathechists, & Preachers; while the number of them who had come to those parts, in the tyme of *Geisa*, through diuers accidents, was much diminished. Whereupon in imitation of his Father, with ample patents, and ve-

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fy liberall offers, he sent to al the religious Orders of Christendom, to inuite the good, and learned vnto him: Insomuch, as many Monkes, and Priests repayred thither, partly moued at so honest a request, and partly also of their proper will. Among which, was one *Astricus* a Benedictin Abbot, called *Anastasius* by another name, with some disciples of his, who in the lower *Hungary*, receyued some wounds for *Christ*. From *Polony*, resorted two famous Hermits, *Andrew* and *Benet*; whereof the one was famous for miracles, the other honoured with sacred martyrdome. By meanes of these, & others, who came to that worke; the *King* attended to instruct the Gentils in the principles, and manners truly Christian, allurmg them with sweetnes of words and workes, and likewise when need required, constrayning thē by mayne force, to forsake the impious worship of the Idols. Nor euer ceased he from the worke vntill such tyme, as he had purged all those lands of their profane rites, and abhominable filth of the Diuells. And to the end, that all might proceed with due forme, and that the fruit of these labours, might be durable, he takes in hand, with mature consideration, & with the counsayle of the wise, to ordayne in fit places, with sufficient rents, Parochiall, and Collegiate Churches, & diuers Conuents of Monkes; and diuided the Kingdome it selfe into ten Bishoprickes, declaring the Citty of *Strigonium* the Mother of them all, & choosing Prelates of honourable fame for ech one, and such as were apt, with the word to feed the flocke, and to lead them with good workes.

King Stephen sends to Rome an Embassadour, to submit himselfe, and his Kingdome to the Sea Apostolique; & marries with Gisla, of the house of Bauary. Chap. 5.

THe rumour and applause of these so heroicall actions of *S. Stephen*, immediately ran through all *Europe*: and there was none who vnderstood the noble proceedings, and spirituall conquests of the new *King*, that deemed him not worthy of eternall prayse, and royall Maiesty. Yet he alone could not satisfy himselfe, nor euer repute that Hierarchy Canonicall, or the Title acceptable to God vnles the free assent, and full confirmation of the Pope were added thereunto, who in those dayes was *Benedictus* VIII. Some foure yeares then, after the death of *Geisa*, the Rebels for the most being suppressed, the publique affayres put in good order, and the faith dila-

dilated now as farre as *Danubius*, he sent Embassadour to the City of *Rome*, with a goodly and decent pompe the aforesaid *Anastasius*, by him named already *Bishop* of *Colotz*: who after kissing of the feet, and tender of obedience, and a full relation of what had happened in *Hungary* in these latter yeares, was humbly to beseech his Holynes for three things. First, that he would daigne to bleese, and admit that new Christianity into the mystical body of the faythfull. The second, to ratify, with his supreme power, what *S. Stephen* had already disposed, about the Bishopriques, & Metropolis. The third, to approue, and declare valid the name of *King*, wherewith he had beene voluntarily honoured by his subiects; to the end, that the iudgment of the *vicar* of *Christ* conturring thereunto, he might, with so much the greater authority, seeme to promote the diuine seruice, whereto only had all his industryes, thoughts, and desiges their whole scope.

The *Pope* at so noble an Embassage, and ioyfull tydings, felt extraordinary consolation in himselfe, nor euer ceased to prayse God for the happy increase of the Catholique Church, especially there hauing beene that yeare likewise, *Polony* vnited thereto, vnder the *Duke Miscus*, and thither come from thence in like manner an Embassage, to acknowledge the chiefe Sea, and to yeeld due obedience to his *Holynes*. Wherefore very freely with the generall consent of the sacred Colledge, it pleased his *Holynesse* to giue full satisfactio to the petitions of *S. Stephen*, & to accept the *Hungars* into the flock of *Christ*. And for royall Ensignes (being a thing that seemed most fault to all) he made him a gift of a Crowne of gold, of great price, and of excellent workmanship: and moreouer sent him a Crosse, to be caryed before him in publique, in signe of the Apostleship, and adorning the presents, with these very words: I am, said he, an Apostolique man, but he may worthily be called the Apostle of God, since through his meanes, *Christ* hath gayned so great a multitude: and therefore, do we remit also to this good *King*, the care of reducing those Churches to better fortune, with Parishes and Diocesses.

In this manner, *Anastasius* with a happy expedition, hauing now obtayned what he would, returned agayne very glad into *Hungary*. In whose approch to *Strigonium*, he was met by *S. Stephen* forth of the territory there, with a great multitude of the Clergy & Nobility. Then were the Apostolicall Briefs read, and the Crowne and Crosse presented; which things *S. Stephen* receiued, not only

with

with extreme ioy, but also with much veneration kneeling him-
selfe, among other things, in publique assemblies which was
made of the holy Father, to excite with his example his subiects to
a great esteeme and reuerence due to the Roman Sea. Then being
anoynted, consecrated, and crowned, with solemne ceremonyes &
triumphes by the Arch-Bishop, he attended with more seriousness the
care to take away the impediments quite from the course of the
Ghospell, maynteyning the external peace with a good neighbour-
hood, and louing offices, and the internall with Edicts, & Lawes
full of iustice, and equity.

And forasmuch as to conserue the state, and life of the Prince,
and to restrayne the pride and animosity of the more stubborne sub-
iects is of no light regard besides the good intelligences of neigh-
bour Potentats, to haue like wise some number of Children, he de-
termined, with the iudgement of his more truly and wise Coun-
saylours not to differre his mariage any longer, especially there of-
fering it self the most noble godrian of Gisla, of the illustrious bloud
Royall, and Sister of Henry the second being he that comming into
Italy and crowned by the Pope, to his immortal prayse had chas-
sed away the Sarasens, and their fauourits from Rome, and those
neighbour countryes. The Spouse then was decently conducted to
the Husband, and as that Sacrament was celebrated with all the cir-
cumstances, and respects due vnto Christian Princes so is it no won-
der the march succeeded to be one of the most blessed which for ma-
ny yeares haue flourished since in the world. Into that royall house
neuer entered any vayne pompes, no importune ielousies no
false suspitions, nor bitter contention: while the happy couple stri-
ued not between themselues but in charity vnfeigned, & in the con-
tinuall study of the diuine glory. For which end hauing obteyned
(as we haue said) confirmation from Rome of the Strigonian Me-
tropolis, and of the Seas subordinat thereunto, to eschew all occasion
of strifes, he cleerly determined and dymited the confines of each, &
the same did he also to diuerse Abbacyes founded by him.

Saint Stephen and his Queene build many Monasteryes. His piety shined to all, and the marueilous elevation of his in prayer. Chap. 6.

IT cannot easily be expressed what sollicitude and magnificence
Saint Stephen alwayes shewed in sacred buildings. He built a mar-
ueilous

bellous goodly Temple in *Alba-regalis*, to the most Blessed *Virgin* (to whome he was singularly deuoted, and so would he likewise haue all those vnder him, and to keep the vigils of all her Feasts, and especially of the *Assumption*) prouiding it with most ample priuiledges, of large rents, and sumptuous furnitures, of vessels both of siluer, and gold, beset with iewels; and so finely wrought, as the metall though of exceeding price, was the least part of the valew therof. In the ancient *Bauia*, called *Sicambria* of old, he erected a most noble Temple to the glorious Apostles *S. Peter* & *S. Paul*, hauing for that end, with great rewards, caused certaine Architects to come from *Greece*, and as many artificers, as he could procure to come thither. And to the end, the *Hungars* might conuerse more freely in *Rome*, and continue alwayes firme in deuotion to the chief *Bishop*, he dedicated that gallant Temple of *Mont Celian* there, to *S. Stephen* the *Protomartyr*, without sparing any cost, which for the figure is commonly called the *Rotunda*, and there richly founded withal a Colledge of twelue Priests: and built in the *Vatican*, & sufficiently prouided an Inne, for a welcome receptacle of those of his nation, who should go to visit the *Princes* of the *Apostles*. And extending his liberality also into *Toruchia*, and *Soria*, he erected in *Constantinople*, a holy place very statly and goodly to behold; and a conuent of Religious in *Hierusalem*, that each day at the holy Sepulcher, sacrifices might be offered for the publique good.

These, and other very pious places, are recounted to be built by that holy King. And the *Queene Gisla* also, besides the participation she had with his merits, in applauding her husband in all things, & concurring thereto as much as she might, would needs build likewise at her proper assignements, and adorn at all points, the *Church of Vesprimie*, and there maynteyne at her owne costs, a good number of Priests to say diuine seruice. And if such were the greatnes of mind of these two happy *Princes*, and continuall profusion of expences, in materiall wals, and other dumbe works; euery one may easily ghesse, how much their benignity was, and how great their tenderines to men, created for the heauenly country, and oppressed and afflicted in this banishment of theirs, through various necessityes & miseryes. It is reported of *S. Stephen*, that there neuer came any pilgrime to him, whome he lodged not, and after dismissed with viaticum. He had an extraordinary care of the sicke, he would send them, besides dayly relief, now and then some louing present or o-

ther

that, and immediately cured some of those, whome he but commaunded to arise in the name of God. By night, with a pleasing, and cheerfull countenance, he would put himselfe, to wash the feet of most abiect people, and then at last bestow mony vpon them. He would further in the night go alone vnknowne, to visit the Hospitalls of the poore with his full purse.

And it happened on a tyme, that some of them, eyther through greedines of the present obiect, or for some other vniust occasion, meeting with the pious benefactour, most furious and vngratefull as they were, fell a pulling of his beard; with which fact of theirs notwithstanding he was nothing mouued, but passing from thence, to the Church of the *Mother* of *God*, gaue her thankes, with all his hart, for that through her intercession, our *Lord* had vouchsafed him, in some manner, to make him partaker of the most vnworthy outrages, villanyes, and iniuries done vnto him. And from thence-forth, more earnestly pursued he to giue large almes, to all sorts of miserable, and calamitous people as well in publique, as in secret, with his owne hands, and by meanes of his familiars, and especially of the blessed *Gunther* of *Bohemia*, an *Hermit*.

And as often as this *Gunther* the man of God, did come from his Country, to visit him; *King Stephen* would put all the prouisios & store of the pallace into his hands; when the *Hermit* distributing what he found, vnto widdowes, Orphans, strangers, and beggars, would soone leaue the Royall Pallace voyd and destitute of all things. Whereat *Saint Stephen* would take very great contentment, feeling himselfe by such acts of charity, towards his neighbour continually enflamed, more and more in the loue of *Christ*, and to the sweet contemplation of inuisible things. And now and then was so highly rauished withall, as that praying once, on a tyme, in his Pauillion, in the open fields, he was playnely seene with the pauillion it selfe, quite raysed a pretty way from the earth.

The Bessians of Bulgary do forrage Hungary, *but are defeated by S. Stephen: and Conrade the Emperour with great forces being ready to giue him battell, is miraculously preuented.* Chap. 7.

King *Stephen* had likewise through the great familiarity, which he had with God, some reuelations of no small importance: as then when the *Bessians* (being a people of *Bulgaria*, with whome af-

terwards they confounded their proper name) and Pagans at that tyme accuſtomed to rapine, and moſt bitter enemyes of the *Hungars*, were euen ready to forrage and deſtroy *Tranſiluania*; whereof S. *Stephen* in the night being aduertiſed from Heauen, diſpatched immediatly with all care and diligence, a Poſt vnto *Alba-Iulia*, who arriued ſo early thither, as that all the country people of thoſe parts, had ſpace ſufficient, to retire themſelues, with their moſt precious commodityes, into walled townes: and there remayned expoſed to fire and ſword, and pillage of the Enemies, the houſes only with the beaſts, and ſuch like Cattell. With which notwithſtanding that rauenous people went not long away ſo triumphant and proud: Becauſe S. *Stephen*, being prouoked with new iniuries, made incurſions into their Confines, with a flouriſhing army, and comming to encounter with *Cea*, the head of the *Beſſians*, ſlew him, and taking his baggage, made a moſt rich booty of him, and without conuerting it to priuate vſes, applyed it to pious workes, and to the ornament of Churches.

Heerupon the fame of S. *Stephen* now continually increaſing, and ſpreading it ſelfe through the world; it fell out, that whereas at firſt, for the inſtruction and conuerſion of *Hungary* there had come thither from diuers parts, very learned and pious men; now for to learne good lawes and laudable cuſtomes, began thither to reſort many rude and ignorant people, with deſire of inſtruction, & light. As among others ſome ſixty of the principall *Beſſians* themſelues, though not without great perill and danger, through default of the garriſons appointed there by S. *Stephen* in thoſe frontiers, who at the appearing of ſuch a troupe (which beſides the rich furnitures of their perſonages, brought with them a good number of carriages) either allured by the greatnes of the booty, or moued of hatred, or iealouſy towards them, without more ado, ſet vpon them, & not ſatiſfyed with the vniuſt ſpoiles they tooke, ſome they killed, & others they left halfe dead, & wounded. The *King* receiuing the complaint of ſo haynous a fact, cauſed without tumult and delay the malefactors to be brought into his preſence; & after a ſhrewd reprehenſiõ giuen, ſetting vp gibbets in all the principall paſſages of the Kingdome, he made them publikely to be hanged vp by two and two. Through which ſeuerity, beſides the puniſhing of the inſolence and preſumption paſt, he ſo wrought, that while he liued afterwards there was no more any violence offered to any ſtranger. To this zeale of

Iuſtice,

Iustice, and care of strangers, may be attributed a great part of the continuall protection, which the diuine Maiesty had of him, in his greatest daungers: whereof besides the euents declared aboue, the aduentures which now we shall speake of, doe giue ample testimony.

His Cousen *Henry* being dead, *Conradus Suenus* entred into the Empire. Agaynst this man, while for diuers respects he differred his going to *Rome*, the Dukes & Communaltyes of *Italy* making a conspicacy, to set themselues at liberty, fell flatly into rebellion; and the better to stand agaynst the power of *Cæsar*, besides the cõbining of themselues togeather, they further demaunded ayde of strangers, and especially of King *Stephen*, and the *Sclauonian* nations which extend themselues from the vtmost bancks of the Adriatique Sea, through *Dalmatia*, *Bohemia*, *Seruia*, *Bulgaria* and *Polonia*, euen to the Artique pole, by the meanes of commerce of a common language amongst them. With all which preparation notwithstanding, *Italy* was not of power sufficient to resist the forces of *Conrad*; who at the fame of such comotions, descended with a dreadfull army vnto *Millan*, and so strayghtly besieged that Citty, as all the rest being terrifyed therwith, laying aside all stubbornes of hart admitted him, with all humble homage and obsequiousnes that might be. Whence applying himselfe to find out the origen and trace of the whole cõspiracy; he found that among other stayes and vpholders, it was fouded particularly on the succours promised by the *Hungars*, as wel for the naturall auersion they had from the name of the *Dutch*, as for the especiall deuotion they bare, from the tyme they receyued the *Holy fayth*, to the Italian name, & to the Bishop of *Rome*.

Conrad, being exasperated with these informations, and moued to a bitter desire of reuenge, was no sooner returned into *Germany* agayne, but he tooke vp armes anew to reuenge himselfe of his aduersatyes, and after he had wasted *Bohemia*, and the neighbour countryes, and seuerely chastized *Boleslaw* the new *Duke* of *Polony*, and chased away his Sonne *Mestou* thence, he sets forth a great Army agaynst *Hungary*: at which newes *S. Stephen*, though a great deale inferiour in forces, endeauours notwithstanding to gather vp an army, and to prepare for his defence, confiding yet aboue all things in the diuine succours. Of which his confidence at this tyme neyther, was he a whit deceyued. Because the *High dutch* very fiercely entring into those parts, and being now encamped in a place

commodious. S. *Stephen* was not slacke to meete them with his squadrons, and now were matters disposed on both sides for a cruell and bloudy battell; when besids all opinion, appeares in the field, an Imperial Herald, who running through all the tents of the Captaynes and souldiours, gaue expresse order, to take vp the pauilions, and bagage, and to returne againe into *Austria*. There could not happen to *Conrad*, a thing more strange, and new at that tyme, who examining his officers with great diligence, and not finding he had giuen any such commaundement at all; was satisfied at last, how that Herald could be no other, then an Angell sent from Heauen, in fauour of S. *Stephen*; and being touched with religion, not only for the present renewed a firme peace with the *Hungars*, but holily resolued withall, perpetually to beware of molesting such a nation more, whome he manifestly saw to be so safe, and secure vnder the diuine protection.

Gyula the vncle of S. Stephen rayseth a rebellion, and is ouerthrowne: after that receiueth Baptisme. With another notable conspiracy against him discouered, and punished. Chap. 8.

THe good King, being thus deliuered from so great a danger: had soone after, a new occasion, to acknowledge the eyes of the diuine clemency to be cast vpon him. Among the remaynder of the rebellious and contumacious people, against the yoke of *Christ*, & obedience of the *Prince*, was an vncle of his by name *Gyula*, who had the mountaynes of *Transiluania* in his gouernment. This man, after he had often sought to recall to the ancient prophane rites, not only the people but euen his Nephew himselfe, takes vpon him through diabolicall instinct, to endomage with inrodes and incursions the *Lower Transiluania*, & the *Cityes* of *Hungary* it selfe. While S. *Stephen* on the other side, hauing tryed all wayes to quiet *Gyula*, and to put him in the way of saluation; being finally enforced to recure to armes, had so much furtherance from him that can do all things, as that passing into his *Vncles* gouerment, in a few monthes, he subdued him quite, and conuerting the neighbour people to the Fayth, led *Gyula* with him prisoner into *Hungary*, with his wife, and children: and lastly also hauing induced them to Baptisme, he set them at liberty and treated them alwayes very honourably. To this persecution there succeeded afterwards another, so much more daungerous, as it

was

was more secret.

House of the principall Palatynes of his Kingdome, with many familiars of the Court, being but ill founded in humane and divine fayth, and not able to endure the present tranquility & peace, and throughly resolued ere Christian religion to be deeper rooted, to reduce *Hungary* againe to the ancient fierceness, determined first of all to take away *Stephens* life, and thence afterwards to put all into hurly burly, and to stirre vp here and there, reuolutions and tumults. With this purpose, one of the conspiratours, being the most temerarious of the rest, hiding his Scimetre vnder his coate, adventuring one Euening into the Palace, in the shutting of the night, before that candles were lighted (it being then Summer tyme) very priuily insinuating himself into the Kings lodging, (where while he goes feeling the walls vp and downe in the darke, with dubious hands, behold his Faulchion vnawares fals from him) at the noyse whereof the King crying out, the Palatyne being wholy terrified and confounded, found no better meanes then to present himself vnto his presence, & humbly to crave pardon at his hands, by whom the same denyed by the King: who making neuertheless most diligent inquisition of the complices, for publique example, would haue them by no meanes to be let without due punishments.

This lenity, and vertue of S. Emericus, moued S. Stephen: but especial gift of discerning the merits of the subiects had Manuel to Maruke was especially bestowed by the said King in Church.

S. Stephen, in the meane tyme, had many Children, & among them, one *Emericus*, who being adorned with more then humane vertues, was by posterity aduanced, with the authority of the Pope Beatified, it cannot easily be explicated, with what consolation it tooke, not only the Parents from the bud, but euen like wise all those, who being neere him had any knowledge of him: For first being preuented from heauen, with plenty of benedictions, and alwayes afterwards brought vp with exact tendance of Nurses, Tutours, and very excellent choyce Maisters, and principally assisted by the liuely examples, and holsome documents and admonishments of the Father, (who not content with his prefixed aduices to help him, did write himself also a Booke of that matter) he came in short tyme to worke those fruits, which from so rare a towardnes, & diligent edu-

cation, the world might well expect.

And among other notable things, recounted of him, this was one, that euen from his tender age, through his great moderation of dyet, restrayning himselfe, with much watching; he would rise at midnight, to recite deuoutly the diuine office, and pausing betweene psalme and psalme, examine the distractions suffered therin, and with hart contrite, craue pardon of God for them; and would endeauour besides with heauenly grace, to reduce his actuall intention to a most perfect habit. *S. Stephen* sometymes beholds the same through a certaine chincke of the wall, and keeps it secret, reioycing in himselfe, at so new and pleasing a spectacle. Now the holy King was wont (according to his commissions and facultyes, receiued from Rome,) to obserue the customes, and behauiours of Ecclesiasticall persons, and to go in person to visit the Churches and Conuents of his Kingdome: and among others, going once to *S. Martyns* hill, where (as hath beene said) many Monks of the *Order* of *S. Benet* did liue very orderly & regularly together; it pleased him once, to carry his beloued *Emerius* thither with him, & at his coming neere to the place, perceiuing the venerable family to come in procession towards him, he suddenly sent his Sonne before to meete them, & entertayne them the while, who being receiued with great honour by the Seruants of God, began in the sight of his Father, to kisse him one by one, but yet not all alike, since that knowing by diuine reuelation the merits of ech one, to some he gaue two kisses, to others three or foure, and fiue to many, saue only to *Maurus*, he gaue seauen. Whereat the *King* merueyling much, and thinking it likely not to happe by chance, would needs be satisfyed therof; when Masse was ended he familiarly demaunded of *Emericus*, what was the reason, that to one, and the selfe same habit of Religous, with the same manner of salutation of kissing, he had obserued so great diuersity in the number: whereto the *Youth* very promptly answered, that in such distribution he had had regard to the purity and continency of ech one, & that with the number of seauen so perfect, it pleased him to honour him so, who from a child to that tyme, had kept his virginity entire.

The Father remayned with this answere, much more in suspense, then before: and to be the better certifyed therof, taking his leaue from thence for this present, returned thither agayne, a little after vnknowne, with two only familiars, and no more: and dexterously

rously comming by night into the Quire, in time of the Martins. the office being ended, he noted how the greatest part of those Regulars, immediately retyred themselues, to repose in their Cells, & how such only as *Emericus* had fauoured most, remayning behind, went to hide themselues in certayne corners, to continue their feruent prayer. Then S. *Stephen* approching first to one, and then to another a part, discouering who he was, very courteously saluted them all; who at the sight of his Royall Maiesty interrupting both prayer and silence not fayled to salute agayne with all reuerence: but so did not *Maurus*, being wholy rauished the while with celestiall things; for being saluted by the *King*, with most sweet words, he opened not his Mouth, and being sharply rebuked by him for it continued still mute. Whereupon the day following the *King* for better proofe of the inward qualityes of *Maurus*, causing the bell to sound to a Chapter, in the presence of all, with seuere countenance, at last charged him with many things that by no meanes became a religious person; but the disciple of Christ, confiding in the testimony of a good conscience, and in the iudgement of him that sees all, keeping alwayes a good composition, and modesty with him, answered not a word. Whereupon the *King* apprehended the sanctity of this man, was with reason so singularly honoured by his sonne *Emericus*, & laying all dissimulation aside, he discouered most cleerly to the Monkes, the intent wherefore he came thither, and the experience he would needs make of *Maurus*. Nor did he extoll him only for the present, with extraordinary prayse, but further elected him a litle after, to the Bishopricke of *Cinq-Eglises*, and obtayned the full confirmation therof from his *Holynes*.

A singular act of Chastity in Emericus, *preserving his virginall purity in the state of Matrimony.* Chap. 9.

IN this meane while, *Emericus* went dayly increasing, both in yeares and vertues, & felt a generous desire to burne in his breast, of doing some notable seruice to the diuine Maiesty. With this deuotion, entering on a tyme, with one page only, into the *Church* of S. *George*; he puts himselfe on his knees to meditate, and to find out with himselfe, what Present to offer, that might be most grateful & acceptable to the eyes of his *Creatour*: and behold on a sudden, the whole place to be replenished with an immense light, and a voyce

heard

heard which said, *Virginity is a fayre and beautiful thing*, this is that which I seeke entirely of thee, as well in mind, as body; this then do thou offer to God, and see thou persevere therein with full purpose. These words arriuing in the eares of the Page withall, did so peirctrate the mind of *Emericus*, and so wrought with him, as that being enflamed with the desire of obeying, and distrustfull (withall) of his owne forces, he prayed in this manner.

My Lord God, to whose eyes euery thing is open, and naked & who, as thou knowest, through thy iust iudgment hast cast away the life from great men, and are very dreadful to the Kings of the earth, for their frailty, who presume not of themselues can tell how to afford opportune succour; Graunt I beseech thee, thy most holy will, may completely be performed in me, and with the dew of thy mercy, extinguish in my mortal nature all concupiscence. Fortify the weakenes of thy poore Seruant through thy benignity, that he may neuer swarue from the right way: Guard him from all the allurements of sensuality, and cause that he neuer commit any thing, whence he may seeme to fall from thy grace.

The Oration ended, *Emericus* felt himself to be fully replenished with extraordinary consolation, & wonderfully encouraged withall, yet to eschew vain-glory, would neuer reueal the fauour to any, but commaunded his seruant vnder grieuous paynes, as long as he liued, to keepe it secret. When cooperating afterwards, with the diuine mercy, he neuer left at tymes to macerate the flesh, with prayers fastings, and vigils: and that with reason too, because God, (whom not pleased with vertues not come to the Chisel, and proued by the Hammer) disposed, that by meanes of his Father, he should be tempted to marry with a yong Lady of rare qualityes, and of Princely bloud, though by Authours vnnamed. To which importunity, after *Emericus* had resisted a prety while at last, not to contristate his Parents, he yields, secure the while, that the diuine Goodnes for the obseruance of his promise, would not fayle him of some succour or other, as indeed after he found it so.

For that as soone, as he had with solemne ceremonyes, publiquely accepted the Spouse, in priuat being assisted from heauen, as well with reasons, as with prayers, he easily induced her, to conserue with him, vnder the cloake of Matrimony, the flower of virginity, preferring it (wisely) before all respect of yssue, and all the greatnesses, & Signoryes of the world. Wherof in progresse of tyme

S. Stephen

S. Stephen was aware; but yet setting the greater glory of God before his eyes, by all meanes he abstayned fro withdrawing Emericus his holy purpose. Amidst so great variety of human accidents, & among so many prosperityes of glorious victories and ioyfull successes had S. Stephen no want nor withstanding of his probation & scourges. For of so numerous an ofspring, which he had, while he quelled after another, in their childhood, there was only Emericus left him, with whose safety alone, to him it seemed were counterpoysed all other losses whatsoeuer, when he also, in the flower of his age, was snatched away, so accomplished with merits, to be an aduocat in Heauen, for those nations, which in earth by lawfull inheritance belonged to him.

S. Stephen neuertheless so grieuous a blow felt incredible sorrow; especially so redoubled a little after, by the death of his wife, not finding the while, any one of his stock, to whome secure he might leaue the gouerment: and the whole kingdome standing in danger to returne to their old vomit, and customes as before, who through want of a good successour, the good exercises began, should be quite giuen ouer. Emericus his exequies were celebrated in alba Regali, some 30 dayes after his happy passage, with so euident miracles, and so full persuasion of his eternall felicity, as in a moment all the cloudes of sadnes and mourning were vanished quite, when his wife, now Widdow, gaue faythfull testimony of her husbands virginity, and the Page to confirme the same, discouered what had happened in S. Georges Church.

How S. Stephen dyes, and is buryed with pompe in the Church of our Lady which himselfe had built, where he worke's many miracles: With the translation of his holy Body afterwards. Chap. 20.

S. Stephen perseuering still in his wonted yielding of due thankes vnto God, and conforming himselfe with the diuine will in all things, came shortly after to fall into a grieuous palsey, wherewith being held more then 30 months in his bed, he was finally seized with a strong feauer, which brought him to the end of humain miseryes. And now at last, perceyuing himselfe to decay, causing the Prelats and Barons which were in Court, to be called vnto him, he delt with them about a future Election, hauing always an eye on the diuine seruice, & increase of his holy fayth, &

exhorted them with fatherly affect, to esteeme it aboue all things, and for the same to be ready to spend their bloud, when occasion should require. Moreouer, he recommended to them the obseruance of the diuine precepts, & of the Popes ordinations, the maintenance of Iustice, concord, and of peace, not only among themselues, but likewise with strangers: in summe, to shew themselues Christians to euery one, and to be no lesse in deed, then profession and title.

In this manner in substance, S. *Stephen* spake to the principall of the Kingdome, with the great resentement, and sorrow of all many as heard him, when lifting vp his eyes and hands to heauen, not without teares, but with voyce interrupted, he spake in this manner: O glorious Queene of Heauen, O noble restorer of the world, into thy hands do I recommend, together with my soule, the Churches, the Clergy, the Primates, and the people of *Hungary*. Heerupon, hauing receyued, in the presence of all, after the Sacrament of Penance, the celestiall *Viaticum*, & *Extreme vnction*, he quietly rendred his spirit vp on the very feast of the *Assumption*, as he had alwayes desired: a happy day, and with reason euer celebrated by him from a child, with singular ioy, being then the yeare of our Lord, one thousand thirty & eyght, or thirty foure, as some will haue it, being the 59. of his *Stephens* life, and 41. of his Crowne.

His body with magnificall pompes, and most frequent concourse of all the States, was buryed likewise *in Alba regali*, there to be deposed in the Temple of the most *Blessed Virgin*, by him built, as we haue said aboue: but being not yet consecrated, it seemed good to the Bishops, that ceremony should first precede the funerall, which being ended, he was there placed with psalmes and canticles, and other solemnities, in a vault of white marble, where a long tyme the diuine Goodnes continually glorifyed his seruant, giuing health to the lame and diseased, and consolation, and succour to the miserable & afflicted. There were heard also in the same place, oftentymes by night, angelicall songs, with a most fragrant odour diffused on euery side. The precious members lay there in a Sepulches, some 45. yeares: after which tyme *Ladislaus* the 5. raygning, there came order from *Rome*, that a diligent search and enquiry should be made of all the reliques of such, as from the beginning had been the instruments of God, in the preaching of the word, & conuersion of *Hungary*, and for the renewing of the memory of their labours,

labours, and so great merits, that a very Honourable, and Noble translation, should be made of their bodyes.

In vertue of this Order, by the vniuersall Dyet, was a Fast intimated of three dayes, with prayers and almes; after which *Ladislaus*, with much veneration, being accompanied by the Court & people, came first to the Monument of *S. Stephen*: but with all the engins, and strength that might be, was it not possible to be opened and discouered, vntill such time, as by the aduise of a Virgin, whose name was *Catrie* (who being immured besides the Church of our *Sauiour*, was held in great opinion of sanctity) he was perswaded to deliuer *Salomon* his brother, imprisoned by him for grieuous strifes and disgusts betweene them. Heerupon now the Fast being redoubled, that immoueable stone, was so easily remoued as it had been of wooll, or straw. The Coffin then of lead being taken from thence, and carryed in procession, and the Vespers sung, it was reuerently deposed vpon a most glorious Altar, in the midst of the Church, and all that day, and the night following, there continued very euident miracles.

In the morning, which was the 20. of August, the Masse being celebrated, and prayer ended, the King, with the principall of the Clergy, and Nobility, approching to the coffin, keeping the multitude off, for feare of some theft, with deuotion they opened the same, and now the flesh being dissolued, the bones appeared to lye within a certayne liquour, like balme, which euen sauoured of an odour of Paradise, being much consumed with tyme. *Ladislaus* beheld it attentively, and with great curiosity seeking for the ring of *S. Stephen*, caused for that purpose, the said oyle to be ladled forth by hands of the worthyest Prelats, into siluer vessells: but by how much the coffin was emptyed by others, it was agayne filled vp of it selfe, and all their diligence succeeded in vayne: being then amazed thereat, they powred in agayne, and yet the quantity increased, in white ynough besides. When the bones withall being put thereinto, they were thence translated, into a most sumptuous, and rich Chapell.

In the tyme of the same King Ladislaus, one Conrad by name, a man of a certaine High-dutchman, a man of a most wicked life, and plunged in all manner of debauches, being at last touched, and contrite for all his wayes to Rome, and there making a generall Confession of his whole life, had for his penance to weare on his bare flesh, a great plate of steele, tyed on with fiue chaynes

An Angell appeares to Mercurius *a Monke, and deliuers him a hand with the Ring of S. Stephen. With a Miracle happening at the shrine of Emericus.* Chap. 11.

OF the number of those, to whome, in the ministery of the Priests, was denyed accesse to the sacred reliques, was a Moke whose name was *Mercury*, deputed to the seruice and custody of that Church. This man, taking it very heavily to heare, that he could not be suffered at pleasure, to behold and kisse that great treasure, retired himselfe a part; and there in the dead tyme of the night, sat mourning and lamenting, when beside all hope, there appeared to him a yong man, of a heauenly countenance, who reaching him a peece of fine holland, enfolded and wrapped vp together: Take heart (said he) O *Mercury*, the same which thou hast so much desired, & when thou hast kept it in *deposito* for a day, do thou carry it to the King. After these words, the Angell vanished away: and *Mercury* full of vnspeakable sweetnes, vnfolding the cloth, found there the hand and Ring, so much sought for of the King, and when it seemed to him to be now high tyme, he went and made a present thereof to the King *Ladislaus*, who receiued it most ioyfully, & in a sumptuous Reliquary, caused it to be layed apart in another Oratory. And it was but iust, that so beneficious a right hand, with particular care, without all iniury should be kept and reuerenced, in a place by it selfe, which so often had beene so profusedly stretched forth, to the benigne succour, and liberall reliefe of the poore.

This particular, from a heape of relations, we haue thought good to select forth, about the life, customes, and greatnesses of S. *Stephen*, the first King of *Hungary*. With which, since we haue accidentally likewise fallen vpon those of the blessed *Emericus*; it may not happily be amisse, to conclude the whole narration, with an admirable effect, whereof they both, though not equally, might seeme to participate.

In the tyme of the same King *Ladislaus* before mentioned by vs, a certaine High-dutchman, one *Conrad* by name, a man of a most wicked life, and plunged in all manner of debauchnes, being at last compunct, and contrite for all; went his wayes to *Rome*, and there making a generall Confession of his whole life, had for his penance, to weare on his bare flesh, a breast plate of steele, tyed on with fiue

chaynes

chaynes of iron, with a sheet of paper written therein, wherein his more enormous crymes were conteyned, signed with the seale of his *Holynes*, and in this habit to go visit the holy places of Christendome, vntill such tyme, as through diuine power the bands should be vndone, & the writing be wholy cancelled. This man obeyed with great promptnes, and after he had beene at *Hierusalem*, and other famous Monuments of *Saints*, he came at last vnto *Alba-regalis*, & there putting himself in prayer, at the shrine of the holy *King Stephē*, he determined not to arise from thence, vntill he had perfectly obteyned the grace. And now he had persevered from one, to nine a clock at night, when sleepe through wearynes oppressed him, and immediately the *glorious King* appeared vnto him, saying; Get vp friend; and go thy wayes to the Chapell hard by, of my sonne *Emericus*, who through especiall priuiledge of incorrupt virginity, shall obtayne thee vndoubtedly pardon of thy so great crymes, he being one of the number of those, who haue neuer defiled their garments, but accompany the *Lambe* wheresoeuer he goes, and who stand singing before the Throne of God, that new song.

Which said he vanisheth; & the *Penitent* without delay, passing to the Monument of *Blessed Emericus*, had no sooner begun to frame new prayers, but that in a moment, his hard knots fell loose of thēselues, & the seale broke open, & discouered the paper to be blank. At the noyse of the chaynes falling off, the Keepers of the Church, & others, at that tyme entring to do their deuotions, came running to him, and some of them vnderstanding particularly by relation, and the rest with their owne eyes what had happened, neuer ceased to magnify God, the giuer of all good, and merueilous in his *Saints*. To whome be all honour, power, and benediction for all eternity. *Amen.*

S. EDVARD

S. EDVVARD KING.

THE ARGVMENT.

AN Orphan left, and in minority,
Heau'en was my Guardian; this did mee protect;
To this I did assigne my custody;
My raging foes heerby suppress't and checkt
Yielding to't, did grant me liberty
To serue my deare Aduancer, and reflect
On this false world, which promising content
Doth only yield vs matter to repent.
As those that in the Eternall Essence see
What ere falls out, what euer was before:
Veyl'd vnder bread, Deare Lord, I viewd in thee
The machinations of the Prince * that bore
A Rauen bath'd in Martiall Gules, to bee
Dissolu'd: I stretcht mine Empire past the shore
That *Albion* bounds: my force did *Ireland* tame
That thought my standards fatall where they came.
Treasures so much I slighted, that I viewd,
Vnmoued thereat, my treasures borne away.
The stately Fane at * *Thorney* rays'd, hath shewd
My end, Heau'ns glory: Still it doth display
A mynd with true Magnificence endu'de.
Heerby I gaind what neuer shall decay:
And with a Ring espous'd me to the skie,
Where my Raygne done, I raygne Eternally.

* The Danes.

* Now VVestminster.

THE LIFE OF S. EDVVARD KING OF ENGLAND.

Written by *Alred* Abbot of *Ridall*, of the Order of *Cisterce*.

S. Edward *is chosen King in his Mothers wombe.* Ethelrede *the Father dying,* Edmund *succeeds.* Canutus *rages.* Emma *flies with her two yonger Sonnes into* Normandy; *with the great towardlines of* S. Edward.

IT pleased God, the Blessed *Edward*, through especiall prerogative, should be chosen King before his appearing to the world: for that at the instance of his *Father Ethelred* King of *England*; a Parliament being called, as well for other publique affayres, as to declare, & sweare to a new Prince, howbeyt already there were two sones of his of strong constitution, *Edmond*, and *Alfred*: yet the Nobility & Clergy, being but little satisfyed with eyther of them, with a wonderous inclination, concurred to yeild homage vnto an vncertaine

King-

yssue,

yſſue, as yet encloſed in the Mothers wombe, which being born a little after, was called by the name of *Edward*. True it is, that *Kinred* dying in thoſe dayes, and moſt cruell tempeſts threatning the *Iland* on euery ſide, with conſent of the *Barons*, not to leaue things altogether without a head; the ſaid *Edmond*, tooke the rule vpon him. Nor was it long, but that a terrible inundation of the Barbarous *Danes*, came ruſhing into *England*, vnder the *Tyrant Canutus*. Who beginning to put all things to fire and ſword, the *Queene Mother*, whoſe name was *Emma*, a *Norman* by natiō, was conuayed for greater ſecurity, with her yonger ſonnes, into her *Fathers* Country.

Heere the child *Edward*, began betymes to giue forth very euident ſignes of the matute piety he was like to atteyne in tyme, in reguard, that hauing in ſcorne all childiſh ſports, he attended ſtill, among other tokens of a Chriſtian mind, to viſit now this, now that holy *Conuent*, and to linck ſtreight amityes with the moſt famous Seruants of God. In the meane tyme, in *England* the fury of the *Enemy* grew day by day more cruell, then other: nor was now to be ſeen at laſt, or heard any other then ſlaughters, rapins, bitter plaints, and terrible outcrys. The *Temples* burned, the ſacred habitations ruined, the Guardians, and Paſtours of ſoules, for feare of the worſt puniſhments, hid themſelues in the moſt craggy, and deſert places.

Among which, was *Britwald Biſhop* of *Winchester*, a man of great prayer, and of a notable ſpirit. Who praying one day, with many teares, for the health of the *Kingdome*, and powring forth his afflicted hart with ſighs and laments before the diuine preſence, after much wearynes of mind, and body, fell finally aſleepe. Where behold the *Prince* of the *Apoſtles* appeared to him, from an eminent place, with *S. Edward* before him, a youth very gracious in countenance, and adorned with a ſcepter, diadem, and royall mantle; who after he had with ſolemne vnction, conſecrated him with his owne hands, gaue him many good documents withall, full of verity and life; and in particular exhorted him, to keepe virginity, reuealing to him beſides, for how many yeares he ſhould hold the dominion.

Now *Britwald* being ſorely aſtoniſhed at ſuch a viſion, as ſoone as he returned agayne to himſelfe, rooke hart, & beſeeched [illegible] vouchſafe to manifeſt to him ſome things of the eſtate of that miſerable Coūtry, & of the end of the troubles, which afflicted the ſame. To which demaund, the *Apoſtle* anſwered, with a ſeren countenace:

King-

Kingdomes, *O Bishop*, are of God, he is the *Lord*, and *Maister* of all; he at his pleasure alters, and changes gouernments, & for the sinnes of nations, doth ofte exalt the Hypocrit. The *diuine Maiesty*, is grieuously offended with thy people, and therfore they are falle into the hands of their most capitall aduersaryes: but yet neuertheleſſe God shall not be vnmindfull of his wonted mercy, nor stretch forth his iust vengeance, for euer vpon them: because many yeares shall not passe after thy death, but the present calamityes shall cease, and the wished redemption shal come to this people, since his eternal goodnes, hath already destined a man, according to his hart, and wholy at his deuotion; who being placed through my help in the royall Throne, with the infinite consolation of the subiects, shall abate the forces, and bridle the *Danish* fury; and who after he hath many wayes rayſed, and aduanced the *Church*, being deere to God, very acceptable to his friends, and dreadfull to his enemyes, shall termine his glorious life, with a most holy end.

From this so benigne an answere, together with the sight of him there promiſed, the *Bishop* tooke new courage, and stuck not to enquire of the Oracle it selfe, of the posterity, and succeſſours of *Edward*. To which demaund, with obscure and dubious words, the *Apostle* replyed no more, but that, *God was Lord, and after this, he would prouide another, according to his good pleasure.*

Edmund *with his Children are put to the sword.* Alfred *is made away.* S. Edward *prayes, and makes a vow to God and S. Peter; and* Canutus *with his children dying, is recalled into* England *againe.* Chap. 2.

THe Engliſh troubles, continuing still, with ciuill discord among themselues, being ioyned at last with externe warres, came to be so miſcheiuous and pernicious, as that despising all law of fayth, all vicinity of bloud, all obligation of friendship, al things were full of fraud, factions, and iealouſies. And euen malice proceeded so farre, as that the *Nobles* themselues, forgetting their oath shamefully renouncing their lawfull Kings, and putting *Edmond* to the sword, with his children at Nurse, they continually prepared tragedyes. *Canutus* with a wicked marriage, poſſeſſing the *Widdow* the *Wife* of *Edmond*, left nothing vntryed, to confirme himselfe, in the vnlawfull vſurpation of the Kingdome. Wherein he had so fast a hold, that *Alfred* for the quieting of tumults in some manner, too bold-

boldly passing ouer from *Normandy* into his *Country*, was with extreme cruelty, made away, as well by the *Danes*, as *English*, and at the same tyme, the desolate *Queene Emma* dyed in her *Fathers* house.

Then *Edward*, being depriued of all human succour on earth, and fearing euery houre, his last ruine from others, amidst many troubles, and anguishes, prostrating himselfe most humbly before the diuine presence, prayed in this sort. Behold, *Lord*, how I haue now, no more help in me, and my neerest friends are farre of from me: my friends, and neigbours, are all become my aduersaryes; I haue neyther Father, nor Mother in the world; my Brothers and Nephewes, are betrayd and slayne; the widdow my kinswoman, is become our aduersaryes wife. So as I am left without all stay, & they seeke moreouer, to take away my lyfe. But I (*O Lord*) poore wretch, am left to thee, and thou shalt succour the orphan, as heeretofore in a meruailous manner, thou hast done to *King Edwin*, enuironed on euery side. Thou, that madest S. *Oswald*, the ornament of *England*, of an exile, to be *King*, and by meanes of the signe of the Crosse, didst subiect to him, all those that hated him; If thou shalt be with me, and through thy protection, remit me into my *Fathers* kingdomes, thou shalt be alwayes my God, and the blessed *Apostle Peter*, shall be my especiall Protectour, whose most holy reliques, I do promise to visit in the City of *Rome*, with his direction.

With this Vow, S. *Edward* felt himselfe exceedingly, reuiued, and replenished with no vayne hopes. For that *Canutus* in few daies dyed, and his children also, of tender age, not long suruiued. By occasion whereof, the *English*, as awakened out of a dead sleepe, very suddenly tooke vp armes, and shaking of the yoke of intruding tyranny, recalled the desired *Edward* into the land agayne, and receyuing him with all the honour possible, with one accord, they placed him in the royall throne. At the comming of S. *Edward*, all good arts, and Christian vertues did returne from banishment. The vacant Seas were soone replenished, Churches, and Monasteryes repayred, and the diuine seruice, in short tyme brought to its auncient splendour agayne. Hence through welcome peace, ensued the tillage of the wast and desert champaynes, and the Iudges and Magistrats being kept in their duty, more through example of the *King*, then feare of punishments, attended to administer vpright iustice, to all sorts of persons. The iubily, and content of the pre-

sent

sent felicity, was much augmented by the fresh memory of the miseryes past; insomuch as not only the reasonable creatures with prayses and thankes-giuing, but euen the land it selfe, with extraordinary fruitfulnes, the ayre with fayre and serene weather, the sea with still and quiet waues, and smiling countenance, seemed to acknowledge him, and the Cittyes daily to multiply in laudable customes, riches, and multitude of inhabitants.

Two notable examples in S. Edward *of contempt of Riches. With his vow of chastity, maintayned in the State of Matrimony.* Chap. 3.

IT was not long, ere the fame of so great prosperity, extended to the Prouinces beyond the Seas. And from all the *Potentates*, the *Dane* excepted (for they left not their pride) came very honourable Embassages, from tyme to tyme, to congratulate, to make leagues of freindship, and to establish some good correspondence with *S. Edward*. And he the while, not puffed vp with pride, nor dissolute with vayne triumphs, hauing alwayes the *diuine Maiesty*, before his eyes, with an euen tenour of life, carryed himselfe very meeke to his domesliques, reuerent to Priests, gracious to the people, compassionate to the afflicted, and aboue all things, a great Almoner, & a strange neglecter of money; insomuch, as once, among the rest lying on his bed, & his priuate Treasurer, *Hugoline* by name, hauing vnawares left open a chest of mony in that chamber, a groome of the place, being inuited through the commodity of the purchase and the seeming sleepe of the *Prince*, approaching boldly, tooke away from thence a good quantity therof, & put it vp in his pocket; and being glad of so happy a successe, returned againe a second tyme and so a third; When as the King, who had feigned till then, perceiuing *Hugoline* to be comming, brake silence, and with friendly voyce, said to the wretch: Get thee gone, for the Treasurer comes; who if he chaunce to catch thee once, will not leaue thee a farthing of all thou hast. At this voyce, the fellow fled affoone, and scarcely had got his feete forth of one doore, but *Hugoline* enued by the other, and finding so great a summe of treasure to be wanting, he was euen ready at first to fayne for griefe, then entring into a rage with himselfe began to rent the ayre with cryes and sighes: When *S. Edward*, arising from his bed, & still dissembling the matter, quietly demaunded the occasion of so great heauynes, and hauing heard it:

Hold

Hold thy peace man (said he) perhaps he who hath taken it away had more need thereof, then we: Much good may it do him, the rest I hope will serue for vs. With such quietnes, he passed ouer that act. Whence may be gathered, how well subdued he had his passions, & how farre he was, from all rapine of others goods, that was so prōpt to yeild his owne.

To which purpose likewise, we may not let this passe; there hauing beene in his *Fathers* tyme, a most grieuous taxation, layd on the people, in respect of an army to be leuyed against the *Danes*, and yet the same exaction still continuing (as it happens) though the warre were ended; *S. Edward* as a good Father, and Pastour of his people, with princely liberality, discharged them thereof, for euer: whereto, besides the greatnes of his mynd, he was likewise moued by seeing playnely, vpon a heape of the same money, an vgly Deuill to sit, and sport himselfe. In such like acts as these of religion, equity and bounty, with the edification of all the world would *S. Edward* spend the tyme afforded him for the purchase of the Eternity. And yet among these same honourable thoughts, he forgot not a whit, the virginall title, so seriously recommeded to him by *S. Peter* the Apostle: which thing indeed, proued to be so much more violently assaulted by his green yeares, hoat complexion, easy accesse vnto delights, as through the subtilityes of the enemy, and store of seruants, most prompt to him at euery becke. Which assaults notwithstanding, though grieuous and fastidious, yet most commonly being open and manifest, *S. Edward* did manfully resist, through diuine grace, and went continually away with glorious triumphes. The battayles which perpetually day and night he suffered, from the Communalty, and states of the land, were cloaked with honesty, and coloured with the publique good, and consequently more treacherous, and terrible to him; who shewing infinite care of the vniuersall peace, and security, which greatly depended on the future succession of the *King*, neuer left vrging opportunely, and importunely, in tyme and out of season, with reasons, and examples, with prayers and coniurations, and those mingled now and then with some manner of threats, that he, forsooth, hauing pitty on his country, and of the daungers, that hung ouer it through his single life, would be pleased to differ no longer to prouide for progeny, to wit, some faithfull and honourable mate.

Such were the requests, and supplications of the people, and

Barons. Among which, with apparence of right intention, and holy zeale the *Earle Godwin* shewed himselfe most earnest, being a person, very potent, politique, and ambitious, and who by the opinion of all, had a hand with the tyrant *Canutus*, in the impious murder of *Alfred*; and now with thoughts, wholy pointing to his priuate greatnes, plotted to mary his daughter *Edith* with *Edward*, and that to the notable increase of his estate, to see her Queen. This *Lady*, was not any thing like to the *Father*, as one that feared *God*, being a friend of abstinence, very prompt to read and worke, farre from prattling, & all feminin disports; in summe, a rose sprung from thornes, ordained by God for a faithfull Companion of *S. Edward* in all vertues. This *yong Virgin*, by publique decree, was commended and tendred to the good *Edward*, with the common importunityes and prayers perseuering still; so much more liuely, as the necessities of the Kingdome, and qualityes of the *Spouse*, made a repulse to the more inexcusable. All this now, the *King* knew very wel, but on the one side being resolued, not to manifest, or breake his solid purpose of virginall chastity; & on the other, very hardly able to resist any longer, the petitions and most earnest importunities of his subiects; being put into such streights, and fallen into an agony, he could find no better remedy, then euen the same by him so often tryed, of voluntary pennances, and feruent prayers. So as after many fastings, and other corporall afflictions, which doubtles do serue very much, to render the *diuine Maiesty* propitious to a man, being prostrate on the earth, full of humble affect, and firme fayth, he spake to his *Creatour* & *Lord*, in this manner following: *O good Iesu*, by thee the *three Children* haue been deliuered from the *Chaldean flames* of old. Through thee *Ioseph* leauing his cloake behind, had saued this honour; and the constant *Susanna* got the victory of the lewd old Men: and the holy *Iudith* through thy help could not be tempted by *Holofernes*. Behold mee heere, thy seruant, and as I haue beene heeretofore, fauoured and beloued of thee, in diuers accidents: So succour mee now also, *O Lord*, in this necessity, and graunt, that in some manner, of imitation of *Mary* thy *Mother*, and *Ioseph* her faythfull Guardian, such espousalls may be had betweene *Edith*, and *Mee*, that my Chastity may suffer no wrong, or empeschement whatsoeuer. So *Edward* prayed, and moreoner added thereunto the efficacious intercession of the *Queene* of *Angells* herselfe, by whose intercession and meanes, so great desire of purity, was infused into the

the *Spouses* mind, as that being brought with solemne pompe and royall preparations to her *husband*, she was by him, without the mediation of any other testimony at all, in the diuine sight, very easily brought to a perpetuall purpose of entire *Virginity*; in such sort as being both vnited with the holy band, contenting themselues with the *Sacrament* of *Matrimony*, they alwayes kept themselues pure and far from any worke of wedlocke.

S. Edward *being myndfull of his vow of Pilgrimage, consults with the Peers of his Kingdome thereof: But after debate resolues, & is dispensed therewith by the Pope.* Chap. 4.

THis difficulty, now by diuine help, being so passed ouer, there remayned yet another, of some moment; which was the fulfilling of his vow (as we haue sayd) heertofore, in his greater troubles, to visit personally in *Rome*, the Memory of the *Apostles*. The pious *King*, kept faythfull record still of this so great an obligation, and the care he had of performing the same, did now continually burne in his breast. Whereupon, as soone as matters seemed to afford opportunity, he immediately began to make prouision of magnificent and sumptuous gifts, for to offer vp at the holy *Aultars* of *Rome*; & besides went putting of things in order for the voyage. To this effect, calling the chiefe of the Kingdome into counsayle, he discouered this thought of his vnto them; and reducing to all their memoryes, the vnhappy state, and extreame calamityes of their country, which had brought him to recommend himselfe to the diuine *Clemency*, and to make a vow of pilgrimage to *Rome*, to obteyne more easily the Protection of the *Prince* of the *Apostles*, he demonstrated with many reasons, how abominable, and impious it was, to forget ones duty, and to become vngratefull to him, who had deliuered the whole nation from the hand of most cruell enemyes: wherefore, euery one sincerely should propound, what best occurred to him, about the accommodating of things, in such sort as through his absence, might neyther the traffique by sea, nor cõmerce by land, nor Townes, Castles, or Cityes, nor finally the priuate, or publique affayres come to suffer any hurt: and lastly bids them be of good cheere, affirming, he was most secure that the *Great God*, would both assiste him, in so long a iourney, and conserue his subiects in the peace and abundance, which of his benignity

nignity he had graunted to them of late.

To this sense did *S. Edward* speake, and scarcely had he finished, but all those *Counsellors*, and heads of the Prouinces, began to complayne with a lowd voyce at such a resolution, as not being fit the land should so be abandoned of its guide, and the subiects exposed to the slaughters, and outrages of the Enemyes, who were ready at al occasions, that should be offered them, to returne againe into the Iland in armes: His vow was laudable, but yet counterpoysed with too grieuous and manifest perils. In this sort contended they a good while, and after many answeres, & replyes to and fro, he finally tooke resolution, to remit all to his *Holynes*, being at that tyme *Pope Leo*, the *Ninth* of that name; who being fully informed by expresse men, and letters at large, wrote back to the *King*, in this forme.

Leo Bishop, the *Seruant* of the *Seruants* of God, to his deerely beloued Sonne *Edward*, *King* of the *English*, Health, and Apostolical benediction. Knowing thy good desires, worthy of prayse, and most acceptable to God, we do yeild due thanks for the same, to him through whose meanes Kings and Princes do rule and gouerne, & execute iustice: but forasmuch, as God in euery place, is neere to those that call vpon his name, in truth and equity, and the *holy Apostles* are vnited with their head, with one, and the selfe same spirit; and that he equally attends to pious prayers: And that besides being euident, the *Kingdome* of *England* would come to be in great daungers, if thou should'st leaue the same, that with the bridle of thy power restreynest the seditious motions of the people: We by the authority committed to vs from God, & his holy *Apostles*, do absolue thee from the band of that vow, for which thou teares to offend the *diuine Maiesty*; and likewise, in vertue of that power, which was graunted to vs, by our Lord, in the person of the blessed *Peter*, when he said: *Quæcumq; solueris super terram, erunt soluta & in cælis*, we do first absolue thee, as well from this band, as from all other negligences and defaults whatsoeuer, incurred in thy whole life: then, in vertue of holy *Obedience*, and by title of penance, we do commaund thee, thou distribute the money, assigned to this Pilgrimage to the poore; and to erect besides, a Monastery of *Religious*, vnto the honour of the *Prince* of the *Apostles*: yet leauing still to thy discretion, eyther to reare it from the first foundation, or to repayre or augmet some other in ill plight, and ruined already through iniury of tymes or other accidents: & furthermore, that thou endow the same, with

rents

rents sufficient, to maynteine a good number of the Seruants of God, to the end, that while they there attend to prayse the *diuine Maiesty*, the glory may redound to the *Saints*, and pardon and indulgence to thee. Besides, we do will and declare, whatsoeuer so conferred & applyed, eyther by thee, or any others, to be firme and stable, and to be alwayes the habitation of the Monks, and not to be subiect to any secular person whosoeuer, except the *King*. Moreouer we confirme, with most ample authority, what priuiledges may seeme good to thee, to be graunted, so as truly they may be to the honour of God. And for conclusion, we do curse him with eternal maledictio, whosoeuer shall once seeme to haue the boldnes to violate, or break the same.

This Briefe of the Pope, though otherwise true and authenticall inough, was notwithstanding by the diuine will, confirmed with an admirable euent, as followeth.

S. Peter *appeares to an Hermit, and bids him in his name to aduise* S. Edward, *not to doubt of the Popes Briefe. The ioy of the King hereat: and what followed therupon.* Chap. 5.

THere liued in those countryes a *holy Hermit*, who hauing beene now, for many yeares voluntarily shut vp, in a deepe Caue, with desire of *Contemplation*, came at last, to receiue the crowne of Iustice. To this man, on a night *S. Peter* appeared, and said to him: K. *Edward*, through anxiety which he feeles, for a certaine vow that he made, in the banishment from his Country, & for the care, which he hath for the quiet of the Kingdome, and necessityes of his Subiects, hath taken resolution, to seeke the pleasure of the *Pope* of *Rome*: Let him know then, that of myne authority, he is dispensed of the same obligation, with condition to found a Monastery to my honour and therefore he shall make no doubt of the *Apostolicall Brief*, but shall endeuour to dispose himselfe without delay, to performe what he commaunds him to do for that end. Because the whole order proceeds from me, being his ancient *Protector*, and perpetuall Aduocate. And to the end, he may see the better to resolue vpō the execution therof; let him know, that in the west side of *London*, are yet to be seen the ruines of a most noble Temple, and Conuent of the Monkes of *S. Benet*, which heertofore hath beene fauoured with my presence, illustrated with miracles, and consecrated moreouer with my proper hands. This place is called *Thorney*; which for the

sins

ſinnes of the Inhabitants there, now for many yeares, being giuen ouer into the hands of barbarous people, of very opulent, and famous, is now become moſt poore and deſpicable. This would I haue the *King* take in hand to renew, adorne, and endow with ſacred pictures, ſtately buildings, and rich poſſeſſions, that well may they ſay thereof: Heere truly is the howſe of God, and the Gate of heauen. Heere will I ſet vp a ladder, by which the *Angels* may aſcend, to cary vp the ſupplications of Mortals; and I will not fayle according to the diſpoſitiō of ech one, to open him the gates of heauen. But do thou, for the preſent, put downe in writing, what heere thou haſt heard, and vnderſtood of me, and without delay ſend the ſcroule to the *King*, that ſo he may reſt both the more ſecure of the diſpenſation, and more prompt to obedience, and ſtable in my deuotion. Which ſayd, the *Apoſtle* vaniſhed, and the *Hermits* relation, came into the hands of the *King*, euen iuſt at the howre, when the *Apoſtolique* Brief was deliuered and read.

Of which concurrence ſo together, it cannot eaſily be expreſſed, how glad *S. Edward* was theteat, and how greatly aſtoniſhed were all the ſtanders by. From hence, he did wholy apply himſelf to the execution of the precept: and the firſt thing he did, was to diſtribute to the poore, that whole ſumme of mony, which was prepared for the voyage of *Rome*; and then after, hauing taken very diligent information of the place of *Thorney*, he came to vnderſtand, how in the tyme of *Ethelbert*, who reigned in the Country of *Kent*, and was conuerted to the Fayth, by meanes of the bleſſed *Auguſtin*, being ſent into thoſe parts by *Gregory* the great to preach the Ghoſpell, his *Nephew Sebert* who ruled the Eaſterne part of *England*, at that tyme, was likewiſe baptized by the ſame *Seruant* of *Chriſt*, & in ſigne of his true piety, built a *Church* in honour of *S. Paul*, within the walls of his principall Citty by name *London*, & gaue good rents to *Mellitus*, for that purpoſe, newly created *Biſhop*. Then after, without the walls, to the Weſt-ward, he built, and richly endowed another, with a ſumptuous Monaſtery, in honour of the *Prince* of the *Apoſtles*.

Now being to make the *Dedication* of the *Temple*, the night before, the ſame *Apoſtle S. Peter*, appeared to a Fiſherman of the Riuer of *Thames* which paſſeth along that *Monaſtery*, vpon the banks thereof on the other ſide, in the habit of a *Pilgrime*, who promiſing the Fiſherman a good reward, made him to waft him ouer, and paſſing

out of the barke, in sight of the Fisherman. went directly into the *Church*, and behold on a sudden, a splendour so bright and glorious, as banishing all darknes, made of an obscure night, a goodly day. There was then present with the *Apostle*, a multitude of the *Blessed*, who by turns went in and out, and melody was heard from Heauen, while odours of vnspeakeable sweetnes, were spread vp and downe.

The *Consecration* being finished, the *Great Fisher* of *Men* returned agayne to the *Fisher* of *Fish*, and finding him amazed & astonished at that vnquoth diuine light, entring agayne into his boate with him, sayd to him: Hast thou not something to eate? and he replying. The hire you promised, so contented me at first, and then those heauenly rayes, did so quite bereaue mee of my senses, as I had no thought at all of taking any fish. Go to then, sayd *S. Peter*, cast thy net into the water. And so he did without resistance, when in a moment, he tooke a huge multitude of fishes, and all of one sort, saue one of an vnmeasurable Greatnes; which being drawne to the shore, the *Apostle* sayd: Thou shalt make a present to the *Bishop Mellitus* of this heere, which exceeds so much the other in worth, & bignes: The rest, do thou keep to thy selfe, for thy hyre: & know that as long as thou liuest, thou shalt also haue store of them, & likewise thy Successours for a long time after; so that you all take heed, not to fish vpon *Sundayes*. I am *Peter* that speakes so vnto thee, and who in company of other *Citizens* of *Heauen*, haue dedicated this *Church*, as Titular to me, and with this ceremony haue been pleased to supply the Episcopall rite therein. Do thou tell then *Mellitus* what thou hast seen and heard, and for his more security heereof do thou shew him, the signes which are left in the walls. Whence he shall not need to reiterate the same any more, but there only to celebrate a *Solemne Masse*, and preaching to the people, giue them plainly to vnderstand, that I shall often visit that place, and there be fauourable to the vowes and praiers of the faithfull, to open them the gates of Heauen, and to euery one heere beneath, who shall lead a sober, pious, and iust life.

At the end of these words, the *Saint* was seene no more. When the morning being come, and the *Bishop* now in going in procession to dedicate the *Church*; the Fisherman went to meete him, with that great fish, and declared to him faythfully, what was recommended to him. *Mellitus* stood wonderfully in suspence heereat, and

opening

opening the Church, finds the flore to be all markt with the Greek, and Latin Alphabet, and the walls in twelue seuerall places to be anoynted with holy oyle, and as many ends of wax tapers, set vpon twelue Crosses, and all these things, as fresh as they seemed to haue been but now finished. At which sight, the good *Bishop*, with all the multitude, beginnes to blesse, and thanke the *diuine Goodnes*, without end. Nor fayled the prophecy of its effect likewise, in the promise made to the Fisherman, forasmuch as he, and all his posterity had euer after a lucky fishing; & in signe of gratitude for it, they were volũtarily wont to giue the Monastery the tithes therof: till at last, one of them, who would needs craftily haue subtracted the wonted tribute, came to be depriued of the benefit, vntill such time, as being humbly confessed, and penitent for it, he had made restitution thereof, and promised not to fall any more, into that fault.

S. Edward sends to Pope Nicolas *to confirme the Grants of his Predessour, which was accorded. He cures a Cripple, and the Kings euill, with diuers other Cures besides.*

SAint *Edward* hauing had certayne notice, of such a tradition by diuers wayes, without more ado, was enflamed to the restauration, and reedification of the ancient *Thorney*: and for the obtaining to that end, the confirmation of the priuiledges and spirituall graces already afforded by the *Sea apostolique*, he sent againe certaine men of purpose to *Rome*, with an Epistle, to the new *Pope*, in this tenour.

To *Nicolas*, chiefe *Father* of the vniuersall *Church*. I *Edward* through the grace of God, *King* of the *English*, do present all due subiection, and obedience. Let vs glorify God, who hath care of his elect, and who in place of a good Predecessour, hath substituted in his place, a very excellent Successor. Whereupon we do thinke it meete, to come to your *Holynes*, as to a solid locke, to refine and examine each action of ours, how good soeuer it may otherwise seeme to be, that betweene vs, in our *Lord*, may still be receyued a due acknowledgement and sweet accord togeather; by meanes whereof, it may not be grieuous vnto you, to renew and amplify, at our instance, the graunts and fauours, which your sayd Predecessour heertofore hath afforded vnto vs; especially in dispensing with the vow, by me formerly made, of my comming to *Rome*, being changed not with-

out the full remiſſion of my ſinnes, into the building of a Monaſtery of Religious, vnto the honour of *God*, and the bleſſed Peter his *Apoſtle*: as I alſo, for my part, will not fayle to confirme, & augment, the good cuſtomes of annuall contributions, which are made to the ſayd *S. Peter*, in theſe my Prouinces: of which Collections, with other appendices, I do ſend your *Holines* a preſent, to vouchſafe to pray for me, and for the peace and tranquillity of my Kingdome, and to ordayne that continuall and ſolemne memory be had of all this *Nation*, before the *Aultar*, where the ſacred *Bodyes* of the two moſt glorious *Princes* of the Earth be kept.

The *Pope*, very eaſily aſſented to his ſuites, ſo iuſt; he confirmed the diſpenſation, ratifyed the priuiledges, exempted thoſe Monks from the iuriſdiction of the Ordinary, and recommended to the *King*, not only the protection of the ſaid place, but euen likewiſe the defence, and good direction of the *Churches* of the *Iland*. So that all things were done in name of the *Roman Biſhop*, & with the aſſebly and counſayle of the *Abbots*, & *Biſhops*. In this manner, an end was put to the buſynes of the Pilgrimage: & the moſt deuout *King*, went ſo perſeuering in holy workes, as it pleaſed the diuine Goodnes, to make him continually more great, and more illuſtrious then euer, not onely with fame, and worldly honours, but euen alſo, with the gift of *Curing*, and *Prophecy*, and of other not ordinary miracles.

He being once at his pallace, hard by the *Church* of *S. Peter*, there came thither a certaine *Iriſh man*, of a miſerable forme, or figure; for that beſides he was full of vlcers, and that the nerues and ſinewes of his knees, were ſo ſhrunck vp, and ſo attracted together, as they had euen retorted his legs to his very backe, his ſhancks and ſhins ſtuck cloſe to his reynes; whence he was forced, with certaine Pattins, in his hands, to go creeping on all foure, with drayling his lyms after him. This man hauing thus a good while been a burden to himſelfe, to his owne exceeding payne, and trouble, and not finding any human remedy, recurred deuoutly to the diuine: and after he had recommended himſelfe, many tymes, with great feruour, to the *Prince* of the *Apoſtles*; going laſtly forth of the *Church*, & approaching neere to *Hugoline*, whome we mentioned aboue, being the Kings ſeruant and fauourit, he ſpake vnto him thus.

And will you not once looke vpon me? and haue you no compaſſion on me? and do not any ſo great miſeryes moue you a whit? What wouldſt thou haue me do to thee (ſaid the other;) when the

Iriſh

Irishman replyed: It is now six times, that I haue gone, in this manner, as you see me heere, to visit the *Aultar* of the *Apostles*, in the *City of Rome*, to obteyne health, which yet at last *S. Peter* hath not denyed, but only seemed to differ awhile, and put me off, as willing to haue for company in the worke, his client *K. Edward*, for so hath he commaunded me to seeke him out, and to pray him to beare me on his sacred shoulders, into this *Church* at hand, with promise that if the *King* may once be brought thereunto, I shal recouer perfectly my lymmes.

Hugoline stood awhile in doubt, as at a thing that seemed so absurd at first: yet notwithstanding did the message to his *Lord*, who immediately gaue thankes to God for the same, and without delay, causing the *Cripple* to come before him, tooke him cheerfully on his back, and began to carry him to the place designed. Thus hung so poore & noysome a Wretch on the shoulders of so great a Monarke, who with botchy hands, and loathsome armes, clung fast to that royall breast, and neck. At this sight, some Courtiers fell a laughing; others with a scornefull and disdayneful eye, looke on the *Irishmã*, as a Dissembler and Hypocrite; others finally, who would seeme wise, began to tax the simplicity, and folly of the *Prince*: but he vnder this straung burden, had not gone many steps, when sudenly the nerues of the *Cripple*, began to stretch forth themselues, the bones to be setled agayne in their places, the dead flesh to wax warme, and the legs and feete, now vnlooosed from the ioynes, to returne agayne to their naturall place. Whereby a great quantity of corrupt humours, gushing out from diuers parts, did very foulsly defile the embrodered Robes, wherwith the King was cloathed. Then could not the multitude cõteyne themselues from crying out alowd, *Hold, hold, for that the Irishman is made sound, the King need not to proceed any further so to weary himselfe, and to moyle and soyle his robes, in that manner.* While he on the contrary keeping the heauenly precept still fixed in his mind, shutting his eares to the Sirens songs, passed yet further; and entring into the Temple, reposed that sacrifice before the *Aultar*; and the *Wretch* moreouer hauing a good summe of mony for his Viatique, returned full of ioy, and iubiley to *Rome*, to giue due thankes to *God*, and his *Saints*.

A certaine woman, had kernells growing vnder her throat, or as we call it, the malady of the *Kings Euill*, which continually swelling with putrifyed bloud, besides the possessing of the whole,

with a deformed aspect, giue also forth an intolerable stench: after off this miserable wretch, after she had tryed many wayes, to bereft of this euill, was finally aduertized in sleepe, that her Health remained in the Kings hands, who if he would but once vouchsafe to touch, and wash the affected place, she should be cured without any more ado. The sick party, being encouraged with such an Oracle comes to the Pallace, declares the dreame, implores compassion. And the King, without any loathing of the foule corruption, begines with his owne fingars, to stroake the tumours; then hauing washed them with water, he made the signe of the Crosse vpon them; Who behold in a moment, the skynne being broken, came forth together with gore blood, a great multitude of wormes, the kernells were all purged, and the anguish went quite away. This is certayne likewise of some blind people, who hauing their Eyes spirted with the water, wherein the King had washed his hands, they recouered their sight in the presence of many. But leauing the meruayles of this sort, let vs come to some of the extraordinary reuelations which he had, as follow.

S. Edward beholds, in vision, the King of Denmarke drowned, in coming to inuade England. With diuine iustice shewed vpon Earle Godwyn, for his perfidy. Chap. 7.

The hatred of the inhabitants of *Denmarke* (as we haue said) against the English continued still. And so much the more increased their rage, as more happy, and glorious were the successes of this good King. In summe, the Enuy augmented so much, as that after long consults, they determined to vse all endeauours to recouer the possession againe, whence they were so shamefully thrust out. In the meanetyme, *S. Edward* being at *Masse*, on the day of *Pentecost*, while the *Body* of *Christ* was eleuated, shewed a smiling countenace, with the eyes attentiue, and fixed more then ordinary. The same, was much noted by the standers by, & the *Sacrifice* being ended, his most familiars were so bold in confidence, as to craue the occasion of such anouelty: and he with his natiue candour, and humanity confessed what passed, saying thus.

The Danes had agreed with their King, to returne to their ancient exploits of armes, and to come and disturbe with hostility, that peace & quietnes, which the diuine Goodnes hath vouch-

sed to afford vs: and for that they placed the foundation of the whole enterprise in their owne valour, not regarding the Highest to be the only Maister and Distributer of victoryes; his diuine Maiesty hath been pleased to let them see their vnmeasurable confidence. Now had they their army in readynes, and being iouiall, and proud of a prosperous gale, were at the point of hoysing sayle; when the King in leauing his long Boate, to board the Admirall, slipping with his foote betweene both the decks, fell downe into the sea; & was drowned without remedy, deliuering his followers at once from a new sinne, and vs from a new daunger. And this happened iust this very morning; and I hope in our Lord my God, and his most sweet Mother their impious designes shall take no effect in my tyme: & this is that which our Sauiour Christ hath clearely shewed my this day. Great ioy and iubiley was this newes to the hearers; especially when sending some of purpose, to be fully enformed thereof, they found and reported the fact, the day and houre, to be iust the same, which was told by the King.

The Seruant of Christ, on a tyme sitting at table, and the *Earle Godwyn* his Father-in-law by him, it happened, that two Sonnes of the sayd *Earle*, yet children, the one *Harold* by name, and *Tosti* the other, in playing together in the presence of the King, grew hot (as it happens) into a kind of quarell, & with bitter rancour, their sport was turned to a Duell. *Harold* being somewhat the more robustious and bold, sets vpon his Brother; and with both hands pulling him by the hayres of his head, ouerthrew him to the ground, & would haue stifled him in doubles, had he not been suddenly taken forth of his hands. Then S. *Edward*, turning himself to *Godwyn*, asked him if he did see nothing in the scuffling of these two boyes, but a simple play? And he affirming, he did not. But to me, replyed the King in this childish brable of theirs, farre greater things then it, are represented. For that, as soone as both shall arriue to mans estate, they shall be taken with blind Enuy, and wicked Ambition: at first with trayns, and hidden frauds as they shall seeme to sport, and be in iest, with one another; but the stronger at last shall preuayle, & chase away the other: and then againe attempting to rebell, he shall againe be suppressed by him; and after he hath put him to death, it shall not be long ere himself also likewise come to ruine. Which to haue fallen out effectually, England it selfe can alwayes, and truly may testify the same.

And

And since now we are fallen to speake of *Earle Godwin*: it is sayd of him, that he another tyme being at table with the King, one of the Squires stubling with his foote vpon a rub, was ready to fall on his nose, had not the other foot which stood fast vpheld him the while. At which sight, the standers by reflecting, how one foot had helped his fellow; the *Earle* iested, Euen so it is (said he) when a Brother helps a Brother, and one succours the other, in his greatest need. Whereupon, replyed the King: And so might my Brother likewise haue done for me, had *Godwin* beene so pleased. At these words the *Traitour* was afrayd, and with a sad cheere sayd withall: I see *Syr*, I see very well you suspect me likewise for the death of your Brother, and giue credit to those that falsely terme me a Traytour. But God be the Iudge heerof, who knowes all secrets, and so may this morsell in my hand heer, do me good, as I was far from working any plot eyther against thee, or thy Brother.

K. *Edward* accepted the condition, and gaue benediction to the meate, which as soone, as it came to the midst of the *Earles* throat, stucke there so fast, as he was neuer able, withall that he could do, eyther to swallow it downe, or to put it vp againe, so as the passages of respiration, being stopt, his very eyes started forth in fearfull manner. Whereupon, as many as were present, were astonished and cleerly acknowledged the heauenly reuenge; when the King sayd to them: *Take away this dogg*, as they did. This wicked man, among many things, committed against the diuine, and humane lawes, was growne at last to be so bold, and abused so much the goodnes of the King, as that to sway and rule alone, through diuers calumnies, he had banished by litle and litle, all the friends & kinsfolks that came from *Normandy* with the King. Nor was *Edward* vnaware thereof; but politiquely proceeding, not to put things into *hurly-burly*, referred, and reserued all to the *Highest*, as knowing certaynely, he would make some demonstration therof in its time, which he foretold more then once, not only to others, but euen to *Godwin* himselfe.

One *Easter day*, the King sitting likewise at table (where euen amidst the royall Feasts and great assemblies of people, no lesse then when alone, he was wont to take many occasions to enter into God) he recollected himself more strictly then ordinary, & musing vpon the celestiall goods, with an eleuated mynd, acknowledged the

the vnworthines and baſenes of all worldly things: & while he remained thus in this conſideratiõ, his face was ſeen to be more ſeren then vſually, and his lips to moue with a modeſt ſmile, and then anone to become wholy ſad and penſiue: the ſame was noted by by ſuch as were preſent, and the Table being taken away, Duke *Harold*, with a Biſhop, and an Abbot accompanying him to his chãber, were ſo bold, as to demaund, what had happened to him: When *S. Edward* anſwered.

The more a man ſhall ſeeme to ſubtract himſelfe from tranſitory, and externall things, ſhall the true and eſſentiall make the more impreſſion in him. Behold how I amidſt the precious wines, and cates moſt delicate, and amidſt the luſtre of veſſels of gold, & ſiluer, lifting the eyes of my mynd, to my Lord God, haue firſt felt my ſelfe to be replenished with ſpirituall conſolation, and then in vnſpeakable manner, haue been with the mynd, rayſed to the ſight of very ſad diſaduentures, which for theſe ſeauen yeares next, with a ſudden mutation, ſhall hang ouer the head of mortalls. Becauſe God, ſhall not fayle to viſit the iniquityes of the Chriſtian people. He ſhall deliuer them into the hands, and power of the Infidels, the ſubiects ſhall rebell againſt their Lords: and Kings ſhall lay traps for Kings, Princes for Princes: and in euery Country, the cruell ſword, ſhall reuenge the iniuries done to the Redeemer. Which things, and others like to theſe, fell out afterwards, euen iuſt in the manner, as the King had preſaged. And this may ſuffice vs for his Prophecyes.

S. Edward *being at Maſſe beholds our bleſſed Sauiour on the Aultar. And being deuoted to* S. Iohn Euangeliſt *giues a ring to a Pilgrime for his ſake, and dyes ſoone after.* Chap. 8.

KING *Edward*, was wõderfully deuout to all the Eccleſiaſticall Sacraments; and particularly to the moſt holy *Euchariſt*: and in this point had from the diuine Goodnes, among others, one notable fauour. For being at Maſſe one day in the Monaſtery of S. *Peter*, before the Aultar of the individuall Trinity, with one *Leofricus* an Earle (of whome it is ſaid, that he lived very holily in the company of his wife *Godgiua*, and founded many religious Conuents) the Sauiour of the world appeared to him on the Aultar it ſelf, & ſtretching forth his right hand, gaue him his heauely benedi-

diction, with the signe of the Crosse, while the King in bowing with his head, was adoring the diuine presence. The sayd Earle *Leofricus* was likewise made partaker of the same apparition, who not knowing what passed in the Kings mynd, was approching to aduertise him thereof; whereof *S. Edward* being aware; Stand still *Leofrick*, said he, stand still: what thou seest, I see also: and then Masse being ended, he added: I coniure thee, O Earle, for the Maiesty of him, we haue both seene too day, that while we are in this life, thou speake not a word of this vision, to the end, that eyther through popular applause, we may not fall into pride, or through so rare a nouelty, occasion may be giuen of murmuring to those, who believe no more, then what they can touch or feele with the finger.

Among these things, *S. Edward*, being now well stept in yeares, and loaden with merits, was certified, that now at last his reward approched, and his certificate was in this manner. He held (next *S. Peter*) *S. Iohn* Euangelist the beloued Disciple of *Iesu*, in greatest veneration: insomuch, as he neuer denyed any honest petition, that euer was made to him, in the name of *S. Iohn* Euangelist. When among other times it happened one day his priuy Almesnour being absent, that a certayne Pilgrime, with the sayd inuocation, most importunely craued an almes of him, and he not hauing any thing at hand, pulling off a precious ring from his finger, very graciously gaue it him. It fell out afterwards, that two English men, went in pilgrimage to the holy *Sepulcher*, & hauing crossed the Seas and now strayed vnawares, out of their way, in that errour they were ouertaken by the dark night, wherein very sad and afflicted, they could find neyther Guide, nor Counsayle, till beyond all hope appeared a venerable old man, who conducting them into the Citty of *Ierusalem*, benignely receyued them as ghests into his house, and after a daintely supper, brings them to their lodgings, with great charity. The morning being come, they both hauing giuen thankes, & ready to take their iourney, the good Host sayd to them:

Know Brethren, you are like to haue a good voyage, and shall returne safe, and sound againe into your Country: God shal be propitious to you, & I for your Kings sake, in all this time, will regard you well. I am *Iohn* the Apostle, that loues your King very tenderly for the excellency of his chastity. You shall carry him backe this ring

ring, which he gaue me some dayes since, when I appeared to him in forme of a Pilgrime: and acquaint him that the day of his deposition approches, and six months shall not passe ouer his head, ere I put him into the company *who follow the Lambe, whersoeuer he goes.* Which said, the Apostle vanished, & they happily arriuing at home gaue faythfull accompt to the King, of what they had heard, and seene. Nor was the prediction vayne, because *S. Edward*, very soone after fell into his last sickues: wherein purposing to edify by all manner of wayes, as many as conuersed with him, now feeling himselfe to decay apace, ordayned his death, should be presently published, though all the kingdome, that his soule, being loosed from prison might haue the suffrages of the faythfull, assoone as might be, and with this, he passed to his most desired Lord, on the 5. of January 1066. hauing held the scepter 23. yeares, 6. months, and 27. dayes.

He was bewayled, and buryed with that feeling and concurse of the people, as became such a Ruler and Gouernour. Two translations haue been made of that vessell of the holy Ghost: the one some 36. yeares after his pappy passage, which vntil the other, was the space of 60. yeares. In both discoueryes, not only those sacred members, but euen also his Princely robe, and habit appeared very whole, and vncorrupted. The first Translation was made, to afford him a more honourable funerall. The other followed at the tyme of his Canonization, vnder Pope *Alexander* the III. When deposing the venerable Reliques, there succeeded so many miracles anew, as would be too long a matter, & far from our purpose, to make narratiõ of them. Whence we may, with reason hope through the merits, and intercessions of this great Seruant of God, that as so many particuler persons, haue obtayned the graces which they craued: euen so that most noble Kingdome, all scandals being taken away, and Heresies destroyed, may one day be reduced, to the vnion of the faythfull, and to the lap of the holy Catholique Church.

S. ANSELME.

THE ARGVMENT.

SEe in the Weſt *Arabia's* wonder bred,
With gorgeous lustre fayre embellished;
Rich in all colours which our eyes behold,
Vying agaynſt the Sunne his natiue Gold,
The Phœnix of his age. His Parents left
And of all help and ſuccour quite bereft,
Heau'n vndertooke his charge. He needs not feare
The want of friends, whoſe friends, whoſe Hopes are there.
Deuided from the world can *England* be,
The worlds chiefe Grace hauing eſpous'd in thee?
Or ſeeme diſcourag'd now, or hartleſſe growne,
When ſuch a Saint is denized her owne?
No, ſhe may hope, that though ſome clouds may hide
A while the light, it will at length be ſpi'de:
And that th'offended Sunne will gliſter more,
And ſpread his rayes far brighter then before:
When you, Deare Saints, ſhall put an helping hand,
That you agayne may on our Altars ſtand.

THE LIFE OF S. ANSELME ARCHBISHOP OF CANTERBVRY.

Written by *Edinerus* a Monke of *Canterbury*, vvho liued in his tyme.

What the condition of S. Anselms Parents was. The presage of his future life. His good inclinations, and first vocation to Religion. Chap. I.

WE being to vnfold the Life and manners of *S. Anselme* Archbishop of *Canterbury*, a most noble Citty of England; will first touch some things of his Parents. His Father then was one *Gondolfus*, who being borne in *Lombardy* of Italy, and comming to liue in the Citty of *Augusta Prætoria*, now called *Aust*, in the confines of *Piemont*, tooke to wife a gentlewoman, whose name was *Ermenberge*. These two consorts, for riches & nobility were equall, but in manners and disposition far vnlike. Because the husband, being giuen to his pleasures, was held to be no good husband for his fa-

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mily. While the wife on the contrary, being ſerious in the gouernment of the houſe, and a wiſe diſpencereſſe of his goods, gaue alwayes forth a moſt excellent odour of her life vnto her laſt, leauing *Gondolfus* aliue; who ſeeing himſelfe vnlooſed from the bands of Matrimony, being now growne of great yeares, became a Monke, and dyed in his Monaſtery.

Of this couple *S. Anſelme* was borne, of whome, as through a certayne preſage of his future ſanctity, it is reported, in his tender yeares, hauing heard his Mother ſay, that aboue in Heauen, was but one God only, who ruled and maynteyned the whole Vniuerſe, he thought with a childiſh imagination, that the Heauens were ſhoted vp, and ſuſteyned by the mountaynes, & that from the tops of them, one might reach to the royall pallace of that great Monarke: and as he often had this thought, it happened one night, that he ſeemed, to mount vp by one of thoſe tops to the ſonnayd pallace, and beholds at the foote therof, certaine ſeruants of the King reaping of corne with much ſlouth and negligence. Whereat being ſcandalized, he determined to accuſe them to the Lord himſelf. Whereupon, aſcending to the top, and being admitted to the Pallace, he found the King, with the onely attendance of one Squire and no more, hauing ſent away the reſt of his family to reape, it being then harueſt tyme. The child then entring into the hall, & being called by the King, approches neere him, and ſits him downe at his feete. After which, being pleaſantly demanded by him, who he was, and from whence, and wherefore he came: he anſwered to all without difficulty. And immediately hereupon he cauſed a loafe of moſt pure bread to be giuen him, which *S. Anſelme* eating in the King his ſight, felt meruaylous comfort. Being afterwards awakened in the morning, and reducing this viſion to memory, the innocent child held it to be a certayne truth, & no fantaſtical thing; & verily beleiued, he had been in Paradiſe indeed, and had taſted of the bread of our Lord, and ſo publikely affirmed to his companions.

He went after increaſing in yeares, and vertue ſo, as for his good behauiour, he was beloued of all. Being ſent to Schoole, as he was of an excellent wit, in a very ſhort tyme, he profited exceedingly in learning: & for his chooſing of a ſtate of life, he was not yet entred into the 15. yeare of his age, when he began to thinke in what manner he might beſt obſerue the diuine precepts, & ſaue his ſoule: and after a long diſcourſe thereupon with himſelfe, he came

at last to resolue, there was nothing more apt for the purpose, then to become a Monke, & to consecrate himselfe forever to the diuine Seruice. With this determination, he went his wayes to a certayne Abbot, intreating him to admit him into Religion. But that Prelate for feare of *Gondolfus*, durst not receyue him. And yet was not the good youth a whit coole therwith in his purpose: but rather besought God, he might fall into some grieuous malady, to the end the Abbot by meanes thereof, being moued to pitty, might admit him at last.

The prayers of S. *Anselme*, were more efficacious with God then with men. Being suddenly sicke then of a dangerous infirmity, he besought the Abbot anew, he would daigne to accomplish his desires, and not suffer him to dye in the world. But he fearing yet the offence aforesayd, was still very stiff in the negatiue: and that not without the diuine Will, since the chast youth was destined to the help of other nations, and for other enterprises of greater glory of Christ, as we shall see anon. He recouered then his perfect health, & for that tyme withall renewed the good purposes; but afterwards what with the heate and feruour of youth, and the riches and commodityes of home, suffering himselfe to be carryed away with pleasures, and company keeping; became wholy, as it were loose, not only his Vocation, and spirit he had, but euen also the study of letters, wherein he had been so diligent before. One thing only for awhile, detayned him somewhat from complying too much with his senses therein, the respect of his deere Mother, whome he loued and reuerenced much. But after she was passed from this lyfe, being then meerly without any tye at all to hold him too, this frayle barke was carryed away into the waues and streames of the world.

S. Anselme being cured with the bitter vsage of his Father, goes into Normandy to S. Lanfranke, *and becomes his Scholler.* Chap. 2.

IN this manner went *S. Anselme*, with the greater part of mortalls into manifest perdition; when the heauenly Father beholding him with the eyes of clemency, to vnty him from the world, permitted his father to be so enraged with hatred, and aduersion from him, as that equally the good and bad, but rather more the good then the bad, displeased him: nor was there any meanes left to pacify him, with all the humility and satisfaction the

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yong man could yield vnto him. Insomuch, as seing euery day the old man to be more bitter to him, and intollerable then other; for feare of some great inconuenience, he determined to leaue his Country, Parents, and friends, as well to deliuer himselfe of so great tribulations and troubles, as to apply himselfe anew, more seriously to learning. Putting himselfe then in order, and laying his fardell on an Asse, he went towards *Burgundy*, with onely a certaine Clerke his familiar friend in his company: and passing ouer *Monseneſe*, being not much accustomed to the labours of the body, he felt himselfe, to weary of the way, and of climbing vp the hill, and so afflicted withall, as not hauing other sustenance, he began to eate the very snow, insteed of food. Whereat the Clerke being moued to compassion, did presently looke into his sachell to see if there were somwhat there to eate: when besides all expectatiō, he found therein a white and sauoury loafe of bread, which not in a dreame now as before, but really in effect gaue to S. *Anselme* lyfe, so as he arriued in few dayes to the place designed, very safe and sound, where partly in *Burgundy* it selfe, and partly also in *France*, for about the space of three yeares, he attended to his studyes.

There lined in those dayes in the Monastery of *Benedictines* at *Bec*, in the country of *Normandy*, one *Lanfranke* an Italian by nation, of the Citty of *Pauia*, a man so famous for knowledg & goodnes, as many youths from diuers parts of the world, repayred to him that were desirous of sound and perfect doctrine. Now S. *Anselme* being moued with the noyse and rumour of such a one, became so enflamed with desire of knowing *Lanfranke* by sight, and to conuerse with him, as he doubted not a whit, to go himselfe in hast into that prouince. And was in truth nothing deceyued of his expectation, finding in that Father, so rare gifts of wisedome, as he tooke it for no small happynes to haue him for Mayster, and to be admitted into particular familiarity with him.

With this occasion the feruent louer of liberall arts, without sparing eyther day or night employed himselfe with singular industry, to enrich his breast with sundry knowledges of high & extraordinary things, in giuing eare to the doctour, in turning of books, in gathering notes, in framing Epitomes, in rehearsing of things heard, and expounding others. In which occuparions, while he suffers much paynes and many incommodityes (as it happens) now of cold, and now of heate, now of hunger, and then of sleep; it came

came agayne into his mind, that if he were a Monke, as heertofore he had desire to be, he should not suffer more troubles and paynes, nor do more pennance then now he did, while in a religious state besides, he should not loose the merit of so great labours; whereas in the life he then led, it was more vncertayne what fruite at last, he were like to gather thence. Wherefore in ruminating this, new purposes began to awake in his mynd of seruing God, and wholy renouncing secular designes.

Truly, it is well knowne that, thatfier was as yet very feeble, and the flames ascended but impure, and full of smoake: whereupon, consulting with himselfe of the Monastery, he was to retyre vnto, he sayd within himselfe: If I enter into that of *Cluny*, it is somewhat too strayte, and I shall not be able to endure it: If in that of *Bec*, I shall not there be esteemed a whit, since the eminency of *Lanfranke* will doubtles obscure my name, and qualityes: Insomuch, as not onely I shall be able to help but few, but shall come also in a certayne manner to loose the tyme and paynes, I haue taken in studyes. It were conuenient therefore, I should seeke a place, where I might both help others, and giue forth some worthy demonstration of my selfe. In these considerations, *S. Anselme* was remayning for some dayes: but then afterwards making his reflexion thereupon, through diuine grace he was soone aware how they spang from an euill spirit, and from a hart but ill mortifyed, & too much affected to the world. So, as reprehending himselfe for it: And doth this forsooth (sayth he) seeme Monachisme vnto thee, so to wish to be preferred before others, and to be more honoured & reputed then others? No truly: go to then, lay downe thy pride and become a Monke in a Conuent, where, as reason would, for the loue of God, thou beest the last, and the vilest, and most despised of all. And where may this be trow you, but surely in the Conuent of *Bec*? Since there is one to be found, who for his high wisedome and reputation purchased, is so sufficient for all, as there shall be no need of me at all. Heere then shall be my rest, heere my repose, heere God alone shall be my scope, heere his loue shall be my thought, heere the blessed and continuall memory of him, shall be my happy entertaynement, and pleasant satiety.

Gondolfus Father of S. Anſelme dyes, and leaues him his heyre. He conſults with S. Lanfranke, and the Archbishop of Roan what course of life to take, and afterward is made Prior of Bec in Normandy. Chap. 3.

AMidſt theſe deliberations *S. Anſelme* was aduertiſed, that by the laſt will and teſtament of *Gondolfus* his Father, he was become the heyre and Succeſſour of all his ſubſtance. This newes puts his wits on the racke, not ſo as to put himſelfe from the will of ſeruing his diuine Maieſty, but only made him to doubt, whether it were not, to the greater glory of God, to remayne in the world, & in the workes of Charity himſelfe to diſpence his goods to the poore. It would ſometymes likewiſe come to his mynd, that to be vnknowne, and to giue himſelfe wholy to contemplation, it were expedient to hide himſelfe, and to liue in the deſart. In this perplexity, it ſeemed good to him, not to make any firme reſolution therein, without the ſound and mature counſayle of ſome vnderſtanding and faythfull perſon, remembring the Scripture which ſayth: *Omnia fac cum conſilio, & poſt factum non pœnitebis.* Wherefore he went to *S. Lanfranke* and ſimply declared vnto him what paſſed in his mynd, he craued to be ſetled and eſtabliſhed by him, in what were beſt to be done to the greater ſeruice of God. *S. Lanfrancke* was not willing to be iudge in the matter, nor himſelfe to paſſe the ſentence alone, but exhorted *S. Anſelme*, to remit the whole, vnto the Venerable *Maurilius*, Archbiſhop of *Roan*, vnder whoſe obedience, at that tyme, the *Benedictines* of thoſe countryes gouerned.

S. Anſelme replyed not a word heerunto, and being guided by *Lanfrancke* they both went their wayes immediately towards the Archbiſhop: And ſo great was the deuotion and credit, which the good youth gaue to his Mayſter, as that paſſing through a great wood, betwixt *Bec* and the ſayd Citty of *Roan*, if *Lanfrancke* would but haue ſayd the word, that he would doubtles haue obeyed him therein. Being come to the Prelate *Maurilius*, they both togeather propoſed the occaſion of their iourney vnto him, & the difficulty which *S. Anſelme* felt, in chooſing a ſtate of life. Whereto without delay, the *Archbishop* anſwered, that ſurely the Monaſticall Profeſſion was the better, and moſt ſecure of all. To this anſwere, gaue *S. Anſelme* very humbly his conſent, and layng all care aſide, hauing diſpoſed his patrimony, as beſt ſeemed vnto him; he became Monke

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in the same Monastery where *S. Lanfrank* was Prior; whose Abbot was called *Herlwin*, a person of good yeares, and of much esteeme, as well for his rare vertues, as also for hauing built and founded that Monastery at his owne cost, & charges.

S. Anselme being entred into this Academy of Christian Philosophy, and heauenly exercises, on the 27. yeare of his age, endeauours with great iudgment and attention to imitate (as we also read of *S. Antony*) all the qualityes, which he discouered to be more noble and perfect in euery one; through obseruation whereof, and with diuine assistance, walking apace from vertue to vertue, he became within the terme of three yeares, a most cleere mirrour of Religion. So as *S. Lanfranke* being assumpted to the gouernment of Caden, *S. Anselme* was immediately substituted to him in the Priory of Bec: which dignity hindred him not awhit, from his wonted meditations, but rather continually recollecting himselfe, so much the more, he raysed himselfe to the vnderstanding of most high mysteries, and solued such Theologicall questions, as till that tyme had neuer beene treated before: wherein he was not so much assisted with intense speculation, as with purity of hart, and right intention which he had to expound the purity of diuine scripture, to the common benefit of all, and to defend the veritys of the Catholike fayth agaynst the malignant.

But among other knots that straytned him most, and held him in suspence, one was, In what manner the Prophets had seene at once both things past, and to come, as they had been present with them; and in what manner, with so much firmnes and resolution, they haue been able to preach and write them. In which passage while one night he was plunged before the houre of Mattins: behold from his bed with his eyes towards the dormitory, and temple he cleerely sees through the wals themselues, the Sacristans and the other Officers, about the Aultar and Quire, to prepare the bookes, to light the candles, and lastly one of them to take the rope, and to ring the bell, and at the pulse, all the Monkes to rise from their beds, to go to the Office. At which reuelation, merueyling not a litle, he came to comprehend, how easy a thing it was to God, to shew the Prophets in spirit the things most remote and distant from them, since to him it was afforded so to behold them with the eyes of the body, there being so much distance of place, and so many impediments and obstacles betweene. In this manner came *S. Anselme*

Anſelme to be cleered of the doubt, which tormented him ſo much.

But that which more imports, there was affoarded him from heauen, a diſcretion of ſpirits, ſo iudicious and ſubtile withall, as he eaſily diued, and penetrated into the cuſtomes and inclinations of ech ſort of perſons; and arriued ſometymes ſo far, as to know the moſt hidden ſecrets of harts, and to diſcouer moreouer with extraordinary light, the very origens, and ſeeds, and proceedings of all vertues and vices; and finally to demonſtrate with moſt cleere precepts and examples, in what manner to purchaſe the one, and eſchew the other. To this ſo great liberality of God, correſponded he with all due thankefullnes and promptnes to ſerue him, & with the exact cuſtody of himſelfe from all that, which might any waies make him vnworthy and vncapable of ſo high fauours. In faſting he had now got ſuch an habit, that how long ſo euer he differred his repaſts, he neyther felt hunger in expecting, nor tooke any delight in the meate he eate: And yet did he feed as other men do, as knowing he could not otherwiſe ſuſteyne himſelfe, but did it ſparingly, and ſo without ſenſuality, as he not only abhorred al daintyes and delicacyes, and guſts of the palate, but ſeemed (as we ſayd) as if in him, the ſenſe of taſting had quite been loſt and extinct.

As for ſleep, his holy occupations, and continuall labours gaue him but a very ſmall tyme, anſwering and aſſiſting euery one, that made their recourſe to him for counſayle and direction. In which things the diuine man would be ſpending, not only the houres of the day, but euen thoſe of the night alſo: and by night beſides, he would attend, partly to amend, and correct bookes, which were dangerouſly marred, and corrupted; partly in meditating the life of his Redeemer, and contemplating the eternall Beatitude, through deſire whereof, he would ſhed whole fluds of teares, as likewiſe he would do for his own defects, and through compaſſion of the ſins of his neighbour, togeather with the miſeryes of this lyfe, and the eternall loſſe of ſoules; inſomuch as many nights he would often paſſe ouer without any ſleep at all: and if perhaps he but chanced to ſhut his eyes, it would be but euen a litle before the houre of mattins, when how affectuous he would be in prayers, & vnited with the diuine goodnes, the prayers which he made at the inſtance of his friends and deuotes, ſet downe in writing, declare ſufficiently.

S. Anſelme *was enuyed much for his promotion to the the Priory, eſpecially by one* Oſborne *a Monke, who was afterwards reconciled to him; and dying, appeares* S. Anſelme, *and reuealed his eſtate vnto him.* Chap. 4.

AMong all the vertues, and prayſes, which are recounted of the holy man, to me none ſeeme more worthy of conſolation, & imitation then the dexterity, & charity which he vſed in the gouernment and inſtruction of his ſubiects. To which purpoſe, we are to vnderſtād thus much, that aſſoone as he aſcended to the Priorſhip, he wanted no few enuyers and perſecutours; to whome it ſeemed an intollerable thing, and very vnworthy, to be ſubiected ſo, to the obedience of one, that might well be called a Nouice. Againſt the peruerſnes, & malice of theſe, *S. Anſelme* oppoſed himſelfe with all offices of benignity, that might be, and particularly vnto one, very yong of yeares, by name *Osborne*. This man being endowed with a rare wit, and of great hability, imploying his talents ill, and abhorring the interiour diſcipline & ſeruice; had cōceiued an auerſion & hateful rancour againſt the holy Paſtor, & ſtuck not to exerciſe the ſame, both openly & cloſely when occaſion ſerued. Which malignity of his, though *S. Anſelme* for himſelfe, not much regarded: yet was he ſory ſo noble a Subiect, of whome otherwiſe ſo much fruite might well be expected, ſhould, through diabolicall operation, be ſo lewdly ſeduced, and as it were, vtterly loſt.

Now then to reduce him into the righ way, firſt he ſought by all meanes poſſible, to gayne his good will, and to win him to be confident. For which end he began to make exceeding much of him, to diſſemble with his errours, to graunt him whatſoeuer was poſſible, without the manifeſt domage of the Order, and finally to omit nothing that might any wayes ſeeme to tame, and relent that ſo fierce and vnbridled wit of his. The youth tooke complacence at ſuch deportements of *S. Anſelme* towards him, and by little and litle being mollifyed and vanquiſhed with ſo much humanity; began to be affected to him, and to take his fatherly aduiſes in good part, and euen voluntarily to compoſe himſelfe to all modeſty and grauity. Which the wiſe Rectour perceyuing, he proceeded to ſauour him more then euer, to preuent his neceſſityes, not to ſuffer him to want any thing; and withall to prayſe that emprouement and fruite which he noted in him, and ſweetly to exhort, & pray him

him withal, continually to paſſe from good to better. From hence he went vntying him by little and little, from his accuſtomed leuityes, and very dexterouſly reuoked agayne thoſe former indulgences which heertofore he affoarded him, and by all meanes endeauoured to reduce him to reaſon and religious maturity.

When as afterwards he ſaw himſelfe to be fully poſſeſſed of him, continually reſtreyning him more and more, he fayled not to cut of quite that childiſhnes, which ſeemed as yet to remayne in him: and if he had noted him to relapſe at any tyme into errours, he would chaſtize him, not only with words, but with pennances alſo. Which new ſeuerity, was ſupported by *Osborne*, with admirable patience, being now aſſured and moſt ſecure of the fatherly bowels of *S. Anſelme*, and of the amorous affect whence it ſeemed to proceed. In ſumme, with holſome and fit remedyes, that youth, who ſeemed ſo incorrigible before, came now to be amended and reformed in ſuch manner, as looke what diſquietnes and ſcandall he had giuen before, he now gaue as great example, and edification to all: When as thus cured in his ſoule, through diuine diſpoſition he fell grieuouſly ſicke.

Then did the good Paſtour, ſhew no leſſe diligence, in helping the exteriour man, then before he had vſed towards the interiour: ſo as he ſerued him in perſon, in ſupplying him his meate & drinke with his owne hands, & with extreme ſollicitude, prouiding him of all things neceſſary, to rid that ſubiect of his infirmity, of whom now a good while ſince, he had promiſed to himſelfe, great matters for the diuine ſeruice, and the good of Religion. But this pious induſtry of the Seruant of Chriſt, had not the deſired end; ſince it pleaſed the diuine Maieſty, to cut of the threed of *Osborns* mortal life. Whereat *S. Anſelme* grieuing with moſt tender affect (as much as Chriſtian vertue ſuffered) in the houre of his paſſage, deerly intreated him, that if it were poſſible, after his death, he would giue him ſome tydings of him. The dying man did promiſe as much, and ſo expired.

The body, according to the vſe being ſocked, clothed, & then layd forth on a beer, was carryed into the Church; while the Monkes ſate ſinging of the wonted pſalmes about the ſame. *S. Anſelme* in the meane tyme to make his prayer more attentiue and feruent, retyred himſelfe into a place ſomewhat a part from the others: heer while with teares, and ſighs he begs of our Lord, the ſaluation of

that soule, being oppressed with sorrow & heauynes and his eyes now shut, he fell into a slumber: and in that repose, behoulds in spirit certayne venerable persons, dressed vp in white garments, to be entred in the chamber of the deceased, and there to sit downe to iudge him. But not knowing, what sentence they had passed vpon him, & expecting with great anxiety to vnderstand the successe of that iudgmét; behold *Osborn* appeares on a sudden, in face not vnlike to one that returns to himselfe againe, after a traunce, or fit of fainting. Whereat *S. Anselme* sayd presently to him: What is the matter sonne? How it is with thee now? The other answered: The ancient Serpent hath risen vp thrice agaynst mee, and thrice hath it fallen vpon his owne head, & the Bear-heards of God haue deliuered mee: after which words *S. Anselme* opened his eyes, and *Osborn* vanished.

This answere the dead man gaue, and *S. Anselme* himselfe, afterwards interpreted the same in this manner: That thrice the ancient Serpent arose agaynst *Osborne*; because first, he accused him of sinnes committed after Baptisme, before he had been offered vp by his Parents into the Monastery: secondly for those, which he had committed after his entry into the Monastery, and before the making of his vowes: in the third place, for those wherein to he had incurred after his vowes, euen to his death. But thrice agayne, was the accuser defeated; because the errours of the world, had been cancelled in vertue of the Fayth, and oblation of his Parents, when they presented him deuoutly to the diuine seruice: those of the Noviciate, were remitted him in the new consecration of himselfe by meanes of his vowes. The faults which he had committed after the vowes, were pardoned him somwhat neere to his passage, by meanes of confession and pennance: So as the diuell, finding all his quarrels frustrate, being wholy confounded, was quite defeated, since all the instigations and subtilityes he had vsed to make that soule to fall into sinne, had redounded to his owne more grieuous torment, and greater damnation.

As for the Bear-heards of God, they are (said he) good Angels: for that, as they tame the beares, so do these restrayne the malignant spirits, from the cruelty and impetuosity, wherewith they vse to rush on, to the destruction of soules. After all these things, to shew himselfe a true friend, and father of his *Osborne*, no lesse after his death then before, he sayd euery day a Masse for him, though the whole

yeare following. And if ſometymes, he were hindred from celebrating at all, he would ſeeke for ſome other, to ſupply the ſame, promiſing to do as much for that Prieſt, when he was requeſted. Beſides which, he did ſend letters into diuers parts to procure ſuffrages and ſacrifices for the ſame intention, and thereby obtayned a great number of them. Whence it followed, that not onely the deceaſed party felt (as is verily belieued) eyther opportune refreſhment, or accidentall ioy; but euen alſo the liuing tooke excellent example of ſo burning and continuall charity of *S. Anſelme*; yea euen his very enemyes tempered themſelues, who before could not looke on him with a good eye; & at laſt ouercom & touched with the perpetuall tenour of ſuch goodnes, tooke ſo great an affection to the holy man, as from murmurers and emulous, they became followers and proclaymers of his rare vertues. Although indeed to bring things to thoſe termes, a certaine ſtrange accident of no ſmall moment, happened to one of thoſe enemies of the bleſſed Paſtour, that immediately followes.

A certayne ancient Monke, and great Enemy of S. Anſelme, *at his death, was tormented with a dreadfull viſion, which* S. Anſelme *drieth away with the ſigne of the Croſſe. And how he gaue himſelfe to the trayning of Youth.* Chap. 5.

THere was one very ancient in Religion, who with implacable diſdayne neuer ceaſed to bite and moleſt the good Father, and by no meanes could neuer endure him, much leſſe reuerence & acknowledge him in the place of Chriſt. Now then, through the iuſt iudgment of God it happened this miſerable wretch fell ſicke to death; and one night while all the Monkes were in bed, he began to giue forth very dreadfull cryes, & to ſeeke as it were, to ſhun the ſight of ſome horrible figures; became very pale of viſage, and full of trembling and great anxiety, and would withall be turning his head on this ſide, and that ſide, to hide himſelfe. At theſe noyſes, his neyghbours being now awakened, came ſuddenly in haſt to aske what he ayled. You behold mee (ſayd he) afflicted and diſtreſſed thus within the pawes of two moſt rauenous wolues, which are now euen ready to ſtrangle me, and demaund you of mee, what I ayle? One of them that was preſent hearing this, by name *Ricolfus*, who was the Secretary of Conuent, without delay went running

to

to S. *Anselme*, who at that tyme was correcting of a booke, and presently informed what passed with the sicke man.

At which newes, the venerable Prior being touched with his accustomed clemency, bad *Ricolfus* returne backe to the sickman: and he in the meane tyme recollecting himselfe a litle, ouertooke him in the Infirmary, and lifting vp his hand, made the signe of the Crosse vpon him, saying: *In nomine Patris, & Filij & Spiritus Sancti*. With which signe, the Wretch was suddenly quiet, and being somwhat cheerfull in face, with most inward affect of the hart, began to giue thankes to the diuine Goodnes: and added withall, that soueraygne signe he had seene to come forth of his mouth, as a fiery lance, which being brandished agaynst those wolues, had so terrified them, as made them suddenly to fly away.

Then S. *Anselme*, sweetly approching to him, dealt with him seriously of matters concerning the saluation of his soule, & brought him to a great compunction, and true confession of all his offences committed agaynst God: and after he had giuen him the absolution, told him playnely, he should render vp his spirit, about nine of the clocke: and so indeed it fell out, to the great astonishment of all. From hence forward, S. *Anselme* with a great deale more ease, began to administer the office: in which, as one that sought to promote to perfection all those, whome he had vnder his charge; so with particular application, he laboured especially in the help of youth, and alledged this reason for it: That euen as wax, when it is too hard, or too soft, takes not very well the impression vpon it, but if it be well tempered between the hard and soft, it most faythfully receyues the print of the Seale; so iust, do we see it to happen in the age of a man.

Take you one who from his infancy to his oldage, hath been alwayes bred vp in the vanityes of the world, and begin to deale with him then of spirituall conceipts, of contemplation, of celestiall things, and of such other like discourses, and you shall find him to be not able to conceyue hardly, much lesse to put your aduices in practice, and due execution. Nor is it any wonder, since the wax is hardned, nor hath he spent his yeares in such practises, & hath alwayes had other obiects, and other designes. On the contrary side, take me a child, both tender of yeares, and of conscience, and who cannot as yet discerne the euill from the good, the very same shall happen with this, as with the other, the wax is too soft, and liquid

for it, it admits no characters, or images. Betwixt these two then, the youth ſtands in the midſt, as temperatly compoſed of ſtiff and tender. Do thou endeauour, to inſtruct ſuch a one, and thou ſhalt imprint in his mind, what thou wilt. Which thing I noting (ſayd S. *Anſelme*) do employ my ſelfe with the more aſſiduity and ſollicitude, in trayning vp of youth, and do labour from their ſoules to extirpate all the roores of vices, and to plant the vertues in place of them: that being purged in this manner and well tempered, they may come to repreſent more to the lyfe, the true image of a perfect man. And theſe were the principall motiues of S. *Anſelme*, for the education of youth.

S. Anſelme *ſueth to the Archbiſhop of* Roan, *to be diſcharged of his Office, but is denyed. Together with a Viſion of* Ricolfus *concerning him.* Chap. 6.

IN the meane tyme, occupations and affaires continually increaſing, and ſorely oppreſſing the Man of God; he held himſelfe to be ſo much diſquieted and diſtracted therewith from interiour exerciſes of the mynd (which happened not ſo to him at the beginning) as he went for counſaile anew to the aforeſayd Archbiſhop of Roan before whome, he vnfolded the occaſion of his comming, and bitterly bewayling his peace and tranquillity loſt thereby, beſought him, that he might be diſburdened with all expedition of the charge. Whereto the Archbiſhop, being a perſon of much iudgement and ſanctity withall, thus anſwered: Do not, my deereſt ſonne, in any inſtance to forgo the charge, nor do thou ſeeke to ſubtract thy ſelfe from helping others, to attend to thy ſelfe only: for I tell thee, in good ſooth, that I haue heard heertofore of many, and ſeen ſome alſo, who hauing vnder the coulour of their priuate quietnes, abandoned the paſtorall cure, & by that occaſion being fallen into dignity, haue likely gone from euill to worſe. Which to the end the ſame may not fall vpon thee likewiſe (which God forbid) I commaund thee in vertue of holy Obedience, to reſeine to thee ſtill the Prelacy which thou haſt, nor to ſuffer thy ſelfe to be in any wayes to depoſe the ſame, vnleſſe the Abbot do enioyne it thee. And if thou ſhalt be called heeratten to any greater charge, that thou do not refuſe by any meanes to accept thereof. Becauſe I know very well, thou art not like to ſtay any long ty me, in that where-

thou art, but shalt shortly be aduanced to a higher degree.

To these words sayd *S. Anselme*: Then woe to me poore miserable wretch: I am ready to fayne with the present burden, and yet when another more weighty shall be layd vpon me, I may not refuse the same! These sighes of *S. Anselme*, moued not the wise Archbishop a whit, but rather with the same seuerity, he rehearsed to him againe the same precept, which he had giuen him. In this wise the Seruant of Christ, perceyuing himself to be quite excluded from that which he wished, fayled not at last to conforme his own to the diuine will: and returning home, with new feruour & new purposes gaue wholy himselfe to cherish & increase the more solide vertues in his Monkes. To which effect, knowing very well of what importance was the vnion and communication togeather of the subiects, with the Superiour; he pursued with all the meanes, that well he might, to procure to himselfe the loue of ech one, and that particularly with shewing of true compassion and tendernes to the sick, and indisposed; so as he stucke not to enter often into the Infirmary himselfe, and there not only with sweet countenance and gracious words to comfort the afflicted; but euen also (as we sayd of *Osborne*) to serue them, and prepare them their dyet & food with his owne hands, and with diligence to find out the state of ech one, and that which most would be gust-full, and pleasing to them.

Through which dealing of his, the bitternes and detractions not only ceased, if there were any yet left, but there followed a thing, which may truly be called, the very health of religion; to wit, a confidence, and a certaine coniunction of the members with the head, and that so strayt, and so great withall, as there was not any, who not suddenly to manifest his secrets, and ech passion, & thought which he had in his breast to the good Priour, as a child would do to his sweetest Mother. With which security, and sweet familiarity would *S. Anselme* be curing of the inward wounds, and remedying the temptations of his Monkes, and that with so much more ease, as their consciences were made more manifest and palpable to him. So as by this meanes, *S. Anselme* came continually to be held in greater grace and reuerence with all men.

And this good conceypt of theirs, increased so much the more, through a certayne meruayle, which newly happened to the aboue named *Ricolfus*. This man, while he went one night through

the Cloyſter, obſeruing the houre of riſing of the Monkes to Matins, in paſſing by good hap before the Chapter-doore, peeped in with his eyes, and beheld *S. Anſelme* in prayer, enuironed round as with a flaming circle of fire. *Ricolfus* was aſtoniſhed at the ſight, & after he had a litle thought with himſelfe what it ſhould be, he reſolued to hye him to the Fathers celll, when ſeeing no body there, he returned to the Chapter agayne, and found there the Priour as before, but without the ſayd flame, yet moſt aſſured the while, of that which at firſt he beheld ſo cleerly.

S. Anſelme *in a caſe of neceſsity miraculouſly procures a fish from the Riuer neere by: And with the ſpirit of Propheſy foretels an accident to come. Together with the Bookes which he wrote.*

ON a certayne day, *S. Anſelme* being ſent vnto, by a principall Lord of *Normandy*, to come and deale with him about certaine affayres, he refuſed not to go; and hauing diſcourſed with him, till the Euening, he was not inuited at all by the Prince, to lodge there that night, though the Monaſtery of *Bec*, were farre from thence. Which the Man of God perceyuing, without ſpeaking a word thereof to any, tooke his leaue, and departed thence, not knowing where to lodge. In the meane time, meeting with one of the Monkes, of his owne Order, he asked him, Whither he went, and were they might harbour and retire themſelues that night? The other anſwered: Father, we haue a houſe indeed, not far frō hence, but there is no refection to be had for you, and your company, ſaue only bread and cheeſe.

Then ſayd *S. Anſelme*, with a cheerfull countenance: Doubt you not good brother; go thy wayes then before, and caſt a net into the riuer there, and thou ſhalt preſently find fiſh inough for vs all. So did the Monke without any doubt a whit, and calling in haſt a fiſherman to him, bad him to throw in his net. Now was it indeed neyther tyme, nor place for ſuch a draught, and therefore the fiſherman laughed at ſuch a bidden thing, and tooke himſelfe to be mocked at by the Monke. But at laſt, being thereunto cōſtrayned, as it were though his prayers and perſuaſions, he reſolued to obey; and behold agaynſt all hope, came forth of the water a Trout of an vncouth bignes, with another litle fiſh alſo: So as that fiſh was more then inough for *S. Anſelme*, and his company.

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That other accident differed not much from this which happened to him in another house of a deere friend of his, called *Walter Tirel*, who being sory for want of fish, and with words of courtesy excusing himselfe, for not having prouision worthy of such a gheſt; *S. Anſelme* smiled, and replyed: There is now a Sturgeon brought in vnto you, and do you complayne for want of delicacies? As yet *Walter* verily beleiued he had but iested with him, and would by no meanes giue any credit to it, when behold, two of his men came & entred into the house with a Sturgeō, the greateſt they had seene a long tyme, being found (as they sayd) by the Stepheards vpon the bankes of the riuer of *Alisia*. Whence, though in a base and materiall subiect, yet may it well be gathered, that *S. Anſelme*, amongst other gifts of heauen, had likewise the spirit of Prophesy.

About the same tyme, he composed three very subtile Treatises: one of the *Truth*, another of *Freewill*, the third of the Fall of the *Deuill*. By which treatises, may well appeare, wherein he had truly fixed his mind, though by such considerations and labours, he neuer subtracted himselfe from the care & consolation of his Monkes. He wrote also another booke, which he entituled, *The Grammarian*, wherein he introduceth a Scholer to dispute with him; he also in that booke goes soluing of many Logicall difficulties. He annexed thereto a litle Tract, which he called, by the Greeke terme, *Monologion*; for that speaking with himselfe alone, without medling with quoting of the holy Scripture, with meere reasons he proues *There is a God*, and that by no meanes it can be otherwise.

After this, it came into his mynd, whether with one short argument only, that same might not be solidly proued, which is so beleiued and preached of God, to wit, that he is Eternall, Incommutable, Omnipotent, Incomprehensible, whole in euery place, iust, pious, mercifull, true, or rather Truth it selfe, Goodnes, Iustice, and some other attributes, and how all these things are one thing in him. This same proposition now did affoard him so much to do, as partly it tooke away his meate, and sleep; and partly also (for which he felt the greater griefe) held him exceedingly in suspence, and greatly distracted him in his Psalmody, and in the other diuine Offices: and by how much more violence he vsed thereunto, so much the more was he troubled with the foresayd. question; vntill such tyme as waking one night, it pleased the diuine Mercy, to illumine his vnderstanding, and to giue him the knowledge of

what he desired, with so much clarity as he felt therewith a great iubiley of hart, and a wonderfull sweetnes and consolation of mynd. And supposing he might help others therewith (as he was far from all envy, or baseness of mynd) he went suddenly about to put the thing in tables of wax (according to the vse of those times) and then gaue them in keeping, with great charge, to one of the Monkes.

Some dayes being now passed ouer, he demaunded the same of the party himselfe, and suddenly they were sought for in the self same place where they had been layd, but could not be found. Wherupon good diligēce was vsed to learne out if any of the house had taken them away, but yet could neuer come to haue the least inckling of the. S. *Anselme* went about then againe to make others of the same matter, and with especiall recommendation gaue them in charge to another of his Monkes. He hides them in the secretest part of his owne bed: and the next day, beyond all suspition, finds them all to pieces on the ground, and the wax with the characters scattered heere & there. He gathers them vp as they were, & bringes them to S. *Anselme*, who endeuours the best he could to set the pieces together and fits them at last with much ado, so as they might be read, and so kept them close vnited togeather. And to the end the same might happen no more, he causes them to be transcribed in parchment: and from thence, he drew afterwards a Volume, though litle in bulke, yet great and very admirable in concipoll speculations, and called it *Prosologion*, wherein he discourseth ryther with God, or with himselfe. Which litle Worke, being written against, by a learned man, S. *Anselme* seemed to reioyce therat, and to yield thankes to the Censour, but made notwithstanding his Apology for it, and sens it backe to the sayd friend, beseeching him, or any other whosoeuer, that should once go about to taxe the aforesayd doctrine, not to publish the reprehension without likewise annexing the defence.

A most pious, and Excellent Epistle of S. Anselme, *to a certain Iuuenis Knight, who was newly entred into the Monastery of* Cluny. Chapt.

WIth all these occupations, as well of gouernment, as also of more grauer studies, the Seruant of God neglected not to write also sundry letters of edification: Of one of which we will

will heere insert a chapter, about the subiect of mutation of place,
to the end yt may appeare, how much the same was impugned by
this holy man, when it is not done through Obedience, or for
some important occasion. He wrote then among other things,
some aduises to a certaine Launce-knight, who was newly entred
into the Conuent of *Clun*, of the tenour following.

Thou art now entred, my deareſt, into the liſts and warfare of
Chriſt, in which yt behoues thee, not only to reſiſt the open bat-
tayles of the Enemy, but to beware likewiſe of his ſubtile traynes,
which lye hid vnder the shew of a goood ſpirit. Becauſe many ty-
mes, when the wicked aduerſary cannot come to ouerthrow vs by
vice, with obiects of manifeſt ſinne, he ſeeketh to ruine and murder
him with the poyſon of falſe, but probable and apparent reaſons:
and ſo being not able to induce him to the hatred of Religion, and
the Inſtitute which he hath made choyce of, at leaſt he endea-
ours to make the converſation, and dwelling tedious vnto him
where he abides for the preſent: and though in ſome manner, he
permit to reteyne yet the Monaſticall life, notwithſtanding he ceaſ-
eth not by a thouſand wayes, to make the ſimple and foolish to i-
magine, that he knew not what he did, when he tooke the habit in
ſuch a place, or vnder ſuch Superiours, or els in ſuch a communiqnity;
and this to the end, that making the wretch by theſe meanes, vn-
gratefull for the benefit of his Vocation, through the iuſt iudgment
of God, he may not only not go forward, but euen alſo haue much
ado to hold his vocation, and to conſerue himſelfe in his good pur-
poſes. Becauſe the mynd being once diſtracted into melancholy
thoughts, eyther of changing the reſidence, or at this time at the
leaſt of reprehending and blaming the foreſayd cauſes of his deter-
mination, he hath no power to recollect himſelfe, nor to aſpire to
that terme of vertue, whereto he ought to extend himſelfe with all
his forces. The cauſe is, for that the foundation being once vn-
grateſull to him, he knowes not how to erect any frame of building
thereon. Whence it followes, that euen a young tree, being often
tranſplanted, or diſquieted and ſhaken with many encounters, can
not take any deep roots, nor commodiouſly ſuck in the moyſture
and nouriſhment of the earth, to giue forth the deſired fruit in tyme:
ſo the vnhappy Monke, if he ſeeme to remoue himſelfe, now there
now there of his owne meere appetite, and not through any diſpo-
ſition of Superiours, or els euen ſometymes ſtill where he is, pro-

mits

mits himselfe to fall into tediousnes and disgust; he can neuer come to be well grounded in diuine loue, & consequently being dry and languishing in euery action of religion, he shall finally remaine very poore and despoyled of the fruites of good workes: & he seeing himselfe withall, to proceed from euill to worse (yf so he note the same) shall lay allwayes the fault thereof on others, and by this meanes abhorre euery day, more and more, euen those with whom he liueth and conuerseth.

For which cause, whosoeuer will bee a good Religious man indeed, yt behoues him, that looke into what Monastery he hath been first admitted, and dedicated to the diuine Seruice (if in that place be no manifest daunger to offend the diuine goodnes) with all study and attention be endeauour to establish himselfe there, and there to found himselfe in true Charity, and to beware by any meanes from iudging the manners of the place, whether they be publique or priuate, profitable or vnprofitable, so that openly they stand not against the precepts of God. But rather, reioycing for hauing found where to abide in the seruice of Christ, that he put away from himselfe all manner of suggestion, to remoue else whither; but with the greatest quiet that may bee, he seeke to attend vnto pious and deuout exercises. And yf peraduenture, yt may seeme to him, that he hath reguard to greater matters, & of more euident profit, then such as are practized in that Conuent there; let him thinke, that perhaps he is deceaued, in preferring things that are equall, before all others; or els in presuming, or promising too much of himselfe: and yf he cannot be brought to leaue of that opinion, at least let him beleiue, he hath not deserued what he desires.

And if further he note he were deceaued; let him giue many thankes to the diuine clemency, in defending & setting himself free from such an errour, and for that he hath not suffered him, without gayne, or perhaps rather with losse, in prouing another habitation, and some other manner of gouernement, to fall into the blame of leuity, or lack of wit; or els, by imbracing of things too hard, in very short tyme to become wearied, and fall into the former state, if not a worse. But if he truely desireth a thing more perfect indeed, and more conformable to him, let him make accompt, that for his sinnes, he hath not deserued the same; and let him patiently suffer the diuine iudgment therein, which neuer denyes any one any thing, vniustly. And in summe, let him shun the offences of

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the diuine Maiesty, through murmur or muttering, but take in good part, and endure all with a sweet and holy peace, least perseuering otherwise, he come to exasperat the iust Iudge, and so remaine excluded from that which as yet he hath not receiued, and loose perhapps, what he holds already, or els to possesse it without any profit at all. But howsoeuer he do feele vpon himselfe, eyther the mercy or iudgment of God, in any case let him cheerefully giue him thanks, and in all, and through all, acknowledge that infinite benignity of his. And since he hath the grace to retire himselfe, into the Port (whatsoeuer) from the perilous stormes and tempests of the world, let him now auoyd to open in the Port it selfe any entry to the impetuous winds of impatience, and mutability, that the Soule abiding in the Lee, or harbour of constancy and meekenes, may remayne firme and intentiue ioyntly, and wholy to the sollicitude of feare, and the gust of diuine Loue; the one of which through exution conserues the hart, the other with sweetnes, euen perfects the Mynd.

I am not ignorant, how this matter would require more commodity of writing, or of discourse by word of mouth, to giue you to vnderstand with what subtiltyes in this matter of temptation, the ancient Serpent is wont to make the ignorant Monke to fall into his snares: on the contrary, with what reasons and aduises, the wise Religious may dissolue and defeate his malicious persuasions. But for that I haue exceeded the breuity already, which an Epistle requires, and that whatsoeuer I haue sayd, or can otherwise say, consistes wholy to conserue this repose, and tranquillity of the Soule, it shall suffice me for this tyme, to haue proposed for your good what succinctly I haue don already. Nor would I haue you for this to imagin, that I hold you for vnquiet or malcontent: but forasmuch, as *Don Orson* obliged me to giue you some aduertisements, I know not how to afford you a better and more holsome one, then for a man to stand on his guard, in this kind of temptation, which I know is secretly wont to enter into some Nouices, and quite to ouerthrow them. So as (my friend, and most beloued Brother) behold how your deerest freind doth counsaye, admonish, and pray you, with the whole bowells of his hart, that with all the forces of your mind, you attend to the foresaid quiet of the hart, without which, it is impossible to discerne the snare of the treacherous Enemy, nor yet to penetrate with the eyes of the vnder-

vnderſtanding, the moſt ſtrait and narrow way of vertue. To which tranquility, may no Religious euer attaine without conſtancy and meeknes, which meekenes is the inſeparable companion of patience: nor leſſe ſhall he euer attayne thereto, yf he reſolue not, to obſerue and reuerence all the orders, and inſtitutes of his Monaſtery not repugning to the diuine Law, though he ſee not the foundation of them, nor the reaſon why they were introduced, and preſcribed. Farewell, and the bleſſed God direct & guide you in all your actions with perſeuerance; ſo as, in the day of iuſtice, you may one day appeare in his ſight, and fully be ſatisfyed, when he ſhall manifeſt his glory.

A pretty Dialogue, betweene S. Anſelme, *and another Abbot, concerning the trayning vp of youth.* Chap. 9.

THe like inſtructiõs gaue the diuine man in writing according to the occurrẽces that happened. Nor were thoſe ſame leſſe repleniſhed with heauenly wiſedome, which in diuers occaſions, as we haue touched aboue, he deliuered by word of mouth: Whereof likewiſe for fuller ſatisfaction of the Reader, we will not ſpare to ſet downe ſome one example. It was the cõmon cuſtome in thoſe tymes, for Noblemen, as it were throughout all [illegible] to put their children of tender age into the Cõuents of Monkes, partly to conſecrate them perpetually vnto Religion; and partly alſo to take them forth agayne, being piouſly trayned vp, for the benefit of the common wealth. Now it chanced that a certayne Abbot, in great opinion of Sanctity, diſcourſing with S. *Anſelme*, of Monaſticall gouernement, among other things, came to ſpeake of theſe youths, to which purpoſe, he vſed theſe words: Tell me I pray, good Father, what we ſhall do with them, they are ſo peruerſe and incorrigible; we neuer ceaſe day and night from beating them, and yet ſtill they grow worſe and worſe. Whereat S. *Anſelme* making a ſhew of ſome wonder, anſwered. You neuer leaue beating them: and when heerafter they come to be elder, what prouſt they then to be? Euen dolts, ſayd the other, and very beaſts. Then S. *Anſelme*: O how well then, do you beſtow the paynes to make beaſts of men. And what can we do withall, replyed the Abbot? We ſeeke by all meanes to conſtreyn them to their profit, & it boots nothing. Do you forme them, or one, replyed S. *Anſelme*?

Do

Do but tell me a little Father Abbot: If you set but a plant in your garden, and bind it vp presently on euery side, so as it can not extend the branches any way: if you go after a yeare to take away the binder from it, how shall you find it? Certaynely with the boughes crooked, intricate, and inuolued. And who then should be in fault therefof, but yourselfe, who so immoderatly restrayned the same? Iust so succeeds it with your pupils. They are planted by the oblation of their friends in the Garden of the holy Church to grow vp, and to giue forth good fruits to God. But you, with terrours, menaces, and stripes, do euen so strayten them, as that the poore wretches haue not a iot of liberty. So as being indiscreetly wrung and oppressed, they produce and cherish in themselues, but ill discourses, which in manner of wreathed thornes, so grow & settle in them, as there is after no remedy to be found, or prop to sustaine and hold them vp, & to make them grow out straight agayne. And for that, they find no sparke of loue or pitty in you, nor any tenderne or sweetnes towards them, they cannot frame any good conceipt of you, but do rather verily persuade themselues, that all your doings spring from hatred and malignity in you. And hence very miserably proceeds it, that the more they grow in body, so much the more increase they in auersion and iealousies, being alwayes inclined and ready to fall into all sorts of vices; and as in none they find any signes of true charity, so can they not reguard any one, but with an eye a skew, and quite awry.

But for the loue of God, I would feigne haue you tell me, what is the cause you are so strange & harsh vnto them? For are they not I pray, men, and of the same nature that you are? And would you, if you were in their place, thinke it well to be dealt with, in this wise? but be it, as you say, that you haue no other intentiō with you in such your rigours, but only to make them good. Did you euer in your life, behold a Gold smyth to frame with blowes and beatings only, any goodly figure of some masse of gold or siluer? I beleeue not. What then? For to shape it with his instruments, now beates he it, and presseth it gently, and then with a discreet relieue, rayses he it vp, and frames it as he list. So, if you will seeme to introduce any good forme of manners into youth, it behooues you together with the depressions of penance to vse some indulgences and helps withall of a fatherly tenderne and loue. To this point, the Abbot. What indulgences, (sayd he) what helps? We continu-

ally labour to constreyne them to vertue. And S. Anselme: It is well and so euen bread, and other solid food, are good and holsome to such as are able to disgest the same. But do you try awhile to giue it to a sucking child, and you shall see it rather to be choaked, then fed therewith. Wherefore I need not tell it you, it is so cleere. But this I do affirme, that as sickly and strong bodies, haue their difference and proportionable food: so the weake and more feeble soules, require a food which is agreable to them, in measure and quality. The strong and able are fed, and delighted with the solid and substantiall food, that is, with Patience in tribulations, with breaking of the appetite, with exhibiting the left cheeke to him that strikes them on the right, praying for ones enemyes, with louing their persecutours, and with other the like. But that Soule, which is feeble as yet, in the diuine seruice, had need of tender milke, that is, to be intreated with swetnes, with mercy, with a cheerefull countenance, with patience full of chatity, & with such like carriages. If you would but accommodate your selfe in this manner with your feeble, and able ones, with the grace of God, what in you lyes, you would gayne all. With these words, the Abbot, being finally conuinced and touched withall, began to sigh, and said: We surely, Father, haue erred all this while from the right way, and to vs hath the Sunne of discretion, as yet not risen. Heervpon being prostrate on the ground, he confessed he had hitherto done ill; and with craving pardon for what was passed, promised to amend heerafter.

Another Dialogue betweene S. Anselme, *and a certeyne Procuratour of a Monastery*. Chap. 10.

VPon a tyme, there came to the holy man, a Procuratour of the same *Order*, who bewayled (as it happens now and then) his hard misfortune; for that being touched heeretofore by heauenly inspiration, he had left the world to serue God; and now through obedience, was constrayned agayne to leaue God, to attend vnto the world. For as much, as the care of conseruing of rents, of following suites, of reuiewing of accompts, and of other such like seculer affayres, did leaue him no tyme at all to recollect the powers & faculteyes of his Soule, for contemplation of celestiall things; but put him rather in continuall danger of offending the diuine Maiesty:

fly, in diuers manners. To which complaint, S. Anselme answered, with the comparison following: The whole lyfe of man, may be well likened to a water Mill, seated on a swift riuer. Let there be then many millers belonging to this mill, some so negligēt, as to let the meals fall into the water; others, to retayne part, and part agayne to let passe away; and some also, that gather vp all, and lay it vp, according as it is fit. Of this number, it is manifest, that he who hath reserued nothing, shall find but litle, he that hath held & saued all, shall be able to maynteyne himselfe more plentifully.

This Mill, as we sayd, may well be vnderstood this present life: the Meale represents the actions of men. Because, that euen as when the Mill workes, it goes allwayes round, and is euer continually wheeling about in it selfe; so likewise, human actions for the most, returne vnto their stations. As for example: Men plough, men sow, men reape, men grind, they make bread, they eate. Behold the Mill hath fetched a compasse. What then, doth it now stand still? No truly, because it returnes agayne to the foresaid tilling, sowing, reaping, grinding, making of bread, and nourishing withall. These things are exercised euery yeare: and like a Mill fetch agayne the same compasse, and turne about. Let vs now take one, that doth all his workes for tetren ends, and who in them hath no regard but to transitory things: this man, truly grinds and works indeed; but all the meale, which should be the fruite of his labours, through the course of secular desires, comes to be drowned, and caried quite away. This man, at the end of his life, when he shall turne back from the Mill to his howse, and that he would fayne feed on something, shall find nothing to eate, because the vehement streame hath caryed away the meale: Whence, wo to the wretch, for he is like to fast eternally.

Behold another, who looseth not the whole meale altogether; because now he giues some almes, now hee goes deuoutly to visit Churches, and the sicke, and now he buries the dead, and so doth some other such like workes. But yet when this very person forbeares in nothing to giue himselfe to all sensuality, to be auēged of iniuries receiued, to take complacence in human prayses, and that he cannot rid himselfe quite of impure and disordinate affects, the wretch looseth, ere he is aware, the greater part of the meale. And what shall become of him then in the other life, but euen to receiue rewards, according as he hath behaued himselfe?

Let vs now paſſe to the third quality of men; and let vs imagine it to be within religious. Suppoſe, when a Monke who hath made the Vow of Obedience, and what in him lyes, deſires not to go forth of the Cloyſter for any temporall buſynes whatſoeuer. Such a one then, is enioyned by his Superiour to go abroad, to haue care of ſome poſſeſſion of the Conuent; the good man excuſeth himſelfe, and prayes he may not be forced thereunto. And yet the Abbot ſtill perſeuers, and vrges his going thither. So as the ſubiect, being not able to reſiſt, doth what he is commaunded. Behold he comes to the Mill, and needs muſt he grinde. There ariſe complaints heere and there, with murmurs and contentions. Heere now the prudent Monke is to looke well to his meale, and to receiue it warily into his ſack, and not to let it fall into the Current: and how this? Let him do nothing out of vanity: Let him not be drawne to any manner of iniuſtice, for any gayne whatſoeuer. Let him execute Obedience in ſuch manner, as he ſtiffly defend with good reaſon all the Eccleſiaſticall goods; but withall not ſeeke to increaſe them by vnlawfull wayes. If he walke in this manner, though he be ſometymes enforced not to heare Maſſe, to breake ſilence, and other ſuch like obſeruances; Yet the vertue of holy Obedience, conſummates all theſe defects, and with his ſack both whole & ſound, he conſerues all his meale, whence alſo he ſhall haue plenty inough to feed on for all eternity: becauſe ſuch a one walkes not according to his Selfe-Will, but anſwearable to that of his Superiours, by meanes whereof, as the Apoſtle ſayth, he comes to eſcape damnation.

Being now come to this paſſage, the Procuratour demaunded anew: & what then ſhould we thinke of that Religious man, who offers himſelfe voluntarily to ſuch buſineſſes, or rather practiſed them, with complements and flatteries? Wherto *S. Anſelme* ſaid, ſuch queſtion was not to the purpoſe of Religious men. To which the other replying, that he allwayes vnderſtood it with condition, to wit, that the Monke ſo deſirous of ſuch occupations, ſhould not after execute any thing without leaue of his Prelate; When *S. Anſelme* anſwered: This leaue hath deceiued many ſuch: becauſe that in the matter, which we now treate of, there are two things wholy oppoſite, Obedience and Diſobedience: between theſe two contraryes, this leaue ſtands in the midſt. He then, without being conſtreyned by Obedience to go forth of the Monaſtery, will yet nethleſſe

uerthleſs

...rthals goe forth, and by this meanes ſubtract himſelfe from the ...igour of the rule; though he do it with the full conſent of the Su...eriour, & ſo ſeeme to iuſtify the act, by the licence obteyned; he ...emaines yet lyable to the ſinne of diſordinate and vnlawfull will ...nd deſire. Becauſe that after one hath once left the world in per...ſon, he ought not to returne to it agayne, with deſire: but yet ...while he would not performe it without the permiſſion of his Superiour, the Obedience whereto he tyed himſelfe, ſhall ſeeme indeed to excuſe the exteriour fact; but that Will, which he had of his owne, ſhall coſt him deare, if he do not penance in tyme for the ſame. Which ſome not reguarding, do ſuffer themſelues, as I ſaid, oftentymes to be deceiued through their appetite, vnder the ſhew of this leaue, or licence.

S. Anſelme *had a viſion in ſleepe: His fame increaſed euery where: And through the importunity of the Abbot, was forced to take the whole Charge of the Monaſtery vpon him.* Chap. 11.

IN this manner, went *S. Anſelme*, as well with wordes, as with the pen; & that which more imports, with works, inciting all to the contempt of the world, and to the ſeruice of the eternall God. When through his many labours, being ſeized with a moſt grieuous infirmity, in exceſſe of mind, he came to haue a Viſion, that inflamed him much more to the deſire of the eternall beatitude. For that, there ſeemed a very ſwift and ſwelling torrent to be repreſented to him, whereinto deſcended all the ordure and filth of the World: Which troubled, ſtincking, and filthy waters, with a violent force went promiſcuouſly carying away all things with them, which they met with on the way, with all ſorts of perſons, both men and women, rich and poore. *S. Anſelme* being aſtoniſhed at ſo foule a ſpectacle, demaunded of one the company, Of what thoſe miſerable wretches liued, and whence they quenched their thirſt? And being told they mainteyned themſelues with that ſame water, wherewith they were more precipitouſly caried away. And how ſo, anſwered he? Is there any amongſt them, that is not aſhamed to ſwallow vp ſuch filth? Whereto the other anſwered. Do not you ſeeme, Sir, to wonder heerat: This ſame, which you ſe heere, is the Torrent of the world, wherein ſenſuall men are ſo enwrapped, & caryed away: and by and by ſayd: Wouldſt thou feigne behold,

what

what is a true Monke indeed? Yea mary would I, anſwered S. Anſelme. When he replyed. Then looke round about thee, and ſee the walls of a Cloyſter, being all lyned ouer with the fineſt ſilver, and the graſſe in the midſt thereof, all of Siluer indeed, but ſoft and delicate, and moſt pleaſant to behold. Which hath likewiſe another condition with all, that if one reſteth thereon, it will greatly ſeeme to yeild vnder him, and then riſing agayne, be riſing in like manner. This place ſo delightfull to ſee to, ſeemed to pleaſe S. Anſelme beyond meaſure: When deliberating with himſelfe, to chooſe the ſame for his owne habitation, the Guide began to aske him agayne, ſaying: Hola. Would you ſee now, what is true Patience? And S. Anſelme, ſhewing forth as well with wordes, as geſtures, the moſt ardent deſire thereof, the Viſion vaniſhed on a ſuden, and he returned to himſelfe agayne. By ſuch apparitions he was filled with new light, and with a new feruour of ſpirit.

In this meane tyme, the name of S. Anſelme, ran not only throughout all Normandy, but euen likewiſe through the Countryes of France and Flaunders, yea and paſſing ouer the Sea, extended it ſelfe throughout all England, ſo as from diuers parts many noble and learned men, and Souldiours alſo had recourſe to the diuine man, and dedicated themſelues to the ſeruice of God vnder the cuſtody of ſo great a Paſtour: though he with great prudence tooke heed of perſwading them, more to this, then to that Conuent, contenting himſelfe with drawing them onely in generall to a Religious ſtate, leaſt they entring in without any proper deliberation of theirs to ſome Monaſtery, and then finding themſelues afterwards, moleſted with moleſtations, temptations, and trauayles, might chance to murmur, and attribute their impatience and ſcandall to his perſuaſions. Whereupon the Conuent of Bec, came ſhortly to be amplifyed, both in number of ſubiects, and in plenty of poſſeſſions.

And the Abbot Herlwin, being laſtly arriued to extreme old age, and now become decrepit withall, diſcharged himſelfe of all things (touching the gouernement) & layd thē on the ſhoulders of S. Anſelme; expreſſely ordayning that he ſhould be well prouided of horſes, & of all other accoutrements for iourneys, whenſoeuer his buſines required the ſame, and all ſhould be kept as proper for his perſon. But he being affrighted with the name of propriety, when he returned from his iourneyes, would giue vp the ſame in

common

common agayne; nor would he euer endure, that for his owne commodity, the others should seeme to suffer in any thing. And that no mervaile, since euen in the world it selfe, he was euer so amiable and courteous to all; as that when he saw his friends to want any thing, he would willingly supply them of his owne, according to his ability. For euen at that time also, the very light of reason, had dictated to him, that all the riches of the world, were created by the Eternall Father, for the common vsility of men, and that in the law of nature, they belonged no more to one man then another. And much more, after he was offered vp to God in Religion, as a perpetuall Holocaust, stood he allwayes firme and constant in voluntary pouerty. Nor wanted he occasions inough to exercise the same; in reguard, that besides the aforesaid priuiledges and particularities, which in vaine the Abbot *Herlwin* had enforced vpon him, there were brought now and then, no small summes of gold and siluer to spend, or keepe to himselfe for his owne commodity and pleasure, which yet the good religious man, would neuer yield to accept of, if they were not presented to the Abbot himselfe, for the benefit and vse of the whole community. And if the Benefactour himselfe, as it would happen now and then, replyed, that he had as then no intention to bestow it on the Abbot, or Conuent; he would answere, that he had no need of such things, and that in that manner, he would receiue nothing at all of any person liuing. With these proceedings of his, he did allwayes yield such a most sweet odour of himselfe. Whence he came to be inuited vnto diuers Abbyes, to make them spirituall exhortations, and to resolue their doubts, and to afford them his counsayle, as well in publique as in priuate affayres: Which the man of Christ would do, with exteeding edification, and good of Soules.

Abbot Herlwin being dead, Saint Anselme is chosen in his place. He is giuen vnwilling to Hospitality, and goes into England to visit Lanfranke, and King William.

IN the meane tyme, *Herlwin* dyed, and *Anselme* with the common consent of all the Conuent was elected for Successour. But he knowing the danger of such manner of dignity, for many daies opposed himselfe with excuses & reasons as efficacious as he could,

 agaynst

agaynst the sayd election. After which, perceyuing that he was not able to remoue the setled determination of the Monkes, lamenting and sending forth sighes, he cast himselfe at their feete, beseeching and coniuring them, through the bowels of the diuine mercy, to leaue of such a thought, and not to burden him with such waygh. But they on the contrary, being prostrate before S. Anselme, besought him to haue pity on the Conuent, and to beware, that with such resistance he seemed not more to regard his proper commodity, then the publike weale and vtility. This perseuerance of the Monkes, togeather with the memory of that which was expressely commaunded him, by the Archbishop of Rhan, ouercame him at last: otherwise, there had been no meanes possible, to haue brought him to accept of the Prelacy.

Being then consecrated, without altering a whit the manner of his customes, and liuing; he now proceeded to promote with all diligence his subiects to the end of their vocation; and with great vigilancy prouided, that the least wrong in the world might not be offered to any one, by the Officers and Procuratours, in the causes of the Monastery. Moreouer in receiuing, and lodging of Ghests (to which worke of charity, the family of S. Benet hath euer applied it selfe with particular industry, and prayse) S. Anselme was among others most wonderfull liberall, & where ability fayled, he supplyed the defect with a great promptnes of the will, and withall seuerity and cheerefulnes of the countenance: and likewise, sometymes in case of necessity he would be taking from the refectory it selfe, the meate which was prepared for the Monkes, to set before strangers; though ordinarily, as he was a most prudent exactour of obseruance, so was he very accurate in procuring, that the Conuent should suffer no want: howbeit oftentymes, things arriued to those termes, as there would seeme to be no prouision left for the day following. In which cases, the Dispensiers, the Cellarians, and other the Ministers of the Monastery running with all anxiety vnto the holy Abbot, he would answere them with a graue & serene countenance, that if they would but haue confidence in the diuine Goodnes, he would not suffer them to want any necessaryes, nor were they deceiued a whit of his promise.

Because, euen in that very instant, or shortly after, you might haue seen to come from England (where many of the possessions of their Conuent lay) some ship well freighted with all manner of pro-

prouision; or els some extraordinary almes to arriue from some deuout person; or otherwise some wealthy man to come, and enter into Religion amongst them, whereby in time what manner of wāt soeuer, or disorder in this kind, might be easily remedyed. And forasmuch, as the forsayd possessions in *England*, for the better manage of good gouernment, required somtymes the visits and presence of the Abbot himselfe; *S. Anselme* was fayne now and then to go thither, being thereunto moued moreouer with desire to go and visit his deere, and most venerable Father and Mayster *S. Lanfranke*, who for his most excellent vertues, from the Abbot of *Cadom*, was assumpted to the Archbishoprike of *Canterbury*. Comming then to *England*, he was receiued with much ioy and honour, not only in the sayd Citty of *Canterbury*, but in all other places whersoeuer he passed. And he alwayes according to custome, shewed himselfe most sweet and affable to all, accommodating himselfe to the genius and fashions of euery one; so much, as he would many tymes say, that he who in euery thing, wherein God may not seeme to be offended, endeauours to consent to the will of another, comes to merit exceedingly with the diuine Goodnes: that as he accordes with others in the present life, so with him in the future, may God and all created things, seeme likewise to accord. But he that dispising the neighbours contentment, will attend but his owne gust only; shal deserue often, with the iust Iudge, that euen as in this world, he would not seeme to conforme himselfe to the will of any; so in the other, shall no man accommodate himselfe to his. Since euen it is sayd by our Sauiour himselfe, that euery one, shall receyue according to the measure he hath proportioned to others.

The blessed *S. Anselme* now being moued with such like reasons, as we haue sayd, did shun by all meanes to be troublesome & grieuous to any: howbeyt, now and then, he was constrayned therefore to remit somwhat of the monasticall seuerity & discipline that he vsed otherwise, reputing it to redound to the greater glory and seruice of God, to condescend rather a litle now and then, with holy equity, to such Soules as he was to help, then by standing too much vpon rigour, to estrange, and alienate them from his speach and conuersation. Whence it followed, through the great affection, that all seemed to beare him, they came at last with a very good will to receiue very holesome and spirituall aduertisements from him: Which in truth haue neuer yet beene put in print, nor

nor alwayes giuen in the ſame manner, but proportionable to the qualityes and eſtate of the hearers.

To the Monkes, aboue all things he would giue to vnderſtand they ſhould not ſeeme to neglect the leaſt faults and tranſgreſſions of the Inſtitute. And was wont to confirme the ſame, with a ſimilitude of a Viuary, or Fiſh-trough, becauſe that euen as when the holes, or chinks are not kept well ſtopt within them, the water by and litle goes running forth, & the fiſh doth euen periſh the while: So in religious houſes, when there is no heed taken of lighter faults, by litle and litle, is ſpirit togeather with obſeruance loſt.

He taught the Clearkes, how they were to maintayne the profeſſion which euen by name they made, of hauing God only for inheritance, portion & lot, and aduiſed them to ſtand allwayes vpon their guard, leaſt through negligence or tepidity, inſteed of poſſeſſing God, they come to inherite the Deuill. To the maryed in like ſort, he would giue aduertiſements, very full of prudence and ſanctity.

And in this doctrine of his, the diuine man proceeded not after the manner of the Maiſters, and deep Deuines of the world, who beleiue they cannot ſeeme to maintayne their degree and dignity if they do not ſtill propoſe very high and ſublime conceipts, and not ſo eaſy to be apprehended of the vulgar: But S. *Anſelme*, quite contrary to ſuch, by reducing the higheſt points to the capacity of the meaner vnderſtandings, and vnfolding the obſcure and intricate paſſages, and declaring them by images and materiall examples (being a thing very proper to true and abſolute Wiſedome indeed) and confirming them moreouer with potent and manifeſt reaſons; would ſeeme efficatiouſly to engroſſe them in the breaſt and heart, ſo as euery one heard him with great cheerefullnes, and recurred to him in their doubts, with the greateſt confidence that might be. Nor was there in England a perſonage at that tyme of importãce, that held it not a great misfortune to haue had no occaſion to heare, honour, and ſerue ſuch a man. Yea euen King *William* himſelfe, who had conquered that Nation by force of armes, and was commonly held to be fierce and cruell, ſhewed himſelfe to S. *Anſelme* ſo human and benigne, as they were all aſtoniſhed at him.

K. Wil.

King William the Conquerour being dead, his Sonne William Rufus *succedes. And* Lanfrancke *the Arch-Bishop deceasing*, S. Anselme *is chosen in his place.* Chap. 13.

FRom this tyme forwards, *S. Anselme* was much conuersant in *England*, and according to the occurrences that happened, he made frequent iourneys thither. And among other tymes that he went into those parts, one was, after the death of the said King *William*, to whom his Sonne succeeded of the same name, being a person very ill enclined, and who from a King became a Tyrant: and among other iniquityes of his, against all Iustice, he doubted not to pollute his impious hands, with the oppression of the Clergy and Religious, & with the vsurpation of the goods of the Church. Whereupon it seemed good to the Earle of *Chester*, and to other principall Lords of the kingdome, to giue him a Christian admonishment by the meanes of one of so great authority, as *S. Anselme* was; and with that occasion to comfort themselues with his presence and discourses, whom they wished to be the Phisitian, and Gouernour of their soules.

S. Anselme then, being so earnestly inuited and intreated by this Man, and many others, with the greatest instance that might be; passed ouer agayne vnto *Canterbury*, where a litle before was deceased *S. Lanfrank* the Arch-Bishop, and where the Clergy and people, were in great care and desire, to supply the vacancy of that Seate, with the election of some worthy and sufficient Prelate. So as now at the appearing of *S. Anselme*, began to arise a generall whisper in the whole City, that a new Arch-Bishop was come already, and how they ought not to thinke of any other then of him. Which the humble Seruant of Christ perceiuing, immediately departed from thence, nor could he be induced by the prayers or intreaties of any, so much as to celebrate there on the Feast the approching of the *Natiuity of the most blessed Virgin*. From hence, according to the necessity of the Churches, and the request of the Peeres, he refused not to go to the Court, where met with much reuerence by all the *Barons*, & the King himselfe likewise, with cheerfull countenance, came to receiue him, euen to the gate of the Pallace; and after most deere kisses, and louing imbraces, taking him by the right hand, he conducted him into a roome thereby. Where sitting

downe, and ſome words of courteſy paſſing betweene them, S. Anſelme ſhewed his deſire to haue priuate audience with him: ſo as the ſtanders by, went immediatly forth, when he without touching a whit the matters appertayning to his Monaſtery, for which it was thought, he had principally come to Court, with Chriſtian liberty, began to diſcouer to the King, the ſiniſter fame, that went of him; nor ſtuck he, to ſpecify vnto him many particulars, that he might the more eaſily come to amend them.

The diſcourſe being ended, he went his wayes, to ſeeke out the *Earle* of *Cheſter*, & was enforced to remayne there for ſome dayes. In the meane while, the King fell grieuouſly ſicke, & fearing death was put in mynd by his followers, aſſoone as poſſible, to prouide for the principall Church of the Kingdome, being then without a Paſtour, which was that of the aforeſaid *Canterbury*. And now this counſayle ſeeming good to the King, he nominated the Abbot *Anſelme*, and no other, for the ſame adminiſtration. The which declaration, was with admirable applauſe receyued of all. The Abbot only, at the newes thereof, was ſtrooke euen dead, as it were; but then gathering his forces to him agayne, he endeauours by all meanes poſſible to reſiſt, but not being able to preuayle againſt the deliberate conſent of the King, and of the whole Clergy, and people, he was ſnatched vp, and carryed into the Cathedrall Church, and placed in the Throne with much ſolémnity. From thence, he was ſtraight conducted to *Winchester*, and lodged in the ſuburbs of the Citty there: where while he remaynes in the company of *Gondulfus* Biſhop of *Rocheſter*, and of a certayne principall Monke, by name *Baldwin*: behold one night was a great fire enkindled in the neighbour-houſes, which with fury went conſuming whatſoeuer it met with in the way. It now approched to the houſe very neere vnto S. *Anſelmes* lune; when ſome familiar friends of the Hoſteſſe or Miſtris of the houſe, ſeeing ſo litle remedy againſt the fire, began to carry away from thence the houſhold-ſtuffe, into ſome ſafer place. But the woman, being full of fayth, forbad the ſame; very confidently affirming, there was no ſuch cauſe of feare, while ſhe had the Archbiſhop S. *Anſelme* in her houſe. At which ſo generous words of hers, *Baldwin* being moued, intreated the holy Father, not to deny his ſuccour to the deuout Matron: but he, with accuſtomed modeſty & humility, anſwered: what ſhould I helpe her? & wherein I pray? Go you but forth then, the other replyed, and make the ſigne of the holy

holy Crosse agaynst the fire: and who knowes, whether the diuine Clemency may not happily extinguish it by that meanes? When S. *Anselme* replyed agayne. What say you, by my meanes? You know not what you say. And yet neuertheles, for feare of the imminent danger, he went forth with the others; and in the sight of those furious flames, was constrayned by the Bishop of *Rochester*, and *Baldwin*, to oppose the holsome signe of the Crosse there to. A strange thing, he had no sooner lifted vp his hand, but (as likewise it is read of S. *Martin*) that flaming and impetuous floud of fire, retiring into it selfe, made a stop in its course: and the flames being extinguished on a sudden, left the buildings halfe burnt, so farre as it had gone.

S. Anselme *endeauours to put off the charge imposed vpon him, but in vayne. He after falls in disgrace with the King and is banished the Court. With a miracle that happened.* Chap. 14.

AFter all these things, S. *Anselme* did seeke very dexterously to put off from his shoulders, that new burthen of the Archbishoprique: and to that end had differred till then, the acceptation thereof, and his full consent thereunto. But so great were the motiues, and conjurations made of persons of ech quality; togeather with the scruple of *Obedience* thereunto added, which was imposed vpon him heertofore by the Archbishop of *Rome*, as that in fine a cõsent was violently extorted from him. And so was the blessed Man, with great ioy and solemnity, consecrated by all the Bishops of *England*, in the *Metropolis* of *Canterbury*. This consecration of his, was celebrated vpon the 4. of December, on the feast of the glorious S. *Barbara*: when loe, the *Nativity of our Saviour* comming shortly after, S. *anselme* went his wayes to the King, to giue him the accustomed salutation of the good Newyeare: of whome he was first well intreated; but after wards, partly out of malice, and the meere instability of the Kings owne disposition, and partly by the worke and instigation of wicked Courtiers and flatterers, the state of matters was quite changed: and the Kings mynd began with a sudden mutation to shew it selfe much alienated from the Archbishop: while to the foresayd occasions, was likewise added another of no small moment, which was, that K. *William* hoping for some great present from him at his first entrance, found himselfe to be quite deceiued

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ued of his expectation; ſince *S. Anſelme*, was not willing at all to aggrieue his ſubiects with any exactions & loanes, to ſatisfy the diſordinate appetites of the King.

So that perceyuing him now to be angry with him, he departed from Court, and retyred himſelfe to a certayne Village of his called *Bregge*, to finiſh, and dedicate there a Church for that pariſh, which by the death of *S. Lanfranke* his Predeceſſour was yet imperfect. In which ceremony, ſucceeded a notable accident: which was, that a certayne Clerke, but ill diſpoſed, comming from *London*, vnder ſhew of aſſiſting at the ſacred office, had thruſt himſelfe into that troupe: where caſting his eye on the veſſell of holy Oyle, but ill lookt to as it ſeemed; he began to lay his ſacrilegious hãds thereon, and ſo with ſilence went ſecretly his wayes, towards his home agayne. He was now gone a pretty way, as he thought, when contrary to his opinion, he found himſelfe ſtill in the ſame aſſembly, & in the ſelfe ſame place from whence he had fled; whereat wondering not a litle, he puts himſelfe on the way againe: & behold within a while, finds himſelfe ſtill in the Church of *Bregge*: and ſo went turning his backe to it agayne and agayne, vntill ſuch tyme as the people being aware of thoſe erring and wandering ſteps of his, caſt their eyes on the Clerke; and at the ſame inſtant were the Deacons aduiſed, that the veſſell of Chriſme was not to be found, for which there ariſing a great cry, vpon good aduiſe, and diſcreet coniecture, the foreſayd Clerke was immediately apprehended, and the veſſell being found about him vnder his cloake, with menaces and rating, he was brought to *S. Anſelme*, who being moued with compaſſion towards the wretch, with cheerfull countenance reprehended him Fatherly for it, and ordayned, he ſhould be let go forth with without puniſhment; and immediately the Man went directly home to his houſe.

This Dedication being finiſhed, *S. Anſelme* was very ſuddenly recalled agayne to the Court, of purpoſe, to giue his benediction to the King before he croſſed the ſeas. He went then preſently thither: and for that, the wind in thoſe dayes was very contrary vnto him, he thought it his duty in the meane tyme, with all care and diligence, to admoniſh *K. William* agayne, of the great diſorders & many abuſes introduced into the kingdome, and to exhort him to relieue the afflicted Churches, and to help to reforme the ſame. He did it then in the beſt manner he could: but the King, being now

troubled

troubled already, and wholy vncapable of good counsayle, not only slighted the man of God, with the Fatherly correction he gaue him: but euen also, with great disdayne and contempt did banish him his presence. Whereupon, some wicked and insolent men present, tooke new courage, and boldnes agayne to offer wrongs and injuries to Ecclesiasticall persons and their goods, bearing but litle respect to the dignity and merits of *S. Anselme* himselfe: who being much more seen and expert in the knowledge of spirits, then in the manage of temporall affayres, partly suffered himselfe to be deceyued, not being able to persuade himselfe, that any one for transitory things, would willingly loose the eternall; and partly also, was enforced to yield, hauing (as we sayd) the King for aduersary, and his grieuous enemy.

So as now being wholy anxious, he neuer ceased to bemoane himselfe for the quiet and peace of a religious state; nor found he any comfort, but when he could now & then, retire himselfe from company, into Cloysters. Nor would he neither within the Bishoprique, nor yet without, euer liue without the company & assistance of some vertuous and approued Monkes, to his exceeding gust, and to the great edification of as many as knew him. Besides which, he sayled not to steale some tyme for meere contemplation, and to remedy the troubles of the Catholique Church, by meanes of his most learned writings. Among which, is that worke of his, most worthily renowned, which he wrote in the midst of so great afflictions vpon the subiect of the *Incarnation of the Eternall Word:* wherewith, the errour of the Greeks, remayned discouered and conuinced, being so audacious, as to deny the Procession of the holy Ghost from the second person of the Blessed Trinity.

Nor only thus in his Cell, and studies, but euen likewise at table, when they had giuen ouer reading, as a most excellent Deuine, he would solue very intricate knots, & expoũd difficult passages of the sacred Scripture. He likewise feared so much euery offence, how light soeuer; as he often affirmed, with sincerity, that if he had on the one side, the horrour of sinne before his eyes, and the paynes of Hell on the other, with the necessity of being drenched or engulfed in this, or that; he would doubtles make choyce, rather of the infernall paynes, then of the offence of God; and sooner accept of Hell, as pure and innocent, then the heauenly mansion being polluted with sinne.

What occaſions S. Anſelme *would vſually take of ſpiritual Conceyts. How* K. William *returnes from beyond Seas: and* S. Anſelme *goes to* Rome.

Chap. 15.

THe Seruant of Chriſt, was wont with the gift which he had of knowledge, to gather ſpirituall & fruitfull conceipts from the things which daily occurred: as once certaine Seruants of his, had a courſe at a Hare, who after ſhe had diuers wayes, very nimbly tryed to eſcape from them, by ſecret inſtinct, came at laſt to ſquat euen vnder *S. Anſelmes* horſe, who ſuddenly thereupon made a ſtop, ſo as the dogs, not daring to ſet vpon her, ſtood aloofe, baying at her, expecting her ſtarting agayne. At which ſight, the company laughing, and making much ſport, *S. Anſelme* fell a weeping: You laugh my Mayſters (ſayd he) but this poore little beaſt heere laughs not at all, or finds any ſport. Her enemies encompaſſe her round about, and ſhe with the agonies of death, recurres to vs for ſuccour. The ſame indeed ſucceeds very often to the reaſonable ſoule of man, which no ſooner yſſues from the body, but the hunters (malignant ſpirits) purſuing her as long as ſhe liueth in fleſh; by the diuers turnings, & crooked pathes of vices and iniquityes, euen to the article of death, do then cruelly ſtand ready to ſnatch her away, and to caſt her headlong to eternall perdition, laughing & making great ſport thereat; whiles the poore wretch lyes depriued and deſpoyled of all helps. And after theſe words, *S. Anſelme* ſpurd on his horſe, and commaunded them not to moleſt the poore creature; when by & by hauing eſcaped the dáger, ſhe skippes againe into the meadowes & woodes from whence ſhe had fled.

Another day, the holy Father ſeeing a boy in the ſtretes, holding in his hand, a certaine little Bird, faſt tyed by the feete with a long thrid, taking much pleaſure to let the thrid go and come now and then, and in the midſt of its flight to pull it backe on a ſudden agayne, and let it fall often to the ground. Whereat *S. Anſelme* tooke compaſſion on the poore creature, and much deſired to ſee the bird at liberty; when behold on a ſudden the thrid brake, and the bird flew away, and the boy cryed. *S. Anſelme* reioyced the while, & calling to his companions: haue you (ſayd he) taken heed to the ſport of the litle Boy heere? Whereto the others anſwering yea, he then replyed: And now ſuch manner of ſport for all the world, the ancient aduerſary makes euery day with many ſinners; he holds them

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so entangled in his snares, and playing at his pleasure, precipitates them now into this, and then into that vice. As for example, some be giuen to auarice, or els carnallity, or to some other such like miseries: To these will it happen now and then, that being touched with pennance and compunction, they make reflexion vpon the euill life which formerly they haue lead, for which they are moued to teares, & for that time make good purposes to amend themselues. And now it seemes verily to them, they are loose already, & at full liberty: but yet with the thrid, or lyne of euill custome, in the very loose and iumpe, as it were of their flying away, they are suddenly pulled backe agayne by the Deuill, and made to fall as before into the same sinnes. And this thing happens very often, nor do they euer come to get forth of so abominable a seruitude, till with some great violence of theirs, & with the efficacious help of diuine grace, the same lyne comes once to be broken asunder. With such holy documents as these, the holy man, dayly excited himselfe, and others, to the custody of the hart, and purchase of vertues.

But to returne from whence we haue digressed. *King William*, after he had vnworthily banished from his presence the venerable man, so that *S. Anselme*, seeing now all things to passe continually from ill to worse, without hope of any present remedy, through the occasion of obteyning his Episcopall Pall, resolued to go to *Rome*, & to recurre vnto the Pope for help and counsaile, who in those daies was *Vrban* the second; for this end he went to demaund licence of the King, and after many repulses, affronts, and iniuries receyued at his hands; did finally obteine it, with condition neuer to put foote into *England* more. Heerupon, with great feeling and teares, taking his leaue, first of the Monkes, and then of the Clergy, and people, he went to *Douer*, and there embarqued himselfe for *France*: but in the midst of his course, behold a contrary wind arose, in such sort as the mariners began to protest, that vnles he would needs be drowned, of necessity they must be fayne to turne backe agayne from whence they came. This newes, did much afflict the good Archbishop, enforcing him to say with sighs: Since then, it pleaseth the Almighty God of his iust iudgments to send me againe backe to my passed miseries, rather then to let me go whither I had intended to arriue, let his diuine Maiesty do with me what he thinkes best, & gouerne and dispose of euery thing, according to his good pleasure. With these words growing téder, his eyes were all bathed in teares; when

through diuine Clemency, the wind ſuddenly began to come about ſo as with a proſperous gale the ſhip arriued in *France* at a place called *Wiſtſand*: where they landing, was diſcouered another wonder, to wit, a leake in the barke of two foote broad, which through the merits of the holy man, amidſt ſo great a tempeſt, and ſtorme, had receaued no water.

As ſoone as it was known in Court, that *S. Anſelme* was now on the other ſide, King *William* with impious boldnes, cauſed his poſſeſſions and goods to be ſeized vpon in his name: he cut of all the Acts & decrees by him made in the ſame Dioceſſe, & with ſtrange iniuries & wrongs ſtuck not to moleſt, and euen ſucke out of the Church, for himſelfe and his hungry flatterers, as much bloud, as he could. In the meane tyme, the Seruant of Chriſt being arriued at *Lyons*, there reſted himſelfe awhile, & from thence paſſed ſafe to *Rome*, being euery where receyued of al, with much honour & reuerence; and eſpecially of the Pope himſelfe, cauſing chambers to be prouided him in his owne Pallace; and admitting him to audience, and kiſſing of the feet rooke him vp, and deerely imbraced him; & in the preſence of all the Prelates, ſpake ſo much good of him, as the humble man being confounded thereat, had not the hart to lift vp his eyes from the ground, much leſſe to endure ſuch māner of diſcourſe. Wherefore with good opportunity he declared the ſtate of the Engliſh Churches, and particularly that of *Canterbury*; when the Pope with gracious words promiſed, to take the buſineſſe to hart, & prouide for the ſame in due tyme.

S. Anſelme *being at* Capua, *miraculouſly cauſeth water to ſpring vp in a ſtony ſoyle. And goeth with the Pope into the Councell of Bari, and thence to another.* Chap. 24.

IN the meane tyme, by reaſon it was then Summer, it ſeemed good to the Pope, that *S. Anſelme*, being a perſon of ſo tender complexion as he was, ſhould retire himſelfe from that ayre, into a village of the *Benedictin* Monks, called *Schiana*, not far from *Capua*. This village, was ſeated on the top of a high and pleaſant hill, but defectiue of water: inſomuch, as they could get none at all, but at one Well only, which was there by, on the ridge of that hill, & this alſo but at certaine houres of the day, it remaining afterwards dry, in ſo much as the Guardian of the place with the inhabitants thereabout did ſuffer very much. Now the ſaid Guardian conceiued a great hope

that

that though the ſanctity of *S. Anſelme* ſome remedy would be eaſily obtained from Heaue for ſo great a difficulty. And therupon he determined to dig a well in his owne houſe, howbeit the place being craggy and ſtony of its own nature, was very vnapt for the purpoſe: but yet before he would put hand to the worke, he prayed the Man of God to affoard his benediction to the enterprize, & to be the firſt to open the Earth with his holy hands. Whoſe requeſt *S. Anſelme* did not refuſe, but for his Hoſts conſolation went in perſon to the place deſigned, & making his prayer for a happy ſucceſſe, with a pick-axe ſtrooke the earth three tymes, and then gaue place to others, to finiſh the worke. When it was not long, ere there ſprung vp a moſt limpid and excellent water from the ſtony ſoyle, which being enclоſed within a pit of a ſmall depth, there followed after a perpetuall aboũdance from thence, inough to ſupply, not onely the neceſſityes of all thoſe parts thereabout; but euen likewiſe to cure the diſeaſes and infirmities of many, who had faithfully recourſe to that ſuccour: which thing, being once diuulged, gaue no ſmall credit of more then human power to the *B. Anſelme*, and from that tyme forwards it was worthily called, *The Biſhop of Canterburies Well*.

Heere now remayned the Seruant of God, a pretty while, recollecting himſelfe, and greatly attentiue to diuine contemplation and ſerious ſtudies, to his moſt extraordinary delight; as ſeeming to him in a certayne manner, he was now returned to his wonted monaſticall life againe: where (among other things) he finiſhed a Booke intituled: *Cur Deus homo*, which heertofore he had begun in *England*. In thoſe dayes was *Capua* beſieged by *Roger* Duke of *Puglia*; who moued with the fame and neighbour-hood of *S. Anſelme*, ſent to inuite & pray him to vouchſafe to come vnto him. The holy Man went preſently, and with his preſence, humility, and charity, ſo edifyed the Duke, and gayned ſo the minds of the whole army vnto him, that wherſoeuer he ſhewed himſelf, he was bleſſed & glorifyed of euery one: in ſo much as many *Saracens*, being moued with his good example, & the good entertainement he gaue them, were euen ready to be conuerted to the holy Fayth: and had beene ſo indeed, if through diabolicall ſuggeſtion, they had not been hindred, by a Count of *Sicily*, who at the inſtance of Duke *Roger*, had trained, and conducted them to that Seruice.

After this, came likewiſe Pope *Vrban* himſelfe vnto the campe, and the ſiege being ended, *S. Anſelme* very earneſtly beſought him,

he would pleaſe to diſcharge him of the dignity, & Pontificall cure, and to affoard him the fauour to let him retire againe to his ancient quiet and religious liberty: but all was in vayne, while the Pope eſteemed him more worthy of a higher degree. And a litle after conducted him with him to the Councell of *Bari*, where *S. Anſelme* by word of mouth, conformable to the doctrine he had written already, left the Greekiſh pride, and perfidiouſnes much abaſed, & confounded, not without the vniuerſall approbation of the Fathers, & moſt cleere confirmation of the Catholique Fayth. From thence, he returned to *Rome* with the Pope, who calling another Councell, in that Citty vpon the enſuing Feaſts of *Eaſter*, *S. Anſelme* was there alſo, & illuſtrated not a litle, the ſayd aſſembly with his preſence and authority, where with the conſent of all the Prelates, and particular conſolation of *S. Anſelme*, was thundred forth the ſentence of Excommunication, as well againſt the Laity, that preſumed to giue the Inueſtitures of Biſhoprikes, as againſt the Eccleſiaſtiques themſelues, and others, who receiued them at their hands, or durſt conſecrate any perſons by ſuch wayes, intruded into thoſe dignities. The Councell being ended, *S. Anſelme* hauing obtayned good leaue, departed for Lyons, with reſolution to remaine there with the Archbiſhop *Hugo*, his moſt intimate friend, hauing now quite loſt all hope of euer returning into *England* agayne, whiles K. *William* liued.

Newes commeth to S. Anſelme, *how* K. William *was ſlayne, & King* Henry *had ſucceeded. He returnes welcome into* England: *where after ſome troubles paſſed ouer, he dyes bleſſedly in his Sea of* Cãterbury. Chap. 17.

SAint *Anſelme* being arriued now, at *Lyons*, while he attended to his wonted exerciſes of vertue, and aſſiſting the Archbiſhop, & that Dioceſſe; behold two Monks from *England* with tydings, that K. *William* vpon the ſecond of Auguſt, being a hunting, was ſhot through the hart with an arrow, and had preſently giuen vp the ghoſt. Whereat *S. Anſelme* was very ſory, & moſt bitterly lamenting affirmed, he would willingly haue giuen vp his owne life, to haue deliuered his King from ſo ſudden, and dreadfull an end. And a litle after, arriued diuers Poſts to *S. Anſelme*, with letters from K. *Henry* his Succeſſour and the Nobility of *England*, both Eccleſiaſticall, and Secular, intreating him to returne backe againe with all poſſible diligence, for that the whole Kingdome expected him, with exceeding

ding desire, and that all publique businesses were differred, and put off vntill his comming.

Whereupon *S. Anselme* without delay, tooke his iourney towards *Normandy*, and crossing the Seas, the first thing he did, he declared to the new King, in plaine termes, what had lately been determined in the sacred Coūcel of *Rome* in the matter of inuestitures of Bishops. Whereat *K. Henry* being greatly troubled made instance to *S. Anselme* that for reuocation of such a decree, he would returne agayne vnto the Pope, called *Paschalis*, being newly elected in place of *Vrban* thē deceased: to which request *S. Anselme* made answere playnly, that it was not to be sued for, or possibly procured by any meanes; & yet notwithstanding *K. Henry* vrging him, that at least for his satisfactiō he would leade with him, another Embassadour thither, whome for that purpose he determined to send to his Holynes, *S. Anselme* obeyed, and being receiued by the Pope, and the whole Court with great honour, his companion the Kings Embassadour after he had laboured in vayne for that which his Lord pretended, returned into *England* without effect, and *S. Anselme* remained in *France*, for that he heard *K. Henry* was exceedingly displeased for the ill successe of his affayres in the Court of *Rome*, and had impiously seized vpon the Archbishoprike of *Canterbury*, & despoiled *S. Anselme* of all his goods.

Howbeit after a while the same *K. Henry*, being touched with the feare of God, and true pennance, restored *S. Anselme* into the possession of the sayd Church, and very honorably receiued him againe into peace & grace. Which conuersion of his, how gratefull it was to the diuine Maiesty, did soone appeare by a glorious victory, which he got agaynst his Brother Duke *Robert*, with other personages, who had reuolted from him; through which victory *K. Henry* did remaine absolute Lord of *Normandy*. And in signe of gratitude, caused a Parlament to be called at *London*, in which, to the extraordinary consolation of *S. Anselme* there present, and of all good men, he renounced the custome of his Predecessours, concerning the Inuestiture of Churches, leauing the free disposition therof to the Pope and his Delegats, shewing him selfe heerin particularly, to be a true and obedient child of the holy Apostolique Sea.

Now *S. Anselme*, waxing dayly more, and more grieued with old age, and diuers infirmityes, especially of the stomacke, came to such weakenes, as that not being able to celebrate Masse, made himselfe to be carryed euery day to the Church to heare the same, and in

short

ſhort tyme the malady increaſed ſo much, as it cleerely appeared, there was litle hope of his life. His benediction then was required by the Biſhop of *Rochester*, for all that were preſent, as alſo for the King and Queene themſelues, with their children, and the whole Kingdome beſides: and he hauing giuen it, with much deuotion moſt ſweetly bowed downe his head, and one of his familiars, taking the Text of the Ghoſpell, began to recite the Paſſion of our Lord, and comming to thoſe wordes: *Vos eſtis, qui permanſiſtis mecum in tentationibus meis, & ego diſpono vobis, ſicut diſpoſuit mihi Pater meus, regnum, vt edatis & bibatis ſuper menſam meam, in regno meo*; the good Archbiſhop, began to fetch his breath more thicke then ordinary. Whereupon the ſtanders by, being aware of the approach of his laſt houre, after the due rites, and Sacraments applyed, taking him in their armes, they layd him downe, according to the manner of thoſe tymes, vpon a Cilice, and Aſhes; where he rendred his bleſſed ſoule to the Creatour, vpon Wedneſday in Holy weeke, in the morning being the 21. day of Aprill, in the yeare 1109. or as others would haue it 1080. and the 13. of his Biſhopricke, and the 76. of his age.

Being afterwards ſockt, and reueſted with his Pontificall ornaments, he was decently layd forth in the Church, and buryed with moſt ſolemne Exequies, and with the ſorrow that behoued, for the loſſe of ſuch, and ſo great a Prelate. Many other, and great miracles, beſides thoſe that we haue touched, are recounted of him, the which notwithſtanding altogether with me, make him not ſo venerable & worthy of eternall prayſe, as two only *Qualities* which he had, among others, in an excellent degree; to wit, his *Diſcretion*, and *Affability* withall. Moſt noble vertues without doubt, and ſuch (as we haue ſayd) that he aboue all other gifts, ſhould be adorned withall, who deſires to haue open, and manifeſt to him, the Soules and conſciences of his ſubiects, and would ſeeke by due meanes, to lead them to ſome good point of Perfection, and Sanctity.

FINIS.

S. OTHO

THE ARGVMENT.

THE Altar deckt with Purple * did display
The fire that came from heauen which yonder lay
As in its mansion vnextinguished,
And by it selfe conserv'd, and nourish'd.
Those that Christs flock appointed are to feed,
And gouerne it, must take attentiue heed
The inward man doe with their Robes agree,
And like to that like fire do signify;
Euer conserv'd Heau'ns loue, which drawne from thence
Their nobler soules should purge, and quintessence.
This in my Rule I fostered, this my Hart
Did purify and cleanse my better part
From worldly cares, and sensuality,
And fruitefull made in acts of Charity.
My selfe of all the wretched'st I esteem'd,
And worldly ioyes, I like those Meteors deem'd
Compos'd of grosser substance, yet exceed
The starres we thinke, and greater wonder breed.
Preferment me abased, sayl'd more high
Dejected more, more low in dignity.

* Sal. Iacchi vpon those words Num. 4. Et vocabit altare purpura.

THE LIFE OF S. OTHO BISHOP OF BAMBERGE.

Written by Laurence Surius.

Otho being well descended, his Father hauing left him poore, goes into Poland; *whence being sent Embassadour to the Emperour, is preferred by him to be Chancellour.* Chap. I.

OTHO, who was after Bishop of *Bamberge*, a Sueuian by nation (whose proper place, and Surname, is not knowne) was borne of the Count *Bartold*, and of the Countesse *Sophia* his wife, more noble of bloud, then rich in substance, & goods. Who after they had bred with diligent care, and with the help of a good Maister, brought vp this sonne, dyed; and the gouernement of the house, fell into the hands of another Sonne, whose name was *Fredericke*, at such tyme indeed, as in forraigne parts, as it happened, *Otho* was busyed at his booke. Where he hauing with good applause attended to the study of humanity, and to some part of Philosophy, and wanting sufficient meanes to proceed any further, by reason of the short allowance, which his Brother and other friends affoar-

affoarded him, he resolued, to the end he might not be grieuous & burdensome to them, to passe ouer into *Polony*, where was as that tyme a great scarcity, and want of learned men. Heere then, for the teaching and instructing of youth, and withall likewise for his greater profit, he set vp open Schoole. And with this manner of life, comming shortly to be well knowne, not only for a pious and a learned, but euen also for a wise and discreet Man; he purchased to himselfe, besides an honest, and competent meanes to liue, much reputation, and fauour also with the principall personages of those Countryes.

There was added also to the learning and integrity of this seruant of God, a maiesty in his countenance, and such a garb in his behauiour, and so noble a dexterity in his conuersation, as that after he had in diuers occurrences handled, and negotiated affaires of no small importance, he was by the Duke of *Polony* (for as yet, there was no Alteza, or Highnes of a King) sent in weighty affaires vnto the Emperour *Henry* the fourth, his Cousin. Who was likewise so pleased with the carriage, and prudence of *Otho*, as that the Embassage being ended, with the good leaue of his Cousin he retayned him with him, with some honourable title, among his Chaplaines: and a little after, the dignity of the great Chancellour being voyd, he most graciously conferred it vpon him. In which charge, *Otho* carryed himselfe so faythfully to the Prince, and with so much courtesy and humanity towardes others, as he made a notable increase of loue, and credit with persons of all sortes.

S. Otho *is preferred by the Emperour to be Bishop of* Bamberge; *and after some difficultyes is by the Cittizens ioyfully receaued.* Chap. 2.

THERE was in those dayes introduced among Christians an abuse of much preiudice to the holy Apostolike Sea, (and I would to God, there were not as yet some reliques thereof, to be seene likewise in these our dayes) that many Princes, and especially the Emperour, vnder the name of inuestitures, bestowed the Churches at their pleasure; and when a Bishopricke was vacant at any tyme, the Chapter would send to *Cæsar*, the Pastorall staffe & ring, beseeching his Maiesty to vouchsafe to prouide them a Successour. Whence it came, that many personages, the children, & nephewes of Barons, and great Lords, vnder diuers colours of ser-

uices done, would follow the Court of *Cæsar*, to be promoted to some Bishoprike, or other, as it chaunced to fall. Now Robert the Bishop of *Bamberge*, a noble City of *Francconia*, being then deceased, and the sacred Pledges caryed vnto Court with the wonted supplication, *Henry* answeared, he would take tyme, for the space of six months, to thinke of a new election. In the meane while in *Bamberge*, were made continuall prayers, and pennances for that effect.

The terme being ended, it was signified them by the Emperour, that now, he had found a sufficient Pastour for that Church, though for the present he suppressed his Name, while that good people, continued still more feruent then euer in redoubling their deuotions. And among others, on the Vigill of *Christmas day*, was a solemne procession ordayned (where none was absent) from the Cathedrall, to the Church of S. *Michael*, on the Hil, taking that glorious *Archangell* for intercessour, with the diuine Majesty, to obtayne a Prelate, of the sufficiency and goodnes, which they desired. And on the other side they sent Embassadours to *Henry*, to sollicite the expedition: & in summe neglected not any thing that concerned the happy issue of so important a busines. And the diuine Clemency, accustomed to heare the prayers of such as concurre on their parts, and manifestly to set hand thereto; was pleased with the piety and industry of *Bamberge*, in putting into *Cæsars* mynd, to put the designes in execution, as soone as might be. Thereupon, sending for the foresayd Embassadours to come vnto him, he spake to them, in the manner following.

How deere to vs (*Embassadours*) your Church is, and euer hath been, from hence you may easely gather, that wee haue thought it not good to giue you a Rectour, till after a long & mature consult thereupon; and that surely with good reason: Forasmuch as the said Church, as you know, hath beene founded by our Progenitours, and adorned, and furnished of all things that seeme to appertayne to the splendour and maintenance of Christian Religion, and (which is more, and which cannot be affirmed but of few other Seas) the same ornaments, furnitures, and ancient riches, are kept very safe, and entire, vnto this day; so as reason would, for the custody, and administration of them, should be placed ouer them, not an ordinary man, but one who were sage, prudent, and zealous of the honour of God.

And

And the *Emperour* proceeding to manifest more at large, this good disposition of his, towardes the Communalty of *Bamberge*, some of the Embassadours, being wearied already with such long and tedious ambages, could not hold themselues, but they must needs ingeniously demaund of him, where, and who he was, whome his Maiesty had so destined for the gouernement.

Then *Henry* cheerefully looking about: *Behold him*, sayd he, and taking *Otho* by the hand, that was (as we sayd) of a venerable aspect, and decently clad in a Clericall habit; *This*, sayd he, *is your Lord, this is your Preist, and Bishop of Bamberge*. There could not happen to the Embassadours eares, a more strange and vnexpected thing then it. Whence being astonished, and confounded, they began priuily to looke one vpon another, and to cast there eyes from tyme to tyme on the face of *Otho*. Whereof some of *Cæsars* court being aware, who now for a long tyme, gad greedily expected to aspire to that seate and Liuing; with glaunces, nods and whispering began to stir vp the *Bambergians* to shew themselues not well satisfyed with such a nomination, and resolued not to accept it by any meanes. So as at last, with a sad countenance and free liberty, they turning themselues to *Cæsar*, sayd: We hoped your Maiesty, would haue deputed to vs, some Prelate, who had been one of the most markable, and illustrious of the Court. Now for this man, we know not eyther, who he is, or whence he came. Then *Cæsar* replyed with a seuere looke. We our selues, through long cõuersatiõ and infinite prooses haue had full, and perfect notice of this Subiect, his faythfullnes, his iudgement, and longanimity: his diligence, in small matters, and sufficiency in great, are not vnknowne to vs. Nor would we haue you to thinke but the losse of such a Minister must needes redound to the notable preiudice of our own seruice. From whence we see, as euery one may perceaue, the sincere affection we beare to your Countrey, so as we in this election so much premeditated, are not to be altered in our iudgement. And whosoeuer shall seeme to haue the boldnes to oppose this our decree, shall infallibly incurre our high displeasure.

Otho hitherto had knowne nothing of any such deliberation made: Whereupon, as one astonished with a sudden blow, falling prostrate at the Emperours feet, began to powre forth a floud of teares. The Embassadours ran readily to reare him vp. He then hauing taken a litle breath, refused the charge with might & mayne:

esteeming, & proclayming himselfe to be wholy vnworthy thereof: and affirming with all, that so high a degree became rather some other more noble, ancient, and well deseruing of the sacred crowne, then him. By occasion whereof, *Cæsar*, re-entring agayne into *Otho's* prayses, among other things, made this publique declaration, how this had beene the third Bishopricke, which the seruant of Christ had refused; how first he had offered him, that same of *Augusta*, then that of *Halberstad*, nor could euer hitherto seeme to fasten any one vpon him. From whence, very euidently appeared the modesty, the humility, and merits of such a person: through diuine dispensation reserued (as it should seeme) for the benefit and behoofe of the Citty of *Bamberge*. And with this, & many other Elogies, and prayses, putting the ring on his fingar, and the Pastorall staffe in his hand, so adorned he giues him to the Embassadours.

At sight whereof, with a sudaine inclination of minds, was immediately raysed a fauourable cry, and applause of the whole multitude. The Embassadours beholding things to fall out thus, as truly from God, approaching to *S. Otho*, their Father, and Lord, saluted him cheerefully, and with Christian vertue, very reuerently adored him; When as *Henry* sayd agayne, Accept him then with a good will, and vse him with that loue and veneration, as he deserues: because I call him to witnes who knoweth all things, that I know not a man in all the world, to whom more truly, and with greater reason so ample a charge as this may be conferred, then to him. And for my part, as long as I liue, and wield this Scepter, whosoeuer shall but touch him, shall touch the very aple of myne eye. In this manner then, and by such meanes as these, came *S. Otho* to be forced to the Bishopricke, but yet full of anxiety and scruples the while, as well for other very graue respects, as also, for the controuersies sprung vp, as we sayd before, by reason of inuestitures, betweene the Roman Church, & Empire. And yet on the other side, considering, that his being now so often called to such a charge, could not choose but proceed from the diuine Wil, he feared least persisting in the negatiue, he might hap to incurre that dreadfull sentence, *Noluit benedictionem, & elongabitur ab eo*.

Amidst such streights and perplexityes as these, he finally determined with himselfe, to recurre as soone as might be, for ayde and light to the Apostolique Sea, and made an expresse vow ne-

uer

ner to admit of the Bishoprike, vnles at the instance of his flock the Pope himselfe should inuest, and consecrate him with his owne hands. With this resolution, he kept the Feast of the *Natiuity of our Lord* at *Mentz* in company of *Cæsar*, and from thence, dismissing a part of the Embassadours, he stayed in Court for vrgent reasons about some fourty dayes space: Which being ended, he tooke his leaue of *Henry*; and through his expresse commandement, accompanyed to *Bamberge*, by the *Bishops* of *Augusta*, and of *Herbipolis*, & of other principall personages besides, he made his solemne entry on the day before the *Purification of the most blessed Virgin*. The Monks and Clerkes, and all the Nobility, went forth to meete him in orderly procession, with psalmes, and hymnes, and with rich ornaments and deuout reliques. Nor would the people, and meaner sort, suffer themselues to be vanquished with such offices of obsequiousnes. While euery one, leauing their shopps, & staules, ran striuing to kneele before him, and to demaund the benediction of their holy, and so long desired Pastour. In which feast, and solemnity we may not passe ouer in silence one thing, that shewes very well that euen in the Courtiers life, who will but affoard any tyme to spirituall things, may make a notable purchase of religious vertues.

S. Otho *remembring his Vow, goes to Rome, where he is consecrated Bishop by the Pope himselfe.* Chap. 3.

S. Otho, as we haue seene, had spent the greater, and better part of his yeares, in the seruice of secular Princes, and liued in the exteriour, a cōmon life, and without any apparent singularity in him; And yet performing, according to occasions (which want not) intense acts of temperance, and humility, and of contempt of himselfe, in short tyme he became very rich in those habits, which more gallantly adorne and deck the soule, then doe all the Mitres, and Pontificall robes set forth the body. Whereof, he gaue a most clere example in the aforesayd day of his entrance so *in Pontificalibus*. Because, that in comming to approach to *Bamberge*, as soone as he descouered a farre off the Cathedrall Church, being dedicated to S. George, he not only, according to the custome of that Bishopricke, dismounted suddenly from his horse, but also putting off his hose and shooes publiquely in the hart of winter, went bare foote

and

and bare legg on stones, and yet through the presse of people vnto the Church, where the sharpnes of the cold, hauing (not without danger of his health) now possessed already, as it were, the vitall parts, and a hot Bath being suddenly applyed to him for present remedy, he suddenly called for cold water, when putting his legges thereinto, with one rigour, he expelled the other: and then beside the accustomed ceremonyes, hauing deuoutly made his prayers, and with the holsome signes, with his sacred hand giuen his pastorall benediction to the people, being tyred and spent, at last retyred himselfe into his lodging. After which, the first and principall care of S. *Otho*, was to render his vow, and to giue due account of his actions to the Bishop of Bishops, and generall Superintendent of the whole Church of Christ.

And though he well perceiued the danger he incurred therein of offending *Henry*, there being nothing, that more touches Princes to the quicke, then the point of *Iurisdiction*; yet for all that, preferring euer a good conscience, and a chast feare of God, before any other respect whatsoeuer, he first reduced the Clergy, and people of *Bamberge* to his opinion; shewing them the obligation that was of acknowledging the supreme power of the Pope of *Rome*. Then by letters, hauing obteined leaue of the Pope himselfe to kisse his feete, he went with an honourable traine of his followers, and familiars, and of the principall of his Church, to the Court of Rome, the Pope (who was then *Paschalis* the *Second*) then residing at *Anagni*, a City in *Latium*. Where *S. Otho* arriuing within the Octaues of the Ascension, after the kisse of his holy feete, very faithfully declared to the Pope, the whole order and progresse of his promotion, without concealing any thing of moment: and to accompany his wordes with deedes, without more a doe puts the ring and staffe at his feete, and humbly craues pardon of the offence, succeeding meerely by anothers violence, rather then of his owne inclination, demaunding withall penance, and Canonicall censure for the same.

On the other side, the Procuratours of *Bamberge*, do neuer ceasse to beseech the Pope, he would daigne to confirme, or to say better, renew the election, made by *Henry*, & not to deprive their Countrey of so exemplar, and behouefull a guide, Maister, & supporter. To which speeches of theirs, *Paschalis* giuing a benigne answere, commaunds S. *Otho* to resume againe the deposed pledges: & he still shewing himselfe backward; The feast of the Holy Ghost

(sayd

(sayd the Pope) drawing neere, we will remit the controuersy to him. And after some discourses, the Bishop, and the others returned to their lodgings, with the Apostolicall benediction, but yet with a diuerse disposition of mind, and quality of thoughts: The subiects with a firme hope of obtayning as much as they desired of the Pope, and the Prelate himselfe with a purpose to relinquish the Bishopricke by all meanes possible. And being all that night, and the day following intensly fixt in contemplating the reasons, that were of eyther part: finally pondering the malice of the tymes, the encombrances, troubles, and molestations, and daungers of the Episcopall state, the disobedience, contumacy, and insolency of the inferiours, and in summe, all the asperityes, and difficultyes of such a charge, he determined with a full and firme resolution, to reduce himselfe to a priuate life, and calling his companions and domestiques to him very plainely vnfolded to them his whole deliberation, and without delay being dispatched of the Pope, and Court, put himselfe on the way towards *Germany*.

But scarcely had he made one dayes iourney, when a Post ouertakes him from his Holynes, who calls him back. Which thing was an incredible disgust, and extreme trouble to *S. Otho*; while he prudently ghessed what was like to ensue therof. But being thē ouercome by the precept, and encouraged by the prayers, and exhortations of his followers, with feare and trembling he returned to the Pope agayne, and without being able to resist any longer, on the day of *Pentecost*, while the Masse was sung, with great iubiley of the *Bambergians*, and vniuersall ioy of the whole Court among other demonstrations of charity and esteeme, had likewise the priuiledge to haue caryed before *Him* and *his Successours* for euer, the Crosse and Pall, eight tymes a yeare; Whereas his Predecessours, had them caryed, but foure tymes only. Which fauour he accepted with great thankes-giuing, not so much for his owne respect, as for the loue of his Espouse, whose exaltation for the diuine seruice, was worthily most deare vnto him. But yet more glorious to *S. Otho*, and farre more fruitefull to Mankind, were the guifts that befell him in the rites of the mysticall vnction, being powred vpon him from the large and munificent hand of the *Holy Ghost*, as a vessell well disposed, and most capable of them. Thorough which, being fortifyed with new breath, and agility, and more enflamed continually to ech pious and holy worke, without

suffering himselfe by any meanes to be enticed by those obiects, and allurements, which like to *Syrens* detayne a man far from his home, and residence; taking his leaue agayne of the Pope, as soone as might be, he returned back to his beloued flocke.

S. Otho *built, and founded many Monasteries, both little and great. He was hospitable, abstinent, and zealous of soules; and imployes himselfe in the conuersion of* Pomerania. Chap. 4.

BEsides the singular wisedome, which in all affaires S. Otho shewed, as well temporall and profane, as spirituall and Ecclesiastical; were the great testimonyes of his singular piety, and magnificence, the fifteene greater Monasteryes, and the fiue lesse, of diuers orders which in sundry places of that Prouince were erected, adorned, and founded by hym: With condition they should all remayne vnder the protection, and direct dominion of the Cathedrall of *Bamberge*. And in the same Cathedrall, and those other Churches of the sayd Citty, for ampliation of the diuine seruice; he increased the rents, recouered the alienated goods, reedifyed the ruyned buildings, and lastly on euery side, made very notable emprouements, being things without doubt so much more admirable, as he was more sollicitous euen at that tyme also of the interiour progresse of soules, and of the necessary prouision withall, for mayntenance of the body. Wherein expressing the figure of perfect Benignity, he spared from himselfe whatsoeuer he could, the better to supply the commodityes of others, affecting as well parsimony in priuate, as magnificence in publique, and aboue all things farre off from any shew of superfluity, and those sumptuous dishes, which vnder coulour of state and decorum, are comonly afforded the greater and richer Prelates.

Nor was he therefore in his dyet, or in the ordinary expences of his howse any whit scarce or miserable, but how well furnished soeuer his tables were, with a rare & noble habit of temperance he would rise oftentymes from the table with an appetite; distributing the while to the bashfull poore beggars, and to sicke folkes, the dainetyest meates which were dressed for him. And to come to some particulers in this matter: On a fasting day, there being once set before him a goodly Pickrell and well seasoned, he was not only not pleased with the dish, but shewed himselfe disgusted and

strange

strange thereat. Whereupon the louing Steward, as taking compassion of his Maisters extreme abstinence, began modestly to exhort, and pray him to refresh himselfe a litle therewith, and to enioy that blessing, which the common Lord had destined for him. But the blessed Bishop, with eyes not allured and vanquished with that present food, and eares shut to the prayers and enticement made him, sayd to him: What hast thou layd out vpon this fish heere? and the other answeared, some two crownes. God forbid (replyed S. *Otho*) that my belly should me so deare: Go too then, & goe thy wayes presently, and cary it to my Iesus (meaning by that word some needy, sick, and diseased person) as for me, that am thanks be to God, so sound and able, this loafe of bread, shall suffice. Such were his delicacyes amidst so much riches. Through which, and other most excellent qualityes of this man of God, and principally, for the great zeale, which he had of his Neighbours good, his fame being dilated through all parts, a noble occasion was offered him of dilating of the Ghospell.

The Duke *Boleslaus* ruled the *Poland* nation at that tyme, a personage of much valour, and singular piety. This man, hauing with the ayde of the *Bohemians*, and *Hungars*, subdued *Pomerania*, that lay drowned in Paganisme; was much enflamed, through heauenly sparks, to the conuersion of that people: but as the same, in those tymes, besides the seruitude of the Idols, by nature also was very barbarous and fierce, the good Duke, could not find any labourers to cultiuate that land, so wild and sauage as it was: and yet not ceasing for all that, to thinke of the saluation of those, whome the diuine Maiesty had committed to his gouernement, at last the person of the Bishop of *Bamberge*, came into his consideration, now liuing (as we haue sayd) very laudably in *Polony*, with whome he was so well acquainted, eyther by sight or heare say, as (among other gifts) he knew, he had the skill of the *Pomeranian* tongue: and promising himselfe with good reason, all help from the charity of S. *Otho*, he besought him by letters and messages, he would be pleased to permit him some little absence from his flocke, now a long tyme so increased and instructed in sound Religion; to afford some part of himselfe vnto a people drowned in Idolatry, and miserably tyrannized by the powers of darkenes.

The prayers and perswasions of *Boleslaus*, were not in vayne: Like a generous Falcon that discouers its prey, so was S. *Otho* im-

mediately inflamed to the ſpirituall purchaſe of that Prouince; and yet diſtruſtfull of his proper forces, he recommended earneſtly the whole buſines to the diuine Goodnes, through which, though he well perceiued the vocation to be approoued; yet neuertheleſſe to proceed with the more ſtable & well gouerned deſignes, he would not ſeeme to vndertake the enterprize, though otherwiſe holy, without firſt hauing the conſent and diſparch of the Pope of Rome. By whome being encouraged to ſo noble a Conqueſt, and prouided of neceſſary facultyes for the purpoſe, he puts himſelfe on the way; from thence paſſing through *Bohemia* into *Polony*, with three Prieſts only for his helpfull aſſiſtance, he arriued in *Pomerania*; being honourably met, in the Confines thereof, by *Chriſtiernus* Prince of thoſe Countreyes, who at the inſtance of *Boleſlaus*, againſt the will of his Wife, and Subiects, had been now already baptized.

The great labours, and difficulties of S. Otho, *in conuerting the People of* Pomerania: *with baptizing the VVife of* Chriſtiernus, *and* Wenceſlaus *his Soune*. Chap. 5.

IT is no eaſy matter heere to number, much leſſe to vnfold the labours, trauailes, and toyles of *S. Otho*, while with infinite patience and ſweetnes, he ſeekes firſt to purchaſe to himſelfe the good will of the people of *Pomerania*, and then likewiſe to let them ſee the darkenes wherein they lay as buryed, through ancient errour; now awaking them with the help of the light of nature it ſelfe, to the knowledge of the Creatour; and now propoſing the Articles of the Catholike fayth vnto them, and with apt compariſons, and examples, ſhadowing and figuring the ineffable miſteryes of the moſt holy Trinity. And on the one ſide, ſhewing the conueniency and neceſſity of the Incarnation, and Paſſion of the Sonne of God; and on the other, the neceſſity of obeying the Precepts, and of imitating his actions, and in doing pennance. To which effect, the diuine Catechiſt, adding, and prouing with liuely reaſons the eternall rewardes and punihments propoſed for the merits of ech one, he endeauoured with all his power to roote out the fabulous opinions through diabolicall illuſion, and long courſe of tyme ſo rooted in their mindes, and withall to pull them from their impious worſhip, wicked ceremonyes, and ſacrilegious feaſts of the Idols; the which, how much more accompanyed with carnality, paſſyme-

stymes, and riotousnes they were; so much stronger an arme was needefull for so hard a separation, and so bitter a diuorce.

But aboue all, was this wise proclaymer of the Ghospell made more vigilant, with the care he had of the perpetuall edification of his Neighbours, and with the gouerning not only of himselfe, but also of his companions and familiars; so as neyther in their facts, words, and carriages, might appeare any thing that might seeme to destroy with scandal, what he endeauoured to edify with doctrine: and with these, and such like meanes, S. *Otho* did proceed with the enterprize so farre, as within few dayes, came aboue seauen thousand persons to the sacred Baptisme: whereunto, for a cõplete ioy was added not long after, the wife also of *Christiernus* himselfe; and moreouer the Prince *Wenceslaus*, who was so giuen, and addicted to worldly pleasures, as it was necessary, not without exceeding trouble, to go by little & little a weeding away some foure & twenty concubines from him, and to leaue him contented with one lawful, & only Consort. For conseruation of which purchases, the seruant of God hauing erected Temples in those Prouinces, and ordayned, as much as the scarcity of subiects would permit, Pastours and Priests; he passed from thence more inward into the Countrey, where he dealt with inhabitants so inhuman, as would not endure by any meanes to be diswaded from their ancient customes; but insteed of complying with the zeale of the Messenger of Christ, did exercise their natiue fiercenes against him, with scornes iniuryes, with throwing of dirt vpon him, & rudely smiting him withall: vntill being vanquished at last through his vnheard of meekenes and holsome aduices, most humbly craving pardon at his hands for so great pertinacity and boldnes, they accepted likewise of the sweet yoke of Christ.

Among which occupations and paynes of his, S. *Otho* not forgetting a whit his first and deerest vineyard: & fearing least through his too long absence from it, the same might hap to suffer some domage, setling affayres in those countryes the best he could, he made a progresse, as short as possibly he might vnto *Bamberge*: where the same of his so glorious actions, hauing already arriued, he was receiued as a Prelate truly Apostolicall, and that though full sore against his will, with more exquisite honours, and greater veneration then euer: and hauing with his presence, and oportune exhortations comforted that people there, and promoted, or amended

rather, according as need required, the publique discipline be returned very soone agayne to the tender plants of *Pomerania*. And heere encouraging such, as were running before, prouoking the slow, and confirming, and rearing vp the wauering, he attended more at ease, with due meanes, to establish the happy culture of those lands. And hauing now reduced matters to good tearmes, and being finally rich with merits, and full of benedictions, he returned agayne to his proper diocesse. Where while he attends by all manner of wayes to represent in himselfe the forme of a faythfull vicar, and seruant of Christ, there occurred to him an accident worthy of feare, and wonder, as shal appeare in the next Chapter.

After a notable accident happened, S. Otho dismayd, desires to be discharged of the Office, and to be receaued into a Monastery: but he is denyed.

Chap. 6.

IN a Church of a certaine village, called *Buchback*, which S. *Otho* visited, he found that vnder the Aultar, within a litle chest of leade, were layd very many and most precious reliques, sealed vp. Which he not holding to be in so worthy a place, as became them, determined to translate them, some other where with more veneration, and decency to be kept by Religious persons. There being then fasts, and deuout prayers made for that intention, he returned thither, with an honourable troupe of Clercks about him, and appointed some of them to breake the seale, and to take forth the chest: but none of them daring, through their innated piety and reuerence they bare vnto it, to lay hands thereupon, he himselfe full of seruour, courageously takes hold of the mallet, and hardly had giuen it two or three blowes, when from the chest it selfe, there flowed forth a manifest streame of bloud. The standers by being amazed at the spectacle, began suddenly to fall downe to the ground, and with teares to begge mercy of God, and succour of the Saints. The Bishop himselfe giuing ouer the enterprise, being full of confusion and feare for the matter, retires to *Bamberg*, where, eyther for chastisement of his too much confidence, or else for matter of new crownes, being seized on by a grieuous infirmity, and desirous to be assisted in spirit (since for the body he cared not much) he caused Father *Wolfran* Abbot of S. *Michaels*, to be sent for, to come vnto him, a person of rare qualityes: and while

this

his so great and faythfull freind of his fate familiarly by him, and with the hopes of heauen, and other sweet discourses, sought to mitigate his dolours; S. Otho one day hauing found some little truce with his malady, with an humble countenance, turning himselfe to him.

Father, sayd he, you must vnderstand, how I now for so many yeares hauing beene suddenly raysed to Prelacy, and from the noyse and vanity of the Court, being yet full of spots and dust, without passing the purgatiue way, hauing purchased the enfignes of perfection, which is, as much as to become a Doctour before one goes to Schoole. And I, though enforced in a manner vnto it by him, who had reason to command me; doe stand yet in some doubt, whether then, I made due resistance or no to such a charge: and do verily believe, that besides those ancient remorses of conscience, these new scourges of the eternall iustice, haue thus light vpon me. And now since the common Lord, with equall benignity, seemes to punish me so, and giue me space to looke backe into my former offences: I am resolued to differ no longer the delibetation I haue often made with my selfe, to discharge me of the Pastorall office, so much aboue my feeble and weake forces, and in a priuate life to reduce me to Monasticall discipline. And since among all the congregations which I know, I find none more conformable to my designes and behooues, then yours of S. *Michael*; I doe therefore most earnestly beseech you, Father, to vouchsafe to accept me in the name of our Saviour Christ into your family, and so present vnto him this small sacrifice of my selfe, and being cloathed though vnworthy with your habit, to admit me into your Conuent; and ruling me in all, and in euery thing, as the other subiects, to conduct me with diuine assistance to the glorious victory of my passions, and to a full mortification of my proper will. You know well inough the bands of streight friendship & amity, which are betweene vs, and I do very well remember the charity you haue euer shewed me in all occurrences. But now assure your selfe, that in affoarding me this benefit which heere I request at your handes, you shall farre exceed all the seruices, and courtesies which you haue hitherto vouchsafed me.

Such wordes spake the Bishop, with voyce and gestures well able to demonstrate they came not from any sudden fit of passion, but from a resolute and stable purpose: and the Abbot being astonished

nished at so new a demand, not to constristate the sicke man, for that tyme would by no meanes deny him, but rather with a cheerfull countenance, commending the good desire he had, made shew to accept of his prompt Obedience, reseruing the execution of the rest, to his better health. In the meane while, the seruorous Novice, finding himselfe to be somewhat better recouered, and not seeing the houre of fullfilling his vow to come, hauing disposed as secretly as he could, the thinges belonging to him, without delay requires the habit of Religion; and makes new instance to be sent into the Monastery so conualescent and weake at he was. But the discreet Superiour on the one side being edifyed at so great humility of his; and on the other, in much suspence for the importance & quality of the busines, calling after prayer some graue & experienced men to consult, he proposed the Bishops request; and all hauing well examined the matter, did answere it to be without doubt, to the seruice of God, that a man of so eminent vertue, & behouefull to so great a multitude, should go forwardes rather to shine on the Candlesticke of the Church, as a burning and resplendant light, then by aspiring to a priuate life to hide himselfe vnder a bushell, within Cloisters, though otherwise holy, and laudable in it selfe.

With this answeare, the Abbot being assured, and confirmed in his former iudgment, goes his wayes to S. *Otho*: who like vnto a weight that approached neerer to its center, longed so much the more for subiection, pouerty, and solitude, as the confidence was greater, which he had conceaued already of obtayning his intent; and approaching to him with due reuerence, demanded of him, if he held still his purpose to maintayne the Obedience with deeds, which he had promised him with words: and he cheerefully answearing, that for the loue of him, who to the eternall Father had obserued it to death, he was readily disposed to keep it, without exception. Then (replyed the Abbot) on behalfe of the same Lord, do I command thee to perseuere to the end vnder the charge of the administration thou hast in hand, and couragiously to go forward in the way begun to the glory of God, behoose of the holy Church, consolation to the faythfull, the support of Widdowes, Pupills, and Orphans, and to continue thy life in good workes, & in summe, to doe what thou dost, and to execute the office thou art in, to gayne at the Prince of Pastours handes the eternall life, and

reward

reward a hundred fould. Because, that if we would but weigh things indeed with equall ballances, what Monke dides at this day vnder the Sunne, of so much abstinence, and of so great perfection, whose merits and pouerty, may seeme to stand in comparison, with the care and solicitude, thou hast of so many soules, and with the sweet dispensation of so great riches? So at thou mayst quiet thy selfe, with the authority of him, whome thou hast taken as guide and counsellour in this behalfe: And let the diuine honour and publike vtility be preferred before thyne owne particuler gusts and contentments.

With such reasons, S. *Otho* being lastly conuinced, as an enemy of selfe-loue, and farre from all pertinacy, without more replyes, did bow downe his head; and putting a fresh the most bitter chalice of gouernement to his mouth, with new breath, and with redoubled purposes he began to giue himselfe wholy to the spirituall and temporall help of his Neighbours.

S. Otho was exceedingly giuen to hospitality. He dyed blessedly, and his body being buryed in the Church of S. Michael, was translated after wardes. Chap. 7.

FOrasmuch, as among Episcopall parts and conditions (as hath been sayd) S. *Otho* knew well, that Hospitality was one of the cheifest, he endeauoured to send before him as much corne, victualls, clothes, and monyes, as he could possibly procure, by the hands of the poore, but now especially, feeling himselfe to be so loaden with yeares, and neere to the tearme of his life. So as like to an Oliue tree, euen stooping, as it were with abundance of fruites, he gaue himselfe freely to ech state and condition of mortalls. You might haue seene there, whole squadrons of Pilgrimes, very decently receaued into the chambers and lodgings of S. *Otho*. To the desolate Widdowes, forlorne Orphans, and the needy and necessitous Clerks, and Monkes, stood his granary open day and night, his Purse, and Wardrobe neuer shut; but like a wise merchant, in the short mart of this transitory tyme, he attended to barter and exchange terrene for heauenly, frayle for eternall and incorruptible ware. In summe, besides the secret almes of ech day there was not in all those partes, a Church, Conuent, Hospitall, or pious place of any sort, which he visited not, restored, and royally

ally prouided of what was necessary, for the Maiesty of pure Religion, and continuation of Christian verity. And it was an admirable thing to see, how so much giuen away, and so much emptied, he continually should find no bottome, as if the great Lord, and his carefull Steward, should seeme to striue together, the one to supply, and the other to distribute with a large hand, all manner of goodes, gold, and siluer, and what not?

Amidst such actions as these, truly worthy of the lawfull Successour of the Apostles, the blessed Man being now arriued to the end of his dayes, maturely composed the affaires of his Dioceese, and hauing made a pure and deuout confession, and after the holy Oyle, receauing with great feeling the holy Eucharist; being inuironed round with a company of Clerks, and Religious, most sweet and deare vnto him, who in that last passage came all to recommend him to their common Creatour, he peaceably yielded vp his soule, well fraught and replenished with good workes, and full of honours, and heauenly graces.

As for the mourning and great concourse of people wherewith his Exequies were celebrated, it importes not much to treate thereof; while euery one may sufficiently gather how great a desire of his presence, might so louing a Father, and so vigilant a Rectour, seeme to leaue behind him. He was praysed then with a solemne Sermon by the Venerable *Embrithonus* Bishop of *Herbipolis*, and carryed vnto his Sepulcher into the Temple of S. *Michael* (while Barons, Counts, and Marquesses succeeded by turnes to conueigh the hearse) vpon the first day of July, in the yeare of our Lord 1139. and of the administration of his Episcopall charge, the 37. The translation was made afterwardes vnder Pope *Clement* the III. on 39. yeare, the last of September, on which day is celebrated his memory, as eternally consecrated vnto immortality; euen by the learned penns of the nobleft wits. Among which, *Iohn Trithemius* affirmes, that (besides what we haue spoken of aboue) this S. *Otho*, was no lesse in his death, then life most illustrious, and famous for many and most euident miracles.

FINIS.

S. BERNARDT

THE ARGVMENT.

THE eye, that is vnblemished, and free
From colour, their defects can better see.
Soules not forsaken, better can descry
The Worlds deceits, and note her Vanity;
He that the world abandons, this doth gaine,
Thinges dark to others are made cleare and plaine
To his vnstained soule. I well could sound
Her deep impostures by experience found,
And them display to others, whome I taught
To fight her, and to ends more noble brought:
I triumph'd ore her and her Prince; and lead
Thousandes most happy to be vanquished:
Gayning heereby eternall liberty,
And by their thraldome freed from slauery.
If thou the world wilt conquer, her contemne,
And this contempt shall gaine a Diademe.

THE LIFE OF S. BERNARD ABBOT OF CLAREVALL.

Written by three of his Monkes.

Of the Family and Parents of S. Bernard: with a notable vision his Mother had before his birth, which gaue great hope of his future Sanctity. Chap. I.

IN the partes of *Burgundy* is a plade which is called *Fontaine*, otherwise *Fontenay*, both vnknowne, but deseruedly famous and renowned, after it had sent forth to the world, that mirrour of vertue and light of Sanctity, which now to the glory of God, we beginne to describe. In that very plade, was an honourable Knight, called *Tescelinus*, who according to the Euangelicall precepts, being contented with his estate, and farre from all insolency and rapine whatsoeuer, so applyed himselfe to Military discipline, as he forgot not the profession of Christ. This man had a wife, both chast and fruitfull, by name *Aletta de Monte Barro*, who amidst the familiar and transitory cares of the world, keeping her mind still fixed on eternall goodes, did increase so much in deuotion, that as many children as she brought forth into the world,

(which

(which were in number some six Sonnes, and one Daughter) taking them all one by one in her armes, she suddenly offered them to Iesus; and from that tyme forwardes, as thinges made sacred, in a certaine manner, would she nurse ech one at her owne breasts, instilling into them, together with the milke, the feare of God, & Christian piety. And after they came to be weaned, would she feed them with grosse, and more common meates, & keep them wholy from all pampering, and childish sports, as if she had of purpose trayned them to a monasticall life. Nor was the proiect of the vertuous Mother any whit in vaine, since finally all of them, one by one (as we shall see in the progresse of the whole narration) throughe solemne vowes of Religion, came thence to be the Seruants of Christ. Of these, was *S. Bernard* borne in the third place, whose glorious merits (as they report) euen iust in a manner as of *S. Dominicke*, were through diuine ordination foretold, and prefigured ere he was borne into the World.

For as the Mother was resting one night in her bed, it seemed to her in sleep, she had a little white Dogge in her wombe, which made a great barking, whereat the poore wretch being exceedingly sad and disconsolate, demanded of a venerable Monke the true signification thereof. Who suddenly conceauing with the spirit of Prophesy, answered her: Feare not, Madame, all is well, there is an excellent Dogge, to proceed from you, which both with his barking shall faythfully guard the flocke of Christ, and with his medicinall tongue, shall heale the diuers infirmities of many and many a soule. *Aletta* being glad at such an Oracle, gaue infinite thankes therefore vnto the Creatour; and from that tyme afterwards applyed her mind with particuler diligence to bring vp that child. So as at last being deliuered of him, she was not content, as she had done with the rest, to offer him to God only with priuate and domestique ceremonyes, but in imitation of the blessed *Anna* the Mother of *Samuel*, carrying him in her armes into the Temple, with a singular affect of Charity, did dedicate him to the diuine seruice. After this, she diligently attended to the nursing and trayning him vp, and as soone as he seemed to be capable of discipline, sent him presently to the Church of *Castiglio*, vnto approued Maisters there to learne, as well good literature, as manners.

The child, as he was elected by the diuine Prouidence, and framed for high and great enterprizes, so was he likewise of a rare wit,

and of an excellent inclination withall. Whence it came, that as well in his studyes in short tyme, he left all his companions behind him: as also in solid vertues, he beganne to giue forth those buds, which in progresse of tyme shoowp to such a height of perfectiō, as they did. There was seene to be discouered in him, euen in those very tender yeares of his, a meruaylous maturity in all thinges: As for examples sake, to recommend himselfe often to God, without omitting the while, the exercises of the Schoole; very seldome to goe abroad; to keep silence, and modesty at home; to shew himselfe benigne and louing to all: and if any money chanced to come into his handes, he would presently giue it freely in voluntary almes; but aboue all, he obeyed his Elders with great reuerence. With such behauiour as this, the Child became most gratefull in the sight of God, and Men. And euen in that very tyme, he also gaue forth a very notable signe of his Predestination. Because, that being fallen sicke on a tyme in his bed, through a grieuous payne of the head, there came a Witch vnto him, who promised him to cure him of the head-ach. But he was so farre off from admitting of any such cure at her hands, as that not without the astonishment of all there present, he beganne at the first sight of her, to cry out vpon her with all his might and mayne, and with a holy disdayne very suddenly draue her away thence. In this manner, the chast Disciple of Christ conserued purity, and increased in learning, when through diuine reuelation, the Catholicke Fayth was both established in his breast, and also an extraordinary flame of Charity, enkindled therein; as shall appeare more cleerely heereafter.

S. Bernard *as yet a youth, had an admirable vision in sleep: He shewes a notable example of Chastity: And his Mother dying, he after some difficulty resolues to follow the diuine counsayles.* Chap. 2.

ON the night of the Nativity, while *S. Bernard* was in the Church with others attending the diuine Office, falling suddenly into a slumber, he had the vnspeakable grace, to behold the manner by which the Sauiour and Spouse of human generation, went forth heeretofore from the intemerate chamber of the Virgin Mary, with a firme perswasion, that he euen iust at that houre, was truly and really borne. From which sight, it cannot be expressed, what iubiley, and spirituall sweetenes *S. Bernard* tooke. And hence it

is was, that as he had the holy Church, and all the articles proposed by it, in the highest veneration that might be; so, as long as he liued afterwards, he had a particular ioy in this solemnity, and peculiar feeling of this sacred mystery: and (as partly may be gathered in his Homelies) he did always seeme to discourse thereof with admirable gust, and a blessed fluency of conceipts and words thereupō. Through this fauour, being exceedingly confirmed, he passed ouer the first part of his age, without any rub at all, or great contradiction. But comming afterwards in the beginning of his youth, there wanted no probations, so much more grieuous, as they were full of allurements & flatteryes.

Though S. *Bernard* of himselfe, were of a tender complexion: yet was he of a good stature withall, and of lyneamēts very well in shew, and liuely withall; so as more then once he had hapned to be importunely courted, and molested by lasciuious women, but still in vayne. Because that most noble and precious iewell of Chastity, was euer kept by the holy Youth, with so much iealousy, as that he hauing one day, for a very little space, vnwarily set his eyes on a womans face; as soone as he perceiued the daunger, falling into rage with himselfe for it, in the depth of winter, immediately he stripped himselfe, and entred vp to the necke into a Poole hard by, of most cruell cold water: where with much maceration he remayned so long, till he had fully extinguished in himselfe all sinister ingentiues of mind, & body.

In this meane while, *Aletta* the mother, after she had sweetly liued many yeares with her husband without iarres, and had had many Children by him, well and religiously brought vp, leauing them all aliue, came to the end of her dayes; which through the iust retribution of God, was answerable to the life she had led. For that hauing liued (as much as the band of Wedlocke, and care of the house, would suffer) in continuall abstinences, prayers, and vigills, she fell grieuously sicke, & being now through the malady brought into extremes, hauing receiued the Sacraments, with much deuotion, while the standers by were reciting the Psalter about her, she went still along with them, with a weake voyce; and when she could do no more therewith, at least, she would follow on, with the gestures of her Countenance, and with the motion of her pale lips, vntil such tyme, as being now abandoned of all naturall heate, when rehearsing the Litanyes, they came to those wordes,

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Per crucem & passionem tuam, lifting vp her hand, and making the ſigne of the Croſſe, ſhe happily expired. A Matrone ſurely moſt noble, truly pious, and worthy to be imitated of all thoſe who in coniugall ſtate, hauing the body in power of the husband, with the ſoule do ſeeke to ſerue and pleaſe Chriſt only.

S. *Bernard* being thus depriued of ſuch a guide, began now on all ſides to be continually more cruelly aſſaulted, then euer. The flowers of his age propoſed to him ſenſuall delights, exhorting him mainely, not to leaue things certayne, for perillous, and the preſent for thoſe to come: and that heereafter when he would doe pennance, he ſhould want no tyme in his elder age, exaggerating withal the diuine clemency, which knowes very well our humane frailty; and putting him in mind moreouer of the merits of Chriſts paſſion, whereupon very ſafely he might build himſelfe. On the other ſide, his freinds, and companions, who being affrighted with the difficultyes of vertue, had entred into the ſpacious way, inuited him no leſſe thereunto, with diuers perſuaſions and examples. Nor was the world behind, to offer him riches, poſſeſſions, & pallaces. Beſides which, the very qualityes themſelues, wherewith he was endowed, of wit, of learning, and of a gratefull preſence ſuggeſted to him, ſundry hopes of honours, dignityes, & withal an immortall name. And all theſe fantaſyes as ſo much fuell on the fire, the auncient aduerſarie alwayes enkindled in him, and that ſo much the liuelyer as he was of a quicker diſcourſe, and of a ſharper apprehenſion. Who perceiuing himſelfe ſo enuironed on all ſides with ſuch ſubtle nets, precipices, and ſnares, and iuſtly fearing the treaſure, which he bare about him as ſhut vp in his breaſt, very ſuddenly determined to ſecure the ſame, and that by no other meanes, then by the counſayls of the eternall Wiſedome.

S. Bernard *after many difficultyes reſolues vpon Religion, and drawes his Vncle, and two younger Brothers to the ſame courſe.* Chap. 2.

THere remayned now to *S. Bernard* only, to find out how, and in what maner he might put his good purpoſe in effect. Whereof while he went diſcourſing with himſelfe, the religion of the *Ciſtertians* came into his mind, being founded heeretofore by the venerable Abbot *Robert*, vnder the rule of *S. Benet*, with addition of ſome conſtitutions, and confirmed by the Pope, in the yeare of

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our Lord 1098. This Congregation now, as is wont to happen in beginnings, was at that tyme but of small renowme, and had but one only Monastery, within a certaine remote wood; whereunto very few had entered, through the straitnesse of the Enclosure, and asperity of life. But the feruent young man, and freind of the lowlynes and pouertie of Christ, iudged it straight very apt for his designes, which were to suffer, and to be hidden, and farre off from all occasions of vaine glory. In such thoughts was S. Bernard much perplexed, and in great suspence, and gaue besides, diuers other signes of inclination to retire himselfe; while his more domestique and neerest freinds (which in such occasions are wont to be the greatest enemyes) endeauour to dissuade him from it, and thereby gaue him very sharp encounters. They alleadged to him the delicatenes of his complexion, that could not frame to the austerity and labours of cloysters; they proposed to him manie other wayes of serving God, and of helping soules, without going so to submit himselfe to a perpetuall seruitude; and stuck not to put scruples in his head, with burying such talents in a desart, which to the glory of God, and light of humane kind were committed to him; and how much better were it, that following the course begun of learning, and of higher sciences in a quiet life, he should become a famous Doctour, & honour to his parents, a glorie to his Country, and a succour to the world?

With these, and other such like reasons his deerest freinds went about to recall him from his purpose. Of all which (as the Saint manifested afterwardes) there was none made so great impression with him, as the desire and commoditie to prosecute his studyes. This only respect did giue him a shrewd blow, and had euen almost quite ouercome him. Whence they may take faire warning, who haue had a vocation of God, and learne with what caution and custody they are to keep it, and not to communicate the same, but to some person who is very spirituall and chosen of a thousand; following heerein that wary Merchant of the Ghospell, who hauing discouered a treasure in a field, hides the same, and sells whatsoeuer he possesse the to purchase that field: which aduertisement not so fully obserued by S. Bernard, had well nigh depriued him of so great a felicity.

But besides the diuine Clemency, and his good nature, he was holped not a little also by the memory of his blessed Mother, who had

had alwayes with so many aduises and motiues incited him to perfection, and not to fall into tepidity, to the seruice of God, and not to vanity of the world, to the verity and humility of Christ, and not to the pride and swelling of secular wisedome.

With these thoughts and holesome aduises sustayned he the battayle, yet so, as the good youth went still wauering with himselfe, vntill one day taking his iourney to visite his Brothers, encamped with the Duke of Burgundy at the siege of *Grancium*, he felt himselfe so afflicted and tormented with the foresayd assaults of the spirit and sense, as that finding no rest, he retyred himselfe into a Church by the streetes side, and there with a shower of teares, and with deep sighes vnfolding his afflicted hart in the sight of him that created it, he persevered so long in praying, and imploring help, and light from heauen, as that finally all doubt and perplexity being taken away, he felt himselfe fortifyed in the course of perfect vertue, as being now without feare of euer seuering any more, he resolued with himselfe to reduce thereunto as many as he could. Nor was his enterprize in vaine a whit, while the Highest most powerfully cooperated withall.

The first assault he gaue (being arriued to the Campe) was to his Brothers, and an Vncle of his by the Mothers side, by name *Hidricus*, a famous souldier, and very wealthy in worldly substance, and Lord of a Castle which is called *Iuiglio*. This man meeting with S. *Bernard*, and being conuinced with the spirit that spake in him, lead the way to his Nephowes. For that immediatly after him, *Bartholomew* was taken, being not able to resist the inflamed exhortations of the Saint; and in the meane while *Andrew* shewed himselfe to be somewhat difficult, but in that very instant, the Mother appeared to him (& S. *Bernard* sees her also) who with a cheerefull countenance, seemed to reioyce at those happy beginnings. At which aspect *Andrew* yielded himselfe, crying out: I yeld our Mother; and so he promised to S. *Bernard* to do what he would. These two were his younger Brothers.

S. Bernard *through his powerfull Eloquence, inuites and allures the rest of his Brothers to follow his example: with other notable Persons. Chap. 4*

AFter these, the valiant Chaptaine, not doubted also to assaile his eldest Brother, by name *Guido*, though the matter were

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difficult, not only for his being now in good yeares, and encombred with great affaires in the world, but euen likewise, being now marryed a good while agoe, with a Gentlewoman of a noble house, and hauing had some children by her. Neuertheleſſe *S. Bernard* ſtucke not to ſet his hand, and though *Guido* at the beginning ſeemed to oppoſe, notwithſtanding afterwards entring better into himſelfe, and wiſely conſidering heerein, how the affaire of his eternall ſaluation was handled, in being as it were wholy impoſſible to be happy in this and in the other life; he determined alſo on that very day to preferre the hope of future goodes, before the preſent commodities. And how much more he was encouraged the next morning, when as entring with S. *Bernard* and others into the Church, he heard thoſe wordes of *S. Paul* recited: *Fidelis eſt Deus, qui qui cœpit in vobis opus bonum, ipſe perficiet vſq; in diem Ieſu Chriſti*, I remit vnto the pious Reading: for it ſeemes no other, but that *Guido's* ioy could be very great, in reſpect he heard this promiſe, in the very tyme of his wauering in purpoſe, as it were, to come from Heauen. Likewiſe *S. Bernard* and the reſt, could not but receaue exceeding comfort heereby.

There was only one doubt yet left, whether *Guido's* wife would giue her conſent, or no. And yet howſoeuer, if ſhe denyed it, he determined with a generous and pious mind to diſperſe what riches he had to the poore, and labouring with his handes to liue in the ſtate of pennance, and to maintaine himſelfe and family with his owne labours. But S. *Bernard* deliuered him from that anxiety, affirming for certaine, that the Wife very ſoone would eyther yeild conſent, or end her life. And indeed the ſame ſucceeded, for that ſhe ſhewing her ſelfe ſomewhat difficult in that buſines, was ſeized on with ſo grieuous and bitter an infirmity, as that acknowledging the hand of God vpon her, ſhe reſiſted no longer, and permitting liberty to her husband, allowing good meanes for her Daughters maintenance, became likewiſe her ſelfe a Nunne, to the exceeding great conſolation of *Guido* her Father; and in that religious courſe ſhe perſeuered euen to her dying day, not without the wonder of all. *Guido* in this manner being quit of all temporall cares, had leaſure to attend very fully to the ſpirit.

It was not ſo eaſy a matter to encline *Gerard* to this, the ſecond Brother. This man, beſides that he was a braue Souldier, was alſo very wiſe according to the world, and likewiſe benigne

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and beloued of all. This sudden mutation of his Brothers pleased him not a whit, he interpreted the same to a certaine mobility and lenity of mind; and in summe after he had disputed a good while, he peremptorily denyed to consent euer to alter his profession. When S. *Bernard* wholy full of fire and zeale, putting forth the finger to his side: I see well (sayth he) that tribulation only is to giue you vnderstanding. The day shall come, and that ere long, that a launce entring through this side of yours, shall set open the doore of your obstinate hart vnto the holesome counsaile, which now you will not accept from me. And so it fell out; for a little while after being encompassed by his enemyes, he tooke a blow with a launce in the same side, and being taken prisonner, and dragd through the streetes, began as one beside himself to cry out, *I am a Monke: I am a Cistercian Monke*: and sayd not amisse, for that he had no sooner his liberty againe, but he went to submit himself to the sweet yoke of Christ, with the great ioy of S. *Bernard*, and the rest, who most ardently thirsted after his saluation.

The *Benjamin* remayned, who was the youngest of all, by name *Ninardus*. This same did the others thinke good to leave in the world for a stay of the house, and for the more consolation of their old Father, but he neither would be excluded of the heauenly benediction, because that *Guido* meeting him one day in the market place together with some other boyes: Go too *Ninardus* (sayd he vnto him) all our goods are like to fall vpon thee. To which words the child answered not with a childish iudgement: Belike then heauen is for you, and the earth for me: there is no equality in that partition. And so after some dayes he also dedicated himself to the seruice of Christ. In the meane tyme, it pleased S. *Bernard* to goe vp and downe the neighbour-places for new conquests. Going forth then in the name of our Lord, he began to preach in diuers places, of the instability of human things, of the vanity of honours, of the shortnes of pleasures, of the miseries of this life, and of the rewards and punishments of the other: and this with such an eloquence and grace, and efficacy withall, as like a deuouring flame, he transformed into himself what ere he met withall. And finally the matter passed so farre, as the Mothers hid their children, and Wiues their husbandes, and friends diuerted friendes from listning to the reasons and discourses of the feruorous youth, least happily against their will they might be rapt away with that impetuous

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gorne of celestiall Eloquence. But for all that they could not hinder him so, but he returned to his country with a precious booty of choice men. Among whome also was *Hugo de Marcone*, a person very notable for nobility and riches, who after he had made in Religion very excellent succesſe, was assumpted to the Bishoprike of *Auxerre*.

S. Bernard, and his deuout Companions retired themselues into the Monastery of Cisteroe, with the Exemplar life which all lead, but chiefly S. Bernard.

Chap. 5.

THis troupe of new souldiers of Christ, assembled themselues in *Castighone*, where though in secular habit, yet liued they all in the same house in common with so much peace and concord, that as it is reported of the Primitiue Church, of all that multitude there was but one hart and soule only. And through the great veneration wherein they were with the people, there was hardly found any one, that durst approach to looke into their actions: and if perhaps any entred into their lodgings, in beholding the Fraternall vnion, and order, and distribution of tyme, and Offices, the spirituall conferences, the singing of Canonicall Houres, & other deuout exercises; they acknowledged the diuine assistance to be there without doubt, and eyther they remayned there also with the same intent, or at least departed thence compunct and ful of good desires, calling that Congregation *Thrice happy, and fortunate*. In this manner while the domesticall affaires of some of them were in handling, they remayned in the sayd place some six mõths at least. But perceauing afterwards a manifest danger in a longer aboad there, especially for that in fine, two being miserably seduced by the Diuell, were fallen backe; it seemed good to *S. Bernard* and the others, to stay there no longer: so as all impediments being remoued or cut off, calling on the diuine assistance they repayred to the Monastery of Cisterce some fifteen years after the sayd house began. The number of these new disciples of Christ were about thirty, a very seasonable supply no doubt to that Congregation, which now already through the foresayd occasions was euen almost brought to nothing!

Whereupon, the Abbot *Stephen* who gouerned at that tyme, being *Roberts* successour, and those few which as yet were remay-

ning with him, receaued incredible comfort, with a firme hope of a long posterity, according to a certaine reuelation had a little before by one of those first Monkes; to whome being anxious about fayling of the Order, at the end of his life, was represented an innumerable multitude of persons, who at the fountaine neere vnto the Church were all washing their owne garments. By this meanes (through diuine grace) was *Cisterce* restored. And to this good worke was added another, to set vp at *Villes* a place hard by, a Conuent for the wiues of as many of those Nouices as concurring piously to the promotion of the diuine seruice, had beene content to acquit their husbandes of the coniugal band, and by consequence to offer vp themselues also in Holocausts to the Creatour of all, to whose diuine Maiesty, how gratefull that sacrifice was, may well be comprehended by the notable increase, which the sayd Conuent of Nuns made in a short tyme, as well of number of subiects, as of meanes to liue.

But to returne to the Saint, as soone as he saw himselfe in the schoole of Christ, the first thing was to plant in his hart an immoueable perseuerance, in speaking within himselfe, at what tyme eyther ease inuited him, or labours deterred him: *Bernard, Bernard, to what end didst thou enter in?* And for repressing of vnprofitable appetites for the soule, because he knew well, how much the custody of senses auayled, he was so wary and diligent in the heed thereof, and especially of his eyes, as that after a whole yeare of his Nouitiate, when he went from thence, he knew not as then, whether the seelings of the chamber were painted, or of fret-worke. And though he had entred so often into the Church, where there were indeed many windowes at the vpper end, he neuer thought there had been more then one. Besides, he kept himselfe at all tymes from all leuityes and sports, and from all those things which are wont to slacken the soule. Much laughing, a thing so proper vnto man, was seldome in him; and when it was, it was without excesse, and forced as it were, vsing it sometymes, not to seeme froward in things wherin commonly others hardly could forbeare. He was moreouer exceeding sober and vigilant; refection was a torment to him; at his rising from table, he would allwayes make examen vpon what he had eaten, and if he had found he had passed the boundes in any thing, he would not let the fault be vnpunished. He had sleep in horrour, as a resemblance of death, and

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that repose which, enforced through extreme necessity, he was wont to take, was superficiall only, and so small, as to any but him, would haue giuen no refreshment at all. Whence if he saw any of the Religious to sleep vndecently, or snoring, he could hardly endure it, saying, such an one slept like a secular.

But such excesse of watchings and fastings could not chose, but bring also exceeding hurt and detriment to his health, since in progresse of tyme, his stomack together with the diminution of naturall heate, came very much to be depriued of the retentiue faculty: and the tongue and palate, the body being of so noble a temperature, thereby came so to loose the tast, as that among other things, through imprudence of him that serued, for some dayes he liued of sheeps-suet, insteed of butter, drinking some tymes very oyle insteed of water, his eyes not looking vpon it. And these vnctuous meates, he would hardly endure to be set before him, euen in tyme of conualescency: for ordinarily he fed for most part on nothing else then bread, dipt in hoat water, or some broath made of pulse, or else a little milke: and if perhappes somerymes he were hyne to tast any wine, the cup would returne from his mouth agayne, as if it had not been touched at all.

The continuation of the rare Vertues of S. Bernard; *with an example of two, of the deepe attention of his mind to heauenly things.* Chap. 6.

FRom this mortification of the flesh, though otherwise but litle rebellious or disobedient to the spirit, and by such manner of recollecting of the interiour powers, came that blessed soule of S. *Bernard* in short tyme to square it selfe, and to be purifyed in such manner, as like to a polished and lucid glasse, it receiued right well the rayes of eternall Wisedome, and he not only purchased a most excellent habit of meditation and prayer, but euen mounted also anone to a very high degree of contemplation, by meanes whereof being abstracted from exteriour operations, and liquifyed with ineffable sweetnes, in a deep silence, he would vnite himselfe, with most chast embraces of the highest good. Besides, in the very mechanical occupations themselues, through a certayne priuiledge, he had the grace, together with the whole outward man, to attend to the worke in hand, and with interiour to deale and discourse with God, satisfying the conscience with the one, & with the other

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feeding the will. For indeed S. *Bernard* was none of those, who vnder pretext of contemplation, eschew trauayle, or els for priuate guſt, forgo the publique good: ſo as hardly with greuous and moſt irkſome maladies could he be drawne from the Quire, where with grauity and wonderfull modeſty he would perſeuere in prayſing and bleſſing God. In the labours of the hand likewiſe he abhorred all liberty, or any manner of exemption at all: as if he euen but then entred into the Monaſtery.

Going once with the Monkes to reaping of corne, and not knowing well how to vſe his ſikle, he was bid to ſit downe, and reſt himſelfe; whereat he being ſad, prayed with ſuch feruour to God, that he might not be vnprofitable, as that changing on a ſudden his manner, he began to reape ſo readily and dexterouſly, as if all his life he had neuer practiſed any thing els. True it is, that in the exerciſes which required much ſtrength of lymmes, as in carrying of burthens, in digging and deluing the ground, and other ſuch like workes, when through his delicate complexion he was ready to ſincke vnder the ſame, he would get himſelfe to ſome ſeruices leſſe difficult, but yet more abiect and vile; ſo recompencing in that manner the paynes and trauayle of the one, with the baſenes of the other, and ſhewing himſelfe alwayes as might be equall or rather inferiour to his companions. And theſe rules he did keep in thinges which were impoſed by the Superiours, either to him in particuler, or to the Conuent in generall. But when the miniſtery was not common, and the obedience exacted no corporall application, then S. *Bernard* being abſtracted from viſible things, he would be ſo abſorpt in the attention of the mind, as in him all operation, and all ſenſitiue memory, as it were ſeemed quite to be extinct. To which purpoſe are recounted two notable examples.

The one, that he hauing as it were all day trauayled along the Lake of *Loſana*, and his companions at night diſcourſing thereof, he demanded of them very ſeriouſly, What Lake was that they talked of?

The other example was, that he being to viſit the Monkes of *Chertoſa*, there was brought him in haſt by a ſtranger vnſeruing a ſteed well appoynted, and honorably furniſhed, whereon the holy man being mounted, and come to the Charter-houſe, was hardly wellcome, and intreated with much reuerence by the ſeruants of God: who remayned all extreamely edifyed with their good ſhew only

only with the furniture of his horſe, while to them it ſeemed, ſuch quaintnes therein, gaue no good odour of pouerty: ſo as the Prior himſelfe could not hold, but muſt needes breake a ieſt thereupon to one of S. Bernards companions, who with religious zeale ſoone told it to the Father: and he turning himſelfe on the one ſide to the Priour, and on the other to the horſe; made ſhew with great ſincerity alſo himſelfe to wonder at ſuch trappings, ingenuouſly confeſſing, he neuer had perceaued the ſame. At which wordes, the good Priour in a manner remayned confounded, for hauing himſelfe at firſt ſight noted a thing, which the other well mortifyed in the ſenſe of the eyes, and attentiue to the interiour, could not once diſcerne in ſo great a iourney, and ſpace of tyme.

Beſides which, the diuine man, not only in commodious and eaſy things, but euen likewiſe in publique mortifications was farre off from all manner of noueltyes: in ſo much as hauing for ſome yeares very ſecretly worne a cilice, being an auſterity nor commaunded by the inſtitute, and the ſame by accident being diſcouered, he layd it ſuddenly aſide, not to ſeeme ſingular to men, or eminent among others. And this was alſo the occaſion, that howbeit pouerty was euer grateful to him, yet ſhunned he as much to be wholy caroles of the exteriour habit, and to ſeeme vncleanely; which in a manner is wont to turne away mens eyes from one.

The very ſame may be ſayd of the Saints learning and graue ſtudyes. He was wont in the fields and woods, treating with himſelfe and God only, to receiue frequent lights from heauen: and in prayer and meditation to penetrate the higheſt Miſteryes of Diuinity. Whence to his more confident and deareſt freindes, with a religious ieſt he affirmed ſometymes, he neuer had other Maiſters, then Beeches and Oakes. Neuertheleſſe, that the world might not thinke he had been taught miraculouſly, he fayled not to read, and read ouer againe whole bookes at tymes, and in the very reading was accuſtomed with particuler delight and profit of ſpirit, to ſtick vpon the text and words of the ſacred Scripture, with ſeature ruminating vpon them, and therewith deducing rare and ſtrange conceipts, and therewith afterwardes helping himſelfe with that copy, elegancy, and dexterity, as his diuine treaties & diſcourſes ſhew. And notwithſtanding with much humility alſo, he would conſider the ſtudyes and interpretations of the Fathers and Catholique Doctours, not comparing euer his opinion with theirs, but modeſtly

the Monkes her brethren, & especially the Abbot, whose most excellent vertues so rung in the eare of men. Putting herselfe then in order, with a great trayne of seruants and ostentatiõ of apparell and iewells, all gorgeous and glorious she went to Clareual: but had a farre different welcome from that she expected. For that S. Bernard vnderstanding her gallantry, and pompe, where with she came, being all enflamed with zeale, sayd; this snare of the diuel, this ruyne of soules, shall not come in my sight. Andrew being one of the yonger brothers, & then at the gate of the Monastery, seeing his sister so braue and gorgeously attired, with a seuere looke and bitter voyce, stucke not to call her among other things, A painted sepulcher; the others, through the example of S. Bernard remayned retired, and hid from such a spectacle. Whereupon the poore wretch compunct, and wholy confounded, & melted in teares, answered, sighing deepely from her hart: Though I be a sinner, yet Christ he dyed for such; & because I acknowledge my selfe to be miserable, I doe therefore approch vnto the good for helpe and counsayle: if my brother despise my flesh, let not the seruant of God yet abhorre my soule. Let him come then, and commaund me, for I am ready to execute whatsoeuer he shall appoint me.

The Saint laying hold of such a promise, failed not to come forth vnto her. And since it was not in his power to part her from her husband, at least he aduised her of the daunger she was in, by following so her senses, and exhorted her, that abandoning those vanityes, whilest yet she serued, she should attend to do penance: and in summe, she should set continually before her eyes, for glasse and patterne, the life and manners of Sara their Mother, since she had lived with her some while, and that she must needs remember her very well.

The wordes of the seruant of God were of no light moment: they enkindled in that breast as in a solid and substantiall matter, so tenacious and burning a fire of Charity, as returning home, & without the astonishement of as many as knew her, she changed her manners on a sudden, and the whole care of the body she turned to the dressing of the mind: she likewise her selfe attending to watchinges, prayers, fasts, and almes, and that not for a few dayes only (as commonly is wont) but with such constancy and longanimity, as that her husband himselfe now holding her in veneration,

did not daring to hinder the course of so great vertues, at the end of two yeares, giue her leaue to retire, and consecrate herselfe in the Monastery of *Villes*, whereof we haue made some mention aboue. Where the happy woman liuing to the last, with exceeding edification, shewed her selfe to be not vnworthy, either of the blessed stocke she came of, nor of the happy braunches that encompassed her round about.

The strange vocations of diuers persons, of seuerall conditions and state, to Religion, by the meanes of S. Bernard. Chap. 8.

IN the meane tyme, the Cistercian family, according to the visions, made a notable increase, and multiplyed in such manner, as in the space of few yeares, there was plenty of them through diuers Kingdomes and Prouinces. And now at this tyme the resolution of such as tooke the habit grew not (as somerymes it happens) through temporal necessities, or humane dessignes, but spring (for the most part) from supernall and generous motiues, partly fortold, and partly also obtayned through the prayers of the Saint, as may cleerely appeare by some, for example sake, which we will heere put downe.

At the fame of the man of God, came a troupe of gallants to visit him, being all very dissolute yong men. Now, *Quinquagesima* was tyme, when the Catholike Church, all sad, for the bitter fall of our first Parents, exhortes mankind to holsome pennance, & when euen the faythfull themselues (O lamentable ease) partly allured with sensuality, and partly quite transported with the torrent of euill customs, attend more then euer to wantonesse, feastinges, and banquets.

These Nobles, being violently set vpon the same custome, and wholy enflamed with youthfull heate, while they remayned in *Clarauallis*, went seeking a fit place somewhat neere to the Church for their martiall sports and turneaments. The thing was much displeasing to the Abbot, wherefore with instance he prayed them for the present at least, to desist from such exercises, and to make him a guift of those few dayes of Carneual. The vnbridled youths stopt their eares vnto so reasonable a request, remayning stiffe in their foolish purpose; then replyed the Saint: I trust in our Lord, he will graunt what you deny me. After this, calling for a cup of Wine, he first blessed it, & then inuited the Gentlemen to pledge him

him, and taſt of it (which he called the wine of ſoules.) They all drunke cheerefully thereof, ſome few only excepted, who tooke the inuitation in ill part, for feare ſome hidden power, and enchantment, as it were, might be in that wine, that might alienate their mindes from more gratefull and pleaſant thinges. Nor was the ſuſpition altogeather in vaine: for ſcarcely had they taken their leaue of the Abbot, and were gone out of the Monaſtery, when being touched and prickt with new inſpirations, they began to diſcourſe togeather of the continuall perills and foolish glory of the world. With which diſcourſe they were ſo enflammed, as immediatly without more adoe, they all agreed to returne to the cloſter, and humbly demaunding admittance into Religion, they continued there couragiouſly, enduring many labours with much fortitude and patience: a change ſurely worthy of much admiration, but yet no leſſe marueylous are theſe that follow.

The Saint being once to make a peace of much importance, in going to *Mentz* a principall citty of Germany, the Archbiſhop of that Metropolis, vnderſtanding of the approach of ſo great a man, ſent a principall Clerke called *Maſcolin* to meet him with honour, and to receaue him worthily on the way. This man arriuing to the preſence of the Saint, and hauing reuerently declared to him how he came from his Lord the Archbiſhop to wayte vpon him, S. *Bernard* ſtopt, and fixing his eyes a while on the Clerke, ſayd to him, he was ſent by another Lord to ſerue him. The German was troubled at the anſwere, and not penetrating a whit what he meant thereby, affirmed againe, that he came being ſent by the Metropolitan himſelfe, the ſeruant of God on the contrary, replyed: You deceaue your ſelfe, the Lord that ſent you indeed, is yet greater then he, to wit, Chriſt himſelfe. Then finally the good man vnderſtanding what he aymed at: Your Paternity thinkes perhapes (replyed he) that I intend to be a Monke? God forbid the ſame as yet neuer came into my thought. Notwithſtanding the Saint forbare not to rehearſe againe, that by all meanes that muſt fall out which God hath diſpoſed of him, and not what the Clerke himſelfe hath thought, or not thought of. What more? He had not finiſhed his iourney, but he reſoluted with himſelfe to leaue the world, and a little after in company of many other honourable and learned men, gayned by the Saint in that iourney, he came to exchange his habit in the Monaſtery of *Clareualle*.

A more notable succesſe yet was that other of *Henry* brother of the King of France. This man being come to deale with the glorious Abbot, about certayne temporall affayres, the treaty being ended, deſired the Monks might be aſſembled to ſalute them all together, and to recommend himſelfe (as he did) vnto their prayers. With this occaſion, that wiſe Paſtour entred into ſome ſpirituall diſcourſes with the Prince, and in the progreſſe of conuerſation together among other things, he ſayd to him: I hope Syr, you ſhal not dye in the ſtate you are now in at this preſent; but that very ſoone you ſhall know by experience, how efficacious the interceſſion is which you haue requeſted of theſe poore ſeruants of God. Nor was it long ere the propheſy was verifyed. On that very day through diuine inſpiration, *Henry* did determine to follow by the ſtreight way the ſtepps of Chriſt, & without delay he put his purpoſe in effect: his family and the Nobles that accompanyed him thither, lamented him no leſſe, then if that Royall youth had layne dead before them, and extended on a hearſe.

But among others on *Andrew Parigino* could by no meanes brooke it, being greatly affected to *Henry*. He was euen mad with anger, and ſeemed to let fall from his mouth curſes, banninges, and all whatſoeuer greiſe and rage could ſuggeſt vnto him; when *Henry* on the other ſide (that yet loued him well) beganne earneſtly to intreate the Saint, he would ſeeke aboue all others to conuert this man. To which S. *Bernard* anſweared: Let vs let him alone for the preſent, for the poore man is now full of bitternes. Nor doe you take any thought thereat; I can aſſure you he is yours. With theſe wordes *Henry* being enflamed with new hope, and greater deſire began to inſtance anew the bleſſed Father to delay no longer to giue him the aſſault. Then S. *Bernard* replyed with a ſeuere countenance: What ayle you? Haue I not told you already, he his yours? The ſtanders by hearing the diſcourſe betwene them, and *Andrew* himſelfe among the reſt, who being obſtinate in his māners, and farre from changing his habit, and doing pennance, bowing downe his head (as he confeſſed afterwards) ſayd within himſelfe to the Abbot: Now I ſee thee very well to be a falſe Prophet, I know for certaine thou haſt ſayd one thing, and the contrary will fall out: Go to, go to, let me come to the Court once, and on my credit, the King ſhall vnderſtand of all, and I will make thy lyes appeare to the world.

While

While this wretch makes these accounts alone with himselfe, they being in suspense, expected what would be the issue of the matter. When seeing him the day after to depart from thence without any thing done, the fayth and credit in some began to stagger, and the former conceipt which they had of the seruant of God: but our Lord permitted not the temptation to continue long; for that *Andrew* being now on his way, though his conscience began to sting him a little, yet for a while went he on cursing the Abbot and Monastery, where he left his Maister, and wishing the whole *Clarevallis* might sinke, with as many as were in it. But these bravado's and stiffnes of his lasted that day only; for being arriued to his lodging at night, he was so inwardly gauled with such stinges, as that being not able to resist any longer, without attending so much as till day, he leapt from his bed, and speedily returned back to *Clarevallis* agayne, where deposing the old man, with his wonted manners and fiercenes, he put on the new, to the great consolation and wonder of all.

Certaine noble Gentlemen yielded vp themselues to S. Bernard: *whereof one hauing a temptation afterwards, was happily by him quit therof.* Chap. 3.

IN those dayes certaine Flemings sped very well, who beside they were of a Noble bloud, and well learned, had likewise great desire to attend to perfection, but could not well determine what schoole was fittest for their purpose; and in this suspense of mind stood wauering, vntill S. *Bernard* about some publique affaires happened to goe into those partes of Flanders. And as his Name was now famous already, at the appearing of such a man, sprung a notable light in the mindes of those disconsolate louers of wisedome, so as without more delay they made choice of the Abbot of *Clarevallis* for Maister and Superiour, supposing he was destined thither by the diuine Prouidence for their saluation; letting and dispatching then each one their busines, and laying aside the vayne designes, and deceiptfull hopes of the world, they went ioyfull with S. *Bernard* towardes *Burgundy*, who then likewise had finished his affaires. In which iourney there happened an accident not fit to be let passe.

It is an ordinary thing, likely in all beginners in the diuine seruice, and not yet experienced inough in desolation or subtraction of grace,

of grace, and spirituall vicissitudes, when that gust of sensible devotion comes once to faile them, and that pleasant light which puts them hastily on, to loose on a sudden all courage quite, and to fall into pusillanimity of spirit, and sadnes of hart. The occasion thereof do Wisemen say to be this: the Rationall substance cannot endure to be straitned, and some delight eyther heauenly or terren must be: Now the soules, as being raysed aboue themselues, with some tast of supernall pleasures, do easily renounce the visible obiects: so when through diuine dispensation, that ioy is taken away from them, finding themselues depriued of this also, and not accustomed to expect with patience the returnes of the new Sunne, it seemes to them they are neither in heauen nor earth, and are as buryed in a perpetuall night; so as like babes hauing lost the breasts they languish and sigh, and become tedious, and irkesome chiefly to themselues.

The same happened on they way to one of that company called *Gaufrid*. This man being suddenly growne arid, and full of interiour darknes, began to bethinke himselfe of his freinds, parents, and goods, which he had left behind, and thereby was assayled with so strong a temptation, as being not able to dissemble it in his countenance, one of his more confident and intimate freinds was aware thereof, and dexterously approaching to him, with sweete and benigne speach in secret, sayd to him: What is the matter, *Gaufrid*? How happens this I pray you? go to, tell me, for it seemes to me you goe pensiue and sad, more then ordinary? Then *Gaufrid* answered with a deep sigh: Alas brother, I shall neuer be merry more in all my life. The other being with that word moued to pitty went suddenly, with fraternall zeale, to acquaint their common Father what passed, who vnderstanding the daunger, began to pray for him in a Church thereby, and *Gaufrid* in the meane while being ouercome with sadnes, reposed his head on a stone, and there fell a sleep: but long it was not ere both arose, the one from prayer with the grace obteyned, and the other from his sleep with a face so cheerefull and serene, as his freind much admiring at so sudayne and great a change, could not hold, but freindly vpbrayd him with what he had answered him a little before. Then *Gaufrid* sayd: if I told thee before, I should neuer be merry agayne, I now affirme vnto thee, I shall neuer be sad more. And this same *Gaufrid* afterwards, in the Nouicehip being desirous of the eternall saluation of

of his owne Father, recommended him to the Saint with much affect and confidence. And he sayd; doubt not, sonne, but thy Father shall be a good Religious man, and I my selfe after his death shall bury him with these armes: and so it fell out, that old man being entred into Religion, and growne very perfect in vertues, fell greiuously sick, at such tyme as S. *Bernard* was farre from *Clarevalle*, in which infirmity of his he grew dayly more sicke then other, lying in extremity for some fiue monthes continually together, vntill the Abbot returning, with his assistance he sweetly rendred vp his spirit in his armes, and with his owne handes buryed his body with his wonted Charity, and performing of due exequies.

Another tyme, being gone to *Chalon* in *Champayne* to deale with the Bishop of that Citty, he thence lead with him at his returne a good number of excellent subiects: and such manner of purchase with the help of the diuine hand he made happily from tyme to tyme. Besides which, there wanted not daily many, that being allured by his Name, and glutted with the deceipts of the world, came voluntary of their owne accord to submit themselues to the obedience of so great a guide. Whence no wonder is it, that from the garrison of *Clarevallis*, should be sent after (as we haue sayd) so fit supplyes, as there did, to so many parres of Europe.

S. Bernard *diuinely admonished, changes his stricter hand vpon his Nouices, to a milder way, with the good fruit that came thereof.* Chap. 10.

IT remaynes now to see, what manner the diuine man tooke in guiding and gouerning the Soules, recommended and committed to his care by the Prince of Pastours. It is then to be vnderstood, that in the first yeares of his Prelacy, in measuring others seruour by his owne, he was something more rigid and seuere, then good and moderate gouernement would seeme to beare. For that in receiuing of Nouices into the Conuent, he was wont to bid them (among other things) by way of Enigma, to leaue the body without, and so enter only with the spirit. Through which saying of his, some of the simpler of them, remayned so astonished, and terrified therewith, as they were after not able to vnderstand the sense and meaning of those wordes, though the Saint himselfe explayned the same. In the confessions which he heard of his Monks, with a bitter countenance he abhorred any manner of defect, esteeming euery light

light fault in Religious, as a mortall sinne. In his Sermons, or as we say Homilyes rather, in the speculatiue, he often soared so high, as the hearers vnderstanding would loose the sight of him: and instead of being fed and refreshed, would come to be dry and arid. And for the morall, he required so curious & exact perfection of all, as the poore disciples, besides hope of gayning it, came to loose the desire & will of procuring it.

With these and other such proceedinges, the greater part of the Monkes, especially of the yonger of them were soone oppressed with a certaine sadnes and timidity withall, which both tooke away deuotion, and hindred their profit in solid vertues. Among which inconueniences was yet this good besides, that the Monks through the great opinion they had of their common Father, would lay the whole fault thereof, partly on their owne stupidity, and partly also on their poore wit, and small capacity, without euer once complayning of the Abbot, or opposing any thing which he sayd, or diminishing awhit the reuerence they bare him. It pleased God this humility of the subiects should get the vpper hand vpon the Superiour: because, that he being lastly ouercome and compunct in a manner at so much submission and modesty of theirs, began to assume to himselfe the occasion of losse, and to say within himselfe. O *Bernard*, how much better were it for thee to attend to the amendement of thyne owne imperfections, then so to disquiet with too much seuerity and importune discourses the soules more timorous of God, and more religious then thee? Now, are not these seruants of Christ, better able to walke with their simplicity, then with thy indiscretion? And to learne much better the spirituall doctrine, in one only meditation, in dealing with the Highest Wisedome, then by all the preachinges and exhortations thou art able to make them? Learne then at last, that the Abbot *Stephen* hath layd a pack-sadle on an Oxes backe, & that this gouerning of others is not thy talent.

With these thoughtes, the man of God began to enter into so great a bitternes and hatred of his actions, as he determined to retyre himselfe more then euer, and to abstaine from all pastorall functions, what possibly he might, vntill such tyme as had some cleere signe of the diuine will: nor was his expectation awhit in vaine, because it was not long, but there appeared to him by night a little child, cloathed all with eternall light, expressely commanding

ding him, he should desist to propose vnto him, what his han[illegible]
med to dictate to him, since it was not he that spake to them, but
the Holy Ghost discoursing by his mouth. And together with an
inestimable guift, besides, of a sweet & discreet maturity, whereby
he might learne to compassionate the weake, to temper himself
to the capacity of the rude, and to condescend to ech what he might
well do with the safety of Monasticall discipline.

Hereupon the rigourous Abbot, in this point being chan-
ged as it were into another man, began with extraordinary ten-
dernes, and solicitude to preuent the necessityes of ech one, and
not only of the soules, but euen also of the bodyes, prouiding as
much as possibly he might, that euery one being free, and deliuered
from temporall troubles and molestations, might attend with the
whole mind to the purchase of vertues, and to the diuine seruice.
Howsoeuer yet to himselfe only, and his owne person, the man of
God, not altered a whit his former customes, for that indeed in him
(as is signifyed already) the appetite was naturally much subiect to
reason, and had no need through force of chastisements & scour-
ges to reduce it to seruitude. Whence came the flesh to be a great
deale more weakned in him, and afflicted with sundry infirmities
in so much as the Phisitians were astonished, how the Holy Abbot
amidst so many dolours, could attend to occupations of any sort,
and resembled him iust to a Lambe being put to the plough. So he
himselfe also at the latter end of his age, was finally aware thereof
and accused himselfe for excesse of maceration of the body, and for
destroying his complexion with austerityes, enfeebling the organs
of the Holy Ghost, and consequently for hindering on his part the
greater glory of the diuine goodnes.

But for those new proceedings of his which we spake of, it can
not be expressed, to what edification & publique commodity they
redounded. Because (which are the effects of knowne loue) there
sprung very suddenly a noble strife and contention, betweene the
fatherly indulgence of the Maister, and generous feruour of the dis-
ciples, being all (for the most part) well descended; so as by how
much he shewed himselfe to them to be a lesse strict exactour, so
became they ordinarily more rigid censurers of themselues, extend-
ding themselues to the perfect obseruance of vowes and rule, not
leauing a defect vnpunished, and holding the allurements and en-
ticements of sensuality farre off from them. And the matter pro-
ded

did so farre indeed, as not without some manifest perill of life, they went about in diuers kinds to take away all tast and relish of meate and drinke, as seeming to them a thing vnlawful, that he who hath layd vp his treasures and delights in heauen, should take any gust or pleasure in terrene things. And they were so rooted in such an opinion, as hardly with sundry examples and reasons, and with the authorityes of the sacred Scriptures themselues, could they be brought to vnderstand, that ech creature was good, being vsed in tyme and place, and with due moderation. Note this finally, they left that pernicious errour, but yet they wanted not matter of mortification. First the diuine offices were celebrated with greatest attention, and that for a good space of the day, and night. Moreouer the Monastery as yet not hauing any manner of rents, their holy pouerty was heere so much the more easy and familiar vnto them, and was more straitly embraced and cherished of ech one. Heereunto was added the straitnes and incommodity of the dwelling, which while they sought to remedy, their continuall labour of the hands at certaine houres appointed, affoarded them no leasure for slouth and idlenes.

The sage and prudent gouernement of S. Bernard, *in guiding his Monkes: with his enflamed Charity to his Neighbour.* Chap. 11.

AMong all the labours and trauailes of these blessed men, as there were many things of excellent example: yet was there none of greater edification to the beholders, then the continuall recollection and silence of so many seruants of God; so as, within the same habitation was ioyntly to be seene a noyse of a multitude, and a silence of a solitude, and that surely not without cause. For that as a man which is solitary, if he be inwardly vnruly and distracted, makes of his hart a very Inne or Market-place; so a number of persons well disciplined and composed, through meanes of good order and custody of the senses, represents in the thickest concourse of people a very desert or hermitage. This continuall discipline and custody of the monks, was to them an exceding help for the vnion with God. Whereto also they approached so much the neerer, as they had allwayes more liuely and admirable examples of all Christian vertue before their eyes, in the person and actions of the holy Abbot. In whom was seene so burning a Charity, as he neuer pre-

tended

tended or wished ought, then the honour of God, and saluation of soules; procuring euer the one and other, with the forme and manner of his life, with heauenly conuersation, with prayers, with the labours of writing, and of interpreting the diuine Scriptures, and finally as occasion serued, with priuate and publique discourses.

For eloquence, it was a thing in the blessed man more Angelicall then human, with so much sagacity would he discerne the peccant humours of men; with so much dexterity accommodated himselfe to their wits, docility, and manners. He would deale with the country people, as if he had continually been bred vp in a village: with the Nobles he kept all the points of good breeding: with the Ideots he would vse comparisons and conceipts of matter and palpable things: with the learned and Sophisters he knew well in his tyme, to stand vpon subtilityes and acumens: and in summe had a great store and copious variety of bayts and hookes proportionate to the gust, forces, and nature of ech one. To this so excellent prudence of his in practise, and so happy and rare a faculty of speaking, was adioyned another guift and priuiledge, indeed not afforded to many, to proue when need required his doctrine, with frequent, and great, and those euident Miracles. Whereof, besides what already hath been touched (not to go forth heere from our purpose) we shall discourse with our wonted breuity in its place.

But with the ardent Charity of the Saint, we spake of, he gaue vs likewise a most cleere demonstration, in the sorrow and compassion he felt for the peruersenes, and fault of his Neighbours, especially of such as he had vnder his gouernement: which in so great diuersity of nations and temperatures, may not seeme very strange that some disorder now and then should fall out; and that so much the rather, as the Religious state supposeth men not allready to be perfect, but studious, and (so we may euen say) scholers of perfection, in as much as ech discipline and art (as the Philosopher sayes) is in erring learned. In such occurrences then, the good Prelate, though touched in the soule with the sharpest stings: yet nonetheleise with familiar countenance and paternall grauity withall would not hold in secret from rebuking the delinquent; who coming heereby to acknowledge the fault, and to shew forth true pennance, the man of God contented with the humble satisfaction would comfort him, and proceed no further. And when the guilty shewed himselfe stiffe, and gaue a harsh answeare, he would sud-

denly

denly cease to striue or contend with him, not to put in some sort his pastorall authority in daunger. But leauing to the disciple new space to acknowledge his errour, with occasion he would returne agayne afterwardes to the same office of louing correction; or else when necessity required, he would betake himselfe to the counsel of the Scripture, which aduiseth, the foolish man not to be corrected with wordes. And when this last remedy at any tyme proued vnprofitable, it cannot be expressed what affliction and corrasiue the blessed Soule, would take thereat.

And if any perhappes should wish him not to grieue so much at it, since he had fully satisfyed his duty in the sight of God, & that he could by no meanes doe any more with one that through obstinacy would needes perish; the amorous Rector would answere sighing, how these nor infinite reasons could quiet him, in beholding him as dead before his eyes whome he loued so much: & you would haue me (sayth he) to feele no griefe at so ill successe, as if in this reprehension and rebuke, I had for scope only the sauing of myne owne soule, and not rather the saluation also of that of my beloued? And what Mother is there, that howbeit on her part she haue vsed all care and diligence in her childs infirmity, if she see it dead, who can choose but lament and bewayle the same, considering the while the paines she hath taken for it in vaine?

Such then were the bowells of this true follower of Christ, whence it would happen likewise, that if he had denyed any thing at the first to any indiscreet and importunate suiter, he could by no meanes deny him the second tyme. Forasmuch as euen by naturall instinct, his hart would not serue him to behould any one contriste and afflicted, so as he neuer despised or made light reckoning of the trouble and perturbation of any one tempted: and howbeit in his tyme he could shew, that he sought rather the pleasure of God, then that of men, and preferred truth and iustice before any other respect whatsoeuer; yet did he all with such regard, and so much circumspection, as euen to such as seemed offended with him there wanted not matter to remaine well satisfyed. Whence somerymes it happened, that such as these would become afterwardes more deuoute, and affected to the man of God, then euer.

Diuers

Diuers examples of the meekenes and patience of S. Bernard: and how the Monastery of Clareuall is flourished by him founded. Chap. 12.

IT may not seeme strange, that so much piety to Rationall creatures should seeme to lodge in that sacred breast, since he wanted not tendernes and affection also to the very Beasts themselues. It fell out sometymes he should meet on the way with Hares hotly pursued by the houndes euen at the heeles; or els some Fowle flying from the hawke, which the blessed Man beholding, would straight deliuer them from the present danger with the signe of the Crosse, signifying to the hunters (as indeed it happened) that they pursued them in vaine. From this so burning a furnace of Charity, with reason proceeded that refined gold of his solid Patience, which he truly made manifest in the continuall tribulations, scourges, & infirmities, wherein he was proued by our Lord, from the beginning of his blessed conuersion vnto his last breath; in so much as his life was esteemed by such as familiarly conuersed with him, to be a lingring death, except only in occurrences of some great vniuersall benefit. For in such necessity through diuine dispensation he would seeme to haue gotten new forces, and extraordinary vigour. And euen with men also (though perhaps not so often) he had sufficient occasions to shew himselfe armed with inuincible sufferance and constancy.

He would speake as well through experience, as speculation very learnedly of this most excellent vertue, and was wont to distinguish the subiect thereof into three manner of offences, to wit, of honour, of goods, and of the person: according to this diuision, let vs see briefely how he behaued himselfe in effect.

The great seruant of God had written on a tyme, to a Bishop being a principall Consailour in the Court, intreating him to giue certaine aduices and admonishmentes in a thing about some matters that went not well. Whereat the Bishop being grieuously offended, wrote back a letter agayne to the most deuout S. *Bernard*, dealing with him at the very beginning as with an impious and wicked blasphemer. To which so sharp and bitter reproach, answered the seruant of Christ with these wordes: I cannot beleeue now, I haue the spirit of blasphemy in me, nor was it euer any intention of myne to speake ill of others, and especially of my

my soueraigne Prince. And this Answere of his, he afterwards accompanyed also with actions so louing, and with so much obseruance towards him, who had so wronged him, as he gayned him at last, and made him his greatest freind.

After the enterprise of *Sozia*, which vnder the conduct of *Lewes* King of France, through wicked perfidiousnes of the Grecian Emperour, had taken but ill successe, there were some that traduced the fame of *S. Bernard*, as who had beene the principall authour of that expedition. Whereunto being not able to giue a particuler account to euery one of his motiues, and of what had passed in the voyage, at least he prayed often for them all, being a great deale more sorrowful for their sinne, then for his proper infamy: & being not able to suppresse such murmurs reioyced at least, that those poysonous shafts of the slanderous ignorant, were aymed all at himselfe (who did little respect them,) and much reioyced that the diuine Maiesty and Prouidence, was come to be entire, and vntouched by those impious people.

There were once 600. markes of siluer intercepted by the way from the seruants of the man of God, being magnificently assigned by the Abbot of *Farce*, to the behoofe and benefit of the Order. To which newes the Saint replyed with a cheerefull countenance: Blessed be God who hath deliuered vs from such a burthen: and he truly who hath taken away the money, in some sort deserues to be excused, since such a summe might well giue a shrewd temptation. The same tenour he kept of a serene mind, without contention or strife at all, when there were taken from him, partly through deceit, and partly by force about some ten Monasteries, or places at least very apt to erect foundations for them.

A certaine Regular of another Monastery being temted, and not found in his vocation; hauing read some spirituall treatises of S. *Bernard*, went his wayes to *Clareuall* to make instance vnto him, to receaue him among his: to whome the blessed Man sweetly answering, wished him to returne, not seeming good to him for iust respects to yield to his request. Why haue you then (replyed the wretch) Father, so extolled Perfection in your writinges, if you will not succour and help him, who desires the same? And being vrged by the infernal spirit, added: Now then if I had those bookes in my hands, I would surely rent them in a thousand peeces. To this, the Man of God answered; I do verily thinke, sayd he, that in none

none of them thou shalt find, Thou mayst not be perfect in thy cloyster: the amendement of manners, change not of places (if I well remember) I haue proposed, and commended in my bookes. Then went that frantique man quite out of his wits, and lifting vp suddenly his most sacrilegious hand, he gaue so huge a cuffe on the eare to the holy Abbot, that his cheeke was presently swolne: wherewith reason the standers by being incensed began to rise vp to handle the Wretch as he deserued; but soone the Seruant of God preuented the same, exclayming and coniuring them by the name of Christ, not to touch him, but warily to lead him away, procuring by all meanes possible, he should take no harme. And thus the wretch all pale, and trembling escaped thence without the least punishment. Moreouer this defendour of the Truth, and promoter of the diuine seruice, wanted not his emulous, and persecutours, though he, through the eminence of his qualityes, and glory of his wordes and deedes, had very much ouercome their enuy.

With such a pest of men, the louer of Christ vsed this manner of proceeding: first according to the precept of the Ghospell, he would make feruent prayer for them; after that with might and mayne he sought to extinguish that malignant passion with all manner of submission, and good offices; in rendering benefits for iniuryes, honour and reuerence, for contempt and affronts, as he who had their saluation as deere as his owne, and felt particular torment, at the scandall of those, to whome he had giuen no occasion at all: and the malice of others did excruciate him more, then his conscience seemed to satisfy him, it seeming a matter too difficult for him to cure a malady, whose origine he could not discouer: and whensoeuer he was able to come to the knowledge thereof, he tooke no greater pleasure then to roote it out, although he were thereby to haue his handes all mangled and bloudy.

The most holy Abbot was ariued to such a point of the loue of God, and of his Neighbour, through the continuall meditation of the life and passion of Christ, being truly become the forme and example of the flocke, which he had in charge, as that now with great reason was the good odour of *Clareuallis* spread, and dilated through out all Christendome; and in all partes (as we sayd aboue) with cost and diligence were the grafts of this happy plant both craued, and procured; nor were there only Monasteryes of S. Bernard founded heere and there, but euen whole Conuents likewise

of other families, came voluntarily to submit themselues vnto his obedience, and to conforme themselues with all study to the rites and profession of the *Cisterce*, yea euen he himselfe whose principall care was (as we sayd) to remaine hidden and vnknowne in that corner, and valley, was yet very suddenly more highly placed by the diuine hand, in the light, and sight of men, and obliged to dispense to the benefit of the world, the treasures and graces which he heaped vp togeather in his Cell. Whence Schismatikes were reconciled to the Roman Church, Heretikes publikely conuinced, and Catholikes promoted, and established in peace.

A Schisme in the Church arising about the election of a Pope, was happily ended through the wisedome of S. Bernard. Chap. 13.

THe first achiuement the Saint happened to make for the good of all christendome, tooke occasion from the Schisme of *Pierlonio* the Roman, who after the death of *Honorius*, with euill practises, making himselfe a false Pope, and taking the name of *Anaclete*, opposed himselfe to the true and canonically elected Pope *Innocent*; in which so scandalous a diuision, both the one and the other endeauouring as well with messages as letters to draw whole Kingdomes and Christian nations to their obedience, the world was put into a great confusion and perplexity, being as yet not able to discerne which of these two fornamed Popes they were to acknowledge and adore for lawfull Successour of *S. Peter*, and vicar generall of Christ. Vpon this then so important an article were assembled in diuers parties of Europe nationall Synods, and particulerly in France was called the Councell in the Land of *Eampes*, where to be able with the more light & more fauourable assistance of the holy Ghost to decide so great a difficulty, it seemed good to the King himselfe, and the more principall Bishops, that aboue all, the Abbot of *Clareuallis* should be called thereto, so great was the conceipt had euen at that tyme of the wisedome & spirit that spake by him.

Being inuited then on behalfe of the King, and exhorted withall by the other Abbots of his Order (to whome he was euer most obedient) he went his wayes thither, wholy full of feare and trembling, considering the waight and danger, and the other qualityes of the busines. And yet he felt notwithstáding great comfort in

in a vision which he had on his way by night, wherein was represented to him a very great assembly of Ecclesiasticall persons, who with sweet harmony prayed and glorifyed God: from whence he conceaued firme hope, that soone after would follow the desired vnion and concord of the Christian people. When he came then to the place designed, and that the Councell was opened, the Fasts and deuout Processions according to Apostolicall custome being celebrated, in the same first Session, with iudgment and consent resolution was made, that the whole controuersy should be remitted to *S. Bernard*, the seruant of God, and nothing should be done therein but what he determined. Which charge truly as vntolerable, the man of God refused with great modesty, but won at last through the prayers and authority of that holy multitude, he accepted the same, and buckles himself to the enterprise, so much more stout and confident in God, as he was more diffident and weake in himselfe. So as inuoking the ayde of Heauen, & making a most exact inquisition and examine, first of the manner and order of Election, then also of the qualities and merits of the Electours, as of both the elected Popes themselues, he securely nominated & declared *Innocent* for the chiefe and true Pastour; to which proposition was not one in the whole Councell which opposed awhit, but suddenly singing a ioyful Hymne with the accustomed prayers and thankesgiuings, they all with one accord subscribed to the sayd declaration.

In the meane tyme *Innocent*, being not able to resist the power and fury of the aduersaryes, going forth of *Rome*, and receaued with due honour & reuerence of all *Tuscany*, he came into *France*; and the glorious Abbot with the same greatnes of courage passed ouer into England, where King *Henry* through the persuasion of some Prelates, declared and shewed himselfe very backward and hard to accept of *Innocent*. But the venerable Abbot after many reasons alleadged in vayne, at last full of zeale & fortitude sayd to him. What feares your highnes? doubt you to commit synne with affording obedience to *Innocent*? Go to then, do but thinke as you ought to doe, to render accompt to God for your other synnes, and doe you leaue this to me, and I will take it vpon my charge. With such an offer made, that mighty King without more adoe, was satisfyed, and was so assured thereof, as he determined to goe forth of his kindome to goe meete, and humbly receaue *Innocent*, who

through

through *Prouense* and *Burgundy* being come to *Chartres*, *Henry* came thither to kisse his feet, who with great common iubiley did giue him the Apostolicall benediction.

While many matters touching the diuine seruice, and the holy Church, were there handled and defined in the sayd place: behold the Popes Nuntio's to arriue thither from *Germany* with letters frō those Lords, and those Countryes, full of affectious prayers, that his Holines would daigne so much as to comfort those Northerne parts with his presence, since now all, through the example of *France* and *England*, acknowledged him for supreme guide, and head of the Church militant. But the Pope so soone could not afford himselfe to those nations, being with so much deuotion cō-tinually entertayned and desired by the Cittyes of *France*, through which hauing made his progresse a while, he intimated a Councell in *Rhems*, where likewise hauing ordayned many things to the ho-nour of God, he after with many solemne ceremonyes at the in-stance of King *Lodouik* the Father, crowned and annointed *Lodouike* the sonne, in the place of *Philip* his elder brother deceased.

In these and other actions, the Pope would neuer suffer the glorious Abbot of *Clareuall* to depart from his side, yea diuers sup-plications of moment were presented vnto him, and he would af-terwardes propose them in the consistory, where *S. Bernard* was for-ced to be present, and to sit with Cardinalls themselues, vnderta-king the protection of the oppressed, and shewing continually fauour to what was honest & iust; after which the Councell brake vp, and the Pope going to meet with the Emperour *Lotharius* at *Liege*, was entertayned with much solemnity and great veneration. But al that ioy was changed very soone into sadnes and bitternes: because while it seemed to *Lotharius* he had a rare oportunity with-out trouble and difficulty to strayten the Pope, and draw him to his designes; he began to make suite to recouer agayne the inuestitures of Bishopriques taken away heeretofore from the hands of *Henry* his Predecessour.

Innocent with his whole Court being strooken with so harsh a proposition and so vnexpected, grew pale thereat, and stood as a man wholy voyd of counsayle, as seeming to him he met in *Liege* with a greater checke, then formerly in *Rome* it selfe: when the venerable Abbot with freedome of mind and meruaylous liberty counterposed himselfe as a solid wall to the demaund & protension of

of the Emperour, and so well dissuaded and discourst, as he soone drew him from that couetous and ambitious thought. An exployt, surely, of a poore Monke truely glorious, and hitherto vnheard of, howbeyt perhapps for so happy a successe, may some prayse also be giuen vnto those rymes, wherein commonly the Signors and Potentates of Christendome applyed themselues of their owne accord, or easily at least were brought to exalt & propagate the splendour and authority of the Apostolique Sea; whereas at this day (O vnworthy spectacle) it seemes as all were striuing to abate the same, to weaken, and euen to extinguish it quite. But heere let vs silence all odious and vnprofitable complaints.

Troubles arising in the Church through the faction of the Antipope, were by S. Bernard pacifyed, in fauour of the true Pope: with the miserable end of aduerse Party of the Schisme. Chap. 14.

INnocent being thus freed by meanes of S. *Bernard* from the anxiety he was in, and hauing taken moreouer a firme purpose and a inuiolable promise of *Lotharius* to come with his army to *Rome*, as soone as possibly he might, to quiet the tumults there, and to place him in the pontificall Throne, tooke his leaue of the Church of France, and ioyfully went towardes Italy, making his iourney through *Burgundy*, and by the way was pleased to visit, and take *Clareuallis* for his Inne, where receiuing much consolation of the voluntary poverty and abstinence & religious conuersation of the Monks, he prosecuted his iourney, and arriuing at *Rome*, found *Lotharius* there ready with his army, by whom being brought through force into the pallace of S. *Iohn Lateran* (being the ordinary residence in those dayes of the Popes of *Rome*) yet for all that, had he not the desired contentment to behold things pacifyed and quiet. Because the Anti-pope being obdurate in malice, and continually accompanyed with armed men, kept himselfe in hold, and alwayes well fortify ed in Towers, and more eminent places of the Citty: from whence with sudden incursions and stratagems without euer entring into open battaile, or once seeking to come to a parley with *Lotharius*, he neuer left infesting both day and night the freinds and defenders of the Pope.

Whereupon the Emperour being now growne weary of the excesse, charge, and small fruite, returned into *Almany* agayne: and

Innocent

Innocent fynding no better remedy for so great mischeises, went out of Rome the second tyme, and assembling togeather another solemne Councel in the Citty of *Pisa*, among other things publiquely declared *Pierlonio* excommunicate: of which censure, the miserable man was neuer absolued. Heere also S. *Bernard*, through obedience assisted the cheise Bishop, and was not only a helper and partaker of the whole affayres and counsells therein, but may be sayd more an arbiter and vmpier in the busynes. Which affayres being once dispatched, it seemed good to the Pope to send him to *Millan*, where the poyson of the Anti-pope hauing got in, the whole people were found to be in a most inextricable trouble and discord among themselues. Nor was heere likewise the arriuall of the man of God in vayne. He soone reunited the whole Citty agayne, and reduced it to the deuotiō of the true Pope. From hence passing ouer the Alpes, he returned to *Clareuallis*, and being receaued by the Monks there with infinite iubiley, at their instance transferred he the Monastery into a more ample situation; wherof the fame being spread through out, there immediatly concurred so great almes from Princes and Prelates, and from other deuout persons, as in very short space, the building adorned with all commodityes was brought to perfection to the great increase of the diuine seruice.

At the same tyme the Country of *Gascony*, and especially the Chuch of *Bourdeaux* was fallen as it were into some afflictions and calamityes, from whence the citty of *Millan* had beene deliuered but a litle before. Of these mischiefs *Gerard* Bishop of *Angolesme* was the principall occasione who with ambitious promises hauing gotten of the Antipope the Legacy of *Gascony*, had drawne to their wicked designes not only a good part of the Cleargy, but euen many also of the Nobles, yea the Prince himselfe & Lord of those Countreys, called Count *Villiam*, through whose forces, and other ill practises of his owne, he had brought thinges into those tearmes, as that against all those that would not consent and subscribe to the election of *Anaclete*, they openly proceeded with banishments, confiscation of goods, and with other inuentions, and examples of fierce and barbarous cruelty.

One of the chiefe of those that were persecuted, was *VVilliam* Bishop of *Poytiers*, a man well qualifyed and exceeding constant in defence of the Catholike Religion. This man with many iniuryes was expelled from his Church, and a Schismaticall and wicked one put

put into his place. The same happened in the Dioceſſe of *Limoges*, where inſteed of a Catholicke Prelate, was placed one Abbot *Ranulfus*, who through diuine iudgment, payed full ſoone the punishment of his impious boldnes, ſince in a plaine and euen way being fallen from his horſe, he pitcht his head ſo ſhrewdly on a ſtone, (which lay in the way) that daſhing out his braynes, he dyed ſuddenly.

S. Bernard *hauing excommunicated* Duke William, *he ſubmits himſelfe with the iuſt iudgement of God, shewed on the ſchiſmaticall* Bishop of Angoleſme. Chap. 15.

AS ſoone as *Gaufrid* Biſhop of *Chartres* had notice of ſo great diſorders and inconueniences, to whom the Legacy, and euen ſpirituall gouernement of *Gaſcony* was committed by *Innocent*, he was hartily ſorry for it, and layng other buſynes aſyde, determined to ſuccour thoſe Churches as ſoone as he could, which were in extreme daunger; and for that he knew well how noble an inſtrument of the diuine prouidence the Abbot of *Clareuallis* was for ſuch effect, he intreated him very earneſtly to accompany and aſſiſt him in ſuch an enterprize. And the man of God made no reſiſtance thereunto. But only required, they might paſſe by the way of *Nantes*, where *Ermengarda* the Counteſſe had founded a Conuent of his Monks, and it was neceſſary for him to paſſe that way, to giue order (as he would quickly doe) to the affayres belonging to the ſayd Monaſtery. *Gaufrid* and *S. Bernard* then put themſelues on the way with an honourable trayne of Prelates, and other Catholiques: and the matters being diſpatched which were to be done in the Citty of *Nantes*, they entred into the cõfines of *Gaſcony*, where *Gerard* already with conſent of the Count *William*, had intruded himſelfe into the adminiſtration of *Bourdeaux*, and poſſeſſed the two Churches at once, of *Bourdeaux*, and *Angoleſme*.

Now the Count vnderſtanding of the comming of the Biſhop of *Chartres*, and of the Bleſſed *Bernard*, as alſo of other Biſhops and Religious with him, to treate with him in the affaires of Eccleſiaſticall matters, he thought it not fit for many reſpects to refuſe that parly. They were all then aſſembled togeather by agreement in a place which was named *Pertinaco*, whereby the Seruants of God had fit opportunity to expreſſe their mindes to the full, and it was

propoſed

proposed (among other thinges) how vnseemely it was, that all France being now at the deuotion of Pope *Innocent*, *Gascony* should only diuide her selfe from the common communion and accord, & cause so great, and so miserable a separation and defection in the people of God: how he could not but know, that the Church of Christ is but one only, and whatsoeuer out of it, as found out of the Arke of *Noe*, must of necessity sincke and perish. They likewise reduced to his memory the dreadfull euent of *Dathan* & *Abiron*, who for no other cause, then for making disunion, were swallowed vp aliue in the earth. To this they added other examples of manifest vengeance and wrath of God against seditious persons and Schismatiques. Count *VVilliam* being moued with these exhortations & menaces, partly became flexible thereunto, offering himselfe to accept *Innocent* for lawfull Pope; and partly shewed himselfe obstinate and hard, being not willing by any meanes to restore the Catholike Bishops againe so violently deposed, and sent into banishment, and that not so much through occasion of the publique cause, as for some particuler grudges which he had against them.

This article was disputed a good while in two assemblyes, & the second tyme S. *Bernard* perceauing, that nothing could be concluded by way of wordes, he straight recurred to more efficacious and potent meanes, as in such occasions he was wont to do. Wherfore breaking off the discourse, he goes directly to the Altar, and prepares himselfe for Masse. Those only entred in, who were not forbid to assist at that dreadfull sacrifice, while the Count with others being seuered from the Catholike communion, stood without at the gate. When he Priest of God, hauing finished the whole consecration, and giuen the Pax to the people, not now as a man, but as one of the spirits of the heauenly squadron, holding the most holy Sacrament ouer the Paten with flaming countenance and burning eyes, not with a supplant visage, but with a power more then humane, going forth of the Temple, with a terrible voyce, thus thundred to the Count: Haue we not intreated you, and you despised vs? Besides, haue not this multitude of Gods seruants conjured thee, and yet hast thou made no account thereof? Behold the Virgins sonne is come into thy sight, being the head and Lord of the Church which thou dost persecute. Behould thy Iudge into whose handes that soule of thyne is sure to fall. And now wilt thou seeme to contemne him likewise? Wilt thou also affront his

his perſon, as thou haſt his Seruantes?

At ſuch a ſight, and ſuch words withal, the ſtanders by being aſtoniſhed and much amazed, began to inuocate the diuine ſuccours: but the Count himſelfe perceauing the Prieſt to come towardes him with the moſt ſacred body of Chriſt in his hand, being full of ſudden horrour and trembling, fell flat to the ground, and presently rayſed vp by his Guard, fell downe againe, with quiuering nerues, without ſpeaking a word, or lifting vp the eyes: but only with deep ſighes, by the mouth and beard he put forth both foame & ſpittle, as he had been in a Epilepſy. Then the Seruant of Chriſt approaching vnto him, and touching him with his foot, commanded him to ſtand vp, and heare the diuine Sentence, in the tenour following: Let the Biſhop of *Poytiers* come hither into this place, whome thou haſt baniſhed from his Sea: Goe thy wayes to him, & with the holy kiſſe hauing giuen the peace, doe thou thy ſelfe reſtore him againe into his Church, & ſatisfying our Lord God, giue honour to the good Prelate for the iniuries & affrõts thou haſt done him. Moreouer in thy whole dominion do thou then regather and recall againe into a true vnion all thoſe who are now in diſcord & diuiſion: Submit thy ſelfe to Pope *Innocent*, & as the other are obedient to him, ſo do thou alſo affoard due obedience to his Holyneſs elected by the diuine Maieſty.

The Count hearing this, and being conuinced and confounded, as well through the worke of the holy Ghoſt, as with the preſence of the ſacred myſteries, he neyther could, nor durſt anſwere a word, but ſeeing the Biſhop of *Poytiers* preſent, went ſpeedily to ſalute him, and receaue him with imbraces and ſignes of loue and peace, and without delay conducted him, and reſtored him to his Epiſcopall ſeate againe, with the ſame hand wherewith he had depoſed him, and thruſt him out. After this the holy Abbot oftentymes looked more ſweetly & more familiarly on the Count, aduiſing him to beware henceforth of ſo impious and temerarious actions, and neuer more to prouoke the anger of God. Nor were the admonitions caſt into the wind, ſince that Prince not only abſtayned for euer after from troubling the Eccleſiaſticall vnion and tranquility, but euen rather in proceſſe of tyme, arriued to the termes of moſt excellent vertue & Chriſtian charity, as the things that are written of him do ſufficiently declare.

In this manner were matters in *Gaſcony* well pacifyed, ſaue only

only the Bishop of *Angolesme* continued still fixed in malice. Who yet soone after, through the iust iudgement of God was found dead one morning in his bed, with a terrible twelling, without confession, and the last rites. And though for that tyme, through the help of his deerest friends he was buryed in the Church, yet after notwithstanding by order of the Bishop of *Chartres*, were his execrable bones taken out of the sepulcher, & cast forth to the fowles of the ayre, and the rauenous beasts. Nor ceased heere the punishment, for as much as euen his Nephewes also with the whole race and kindred of the sayd deceased, being afterwardes banished out their countrey, went wandring into diuers partes, infamous and miserable.

S. Bernard *is sent for to* Rome *againe by the Pope, to pacify the troubles there, with his ioyfull reception of all the Faythfull.* Chap. 16.

IN the meane tyme *S. Bernard* hauing brought so noble an enterprise to a wished end, with the exceeding consolation of his Monkes, returned to *Clareuallis*. Where while he was so farre removed from worldly contemplation of diuine thinges, and for the help also of others, being seriously occupyed in expounding of the Canticles of *Salomon*; behold new Letters, and Couriers from the Pope, who after the Councell of *Pisa* being returned to *Rome*, was yet busying himselfe to allay the tumults, & to reduce that Church the Mother of all Churches, to some tolerable state at least: but finding euery houre new obstacles, as well from *Pierlonio* himselfe within the citty, as without from *Roger* King of *Sicily*, who for priuate designes of his, did secretly fauour the Antipope and Schisme, he resolued to call the Abbot of *Clareuallis* once more for help and counsaile, hauing knowne already by so many proofes of what auaile in such difficultyes was the valour, and prudence, and sanctity of the man of God.

He sends him Messingers then with Apostolicall breifs, and in the same matter, many Cardinalls likewise wrote vnto him, he would be pleased once more to come to the Citty of *Rome*. Whervpon S. *Bernard* though loth to leaue his study and Cell, yet preferring prompt obedience before any iust respect whatsoeuer, prepares himselfe for the iourney, and causing his Monkes to be assembled togeather from diuers partes, after he had a good while sent forth

forth deep sighs and sobs from his breast, at last tooke his leaue of them in this manner: You see, Brethren, into how great disorders, and tribulations the Church of God is now brought. And to say truly, the followers of *Pierlonio* are now, as it were throughout, by the diuine grace pulled away from that feygned Head, and so pestiferous a sect. And euen in *Rome* also a great part of the Cleargy & Nobility in their harts do follow *Innocent*, though otherwise through feare of some more potent, and of the common people withall corrupted by the Antipope, they dare not openly shew forth what they haue more secretly layd vp in their breasts. So as the Well being now subdued, we may say, there remaines but one Nation only to be vanquished and ouercome: if you make but prayer with spirituall Iubily, *Ierícho* shall euen fall to the ground, and you but lifting vp your handes with *Moyses*, *Amalech* be put to flight. *Iosue* victorious in the battaile, to haue full space of a complete victory very bloudy, commands the Sunne to stay its course, and is obeyed. And you likewise seeing vs, in the heate of the battaile, cease you not to affoard vs your ayde and succour with feruent prayers: and in the meane tyme, be you firme in the way begun, and holy purposes made; and howbeit in your selues, you be not conscious of any great cryme, yet beware you esteeme not your selues in your owne iudgement to be innocent and iust, since to iustify, and iudge the cõscience, appertaines to God only: yea, by how much a man is more forward in perfection, so much the lesse presumes he of the strait & rigourous account of the diuine iustice. On the other side make you no reckoning of humane iudgements, eyther of your selues or others, but so keep you vnder the feare of God, that neither you, in iudging by him, come to dash vpon some rocke of pride or vanity. You are to attend to an exact and continuall search into your selues, and of your selues; which doing, yet shall you alwaies repute your selues to be vnprofitable seruants, as our Lord commands. It behoues me to go, whither the chiefe Pastour appoints me; and since all this trauaile is vndertaken by me, purely for the seruice and glory of the diuine goodnes, I shall not fayle to beseech the same with much confidence, to take you into his custody and protection.

After these words, being accompanyed with abundance of teares and deuout desires of that pious congregation, he puts himselfe on the way towardes *Rome*, and being receaued, whereso-

euer

euer he passed as a man from heauen, with his arrinall he brought extraordinary ioy and comfort to the Pope, with all Catholiques. And without delay endeauouring with diligence to find out, whence so long obstinacy of the cõtrary faction proceeded, he soone came to vnderstand, how the Clergy though stung in conscience, yet through feare of loosing the benefices obteyned of the Antipope durst not forsake him: besides which, the respect they had of a vaine constancy and foolish reputation, filled their mynds with a cloud of obscurity; but for the popular sort, being likewise deceiued partly through couetousnes, and partly with a false religion, held it a great scorne, and iniquity to breake the oath of fidelity once giuen to *Pierlonio*.

S. Bernard *endeuoured in vayne to withdraw the king of* Sicily, *from the part of the Anti-pope; through whose death peace was restored to the Church agayne*. Chap. 17.

FRom these errours S. *Bernard* did endeauour, and not without fruite, to deliuer that blind people, when the Embassadours of *Roger* King of Sicily arriued at *Rome*, who with a dissembling zeale of the common good, made shew of being desirous to enforme himselfe fully of the truth, and to become arbiter of so great and pertinacious discords, though in secret (as we sayd) he were held to be a fautour of the peruerse faction, and therefore craftily required *Anaclet*, to send him *Peter* of *Pisa*, a most wise and eloquent man on his behalfe, and made instance to *Innocent* for the Abbot of *Clareuallis*, that these two as aduocates being to argue and plead in his presence, might giue him true notice of all, hoping by this meanes the lowlynes and simplicity of one poore Monke might be ouerborne and oppresst, through the eloquence and cunning of that famous Doctour.

The sayd King was very potent, and was at that tyme with a puissant army in the kingdome of *Naples*, so as the Embassadours had no great difficulty to obtayne at *Rome* what they would. But through diuine disposition the matter had a farre different euent from that which the King thought of. Because that *Peter* and S. *Bernard* being arriued at his Court, after they had discoursed apart with him, and the principall Officers, there was finally deputed a certaine day to both the Procuratours togeather for publique audience

dience. Now what succesſe was to follow of this duell, a certaine battayle fought betweene the ſayd King, and the Duke Ranulphus, who was a Prince, and a very vertuous Catholike, gaue no ſmall demonſtration at that tyme. S. *Bernard*, with Charity had endeuoured to hinder the ſayd conflict, and to make peace betweene the two Chriſtian armyes; and to *Roger* had manifeſtly threatned and foretold, that if he fought he ſhould looſe the battayle. But he finding himſelfe to haue much odds, and aduantage ouer *Ranulphus* in number and forces, with haughtynes and pride contemning the aduiſes and proteſtations of the man of God, would needs by all meanes encounter and ſet vpon him, neer vnto the Citty of *Salerno*: where, with the aſtoniſhment of all, there ſuddenly entring a feare into the campe, he was vanquiſhed by the Dukes army, routed, and put to flight. And yet notwithſtanding hauing reaſſembled togethe the vnhappy remainder, and with new ſuccours made vp a Royall army agayne; he preſents himſelfe in Councell and Tribunall on the day aſſigned for the diſpute, hauing firſt in priuate, with great promiſes and large offers ſet the Piſan Doctour on fire to purchaſe himſelfe honour, in ſuſtayning the cauſe of Pope *Anaclete*, and in that aſſembly of noble and learned men to ſtop the mouth of the French Abbot.

Peter then full of vayne hopes, and of high thoughts, appeared in the Court, where with much eloquence, and great memory and art, depainting forth firſt the fact, with handſome coulours, then alleadging and interpreting in his manner the decrees and Canons, he endeuoured to proue how the election of *Anaclete* had been moſt ſincere and legitimate. On the contraty the holy man hauing heard the Oratour with much patience, began his diſcourſe with great humility and modeſty, and by little and little grew into ſo great vehemency and liberty of heauenly ſpirit, and with ſuch pregnancy of reaſons, and weight of Scriptures, and variety of examples, and compariſons, ſo defeated the foundations, and diſcouered the falſhoods of the aduerſary, as not only almoſt all the auditory then remained perſwaded, but euen the Aduocate *Anaclete* himſelfe of being conuinced with the truth, and returned to himſelfe, repented he had euer vndertaken the protection of the wicked and falſe Pope; and being afterwards further aſſiſted with the priuate exhortations of the ſeruant of Chriſt, fayled not to reconcile himſelfe to *Innocent*.

But *Roger*, howbeit he could now pretend no ignorance, yet being

being ouerwhelmed with diuers passions, could neuer be brought to the sayd demonstrations and acts, which in a matter of so great importance ought publiquely to be done. Whence S. *Bernard* being satisfyed with his owne conscience, and remitting the rest to the diuine Iustice, returned back to *Rome*, and renewed agayne the interrupted labour of reducing the soules to the obedience of the Pope, & vnion of the Church, which till that time had been eyther seduced through opinion, or enchayned by malice. For so great a hurt and notorious a scandal, *S. Bernard* was exceedingly afflicted: but it pleased the diuine goodnes soone to deliuer him from that greife through the death of *Pierlonio*: who being seized with a pestilent malady, though he had three dayes space, to acknowledge his offences, yet obdurate & impenitent, he passed to render accompt to the eternall Iudge of his misdeed.

Being dead, his followers did presently substitute, and set vp an other Anti-pope, who yet being conscious of his owne weakenes, and the dangers which hung ouer his head; went by night to seeke out S. *Bernard*, who hauing louingly reprehended him, and made him to lay downe the ornaments vsurped, led him with his owne hands to the feete of *Innocent*, from whom benignly receiuing absolution, he was admitted into grace. And from thence began the Pope to giue dispatches without disturbance, to attend to reformation, and to take away the abuses introduced in tyme of the discord. For so ioyfull successe next vnto God, they all gaue the glory and honour to the Abbot of *Clareuallis*, & not without reason, since trauayling in the enterprise, into diuerse parts of the world, for more then seauen yeares togeather, finally in the Citty of *Rome* with the diuine helpe most happily concluded the same.

But the true disciple of Christ being not able to endure the human prayses, applauses, & the extraordinary veneration wherein he was held of the whole Court and Citty, within the tearme of fiue dayes and no more, hauing got leaue of the Pope with all importunity, he suddenly went his wayes towards *Clareuallis*. And for asmuch as his Holines required some of his Monks to inhabite neere to *Rome*, he made choyce of them, and sent them at that tyme vnder the care of one *Bernard* of *Pisa* a good Religious man, & a person much honoured in the world, who not long after, *Innocent* being dead and his successours *Celestin* and *Lucius*, was with much approbation made Pope, by a new name, called *Eugenius*, and to

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him S. *Bernard* wrote those most learned bookes of *Consideration*. In this manner then did *S. Bernard* cary himselfe in repayring the torne coate of our Lord, and reuniting to their head the members of the Church, with most wicked example so seuered and disioyned. And no lesse vigilancy and sollicitude shewed he in oppressing and rooting out heresyes, which discouered themselues in his tyme as shall presently appeare.

S. Bernard *refutes and confounds* Abaylard, *a famous Heretike: with other heresyes arising at that tyme.* Chap. 18.

THere flourished in those dayes, with great fame of much knowledge, one *Peter Abaylard*, a person of an exceeding sharpe wit, but proud and haughty withall. This man (as it happens often with the proud) being deceaued by the Father of lying, began to dispersе writings, full of new doctrine, and of pestiferous opinions: wherof S. *Bernard* hauing notice, through his accustomed goodnes and benignity, performed the office towards him of fraternall charity; endeuouring that without preiudice and infamy of the writer, those blasphemyes might be amended. And truly *Peter* himselfe for the present, through the words and Charity of the Saint shewed himselfe to be so changed and compunct, as he promised to remit it to his censure and correction. But a little after, being vanquished through the blind loue & vaine persuasion of himselfe, he not only brake his word, but euen also taking his aduantage of the tyme, he went to the Bishop of *Sans*, in whose Church was presently a great Councell assembled, and before him very insolently complayned of the Abbot of *Clareuallis*, as of a slaunderer, and detractour, and made instance, the Councell being opened he might be cyted to yield account of the obiections and calumnies giuen out against his bookes, shewing himselfe to be prompt and ready to defend in publique whatsoeuer was contayned therin. Nor did the Bishop refuse him: the tyme being come, he cites the Man of God to the Synod to iustify the sayd oppositios. There came likewise thither *Peter* full of pride, founding himselfe in sillogismes, and his dialectical arte but well it appeares how vayne human meanes are against the diuine power. Because, the designed day being come for discussion of those articles, S. *Bernard* in the presence of all those venerable Prelates and Doctours, produced the volumes of *Abaylard*, and with very

very strong reasons and cleere testimonyes of Scripture and holy Fathers, went manifesting and refuting one by one, all the propositions, which digressed from fayth, and the Apostolique traditions. And such was the spirit, which in that Session also spake in the mouth of S. *Bernard*, as that *Abaylard* loosing in a moment his memory and discourse, full of shame and confusion with the wonder of all was strooken dumbe. There was giuen him space notwithstanding, and election, eyther to deny those writings, or humbly to amend himselfe, or els to answere (if he coud) to the obiections made. But he very hard to repent himselfe, to gaine (as they say) more tyme, resolued with himselfe to appeale to the Sea of *Rome*, howbeit, that sacred Congregation stucke not to reproue the doctrine, though forbore the person: and a little after came the sentence of the Pope, which declaring *Abaylard* to be a manifest heretike, condemned him to silence, and his workes to the fire.

This disorder being thus remedyed, after some yeares againe there appeared another, through the fault of *VVilliam Perretta* Bishop of *Poytiers*, a man much versed in the diuine Scripiures, but temerarious & arrogant, in so much as he had the boldnes to medle with the mystery of the most holy Trinity, with many capriches & subtilyes neuer heard of before, and that with so much the greater common perill, as he was more pregnant and dexterous, to couer the senses with artificious and obscure wordes; in such sort, as the poyson had much spread it selfe before any could easily perceaue it. To these snares S. *Bernard* did most valorously oppose himselfe in the Councell of *Rhemes* celebrated by Pope *Eugenius*, wherein disputing continually for two dayes togeather against those impious dogma's, what with quoating and comparing places one with another dispersed and disioyned heere and there, with determining of equiuocations, distinguishing ambiguityes, inserting of consequetos, and deducing of corolaryes; he draue out of darknes & caues, that whole antiquity, and exposed it to to the light, as there remayned no more any place for doubt.

And because notwithstanding all this diligence, some fauourers of *VVilliam* hindred that the processe could not be finished against him; S. *Bernard* with his great authority, caused a congregation to be assembled of purpose, where with the consent and subscription of the Fathers of ten Prouinces, and of very many Bishops and Abbots, he framed, and added a new symbole, as opposite to the

the nouelryes of *VVilliam*, & with ſuch means very eaſily wrought that theſe peruerſe opinions ſhould be vtterly prohibited, though no chaſtiſement otherwiſe were inflicted on the Authour, ſince he was in the mind to enter into that diſpute with this condition and proteſtation, that in caſe his ſayinges were not excepted and approued by the ſacred Councell, he would be ready without pertinacity at all, to reuoke them quite, and ſo being demanded if he gaue his conſent to the ſayd condemnation, anſwered: Yea, and in full ſeſſion retracting and deteſting the errours, he obtayned mercy.

No leſſe horrible and pernicious, about the ſame yeares, was the impiety of a certaine Precurſour of *Martin Luther*, called *Henry*, a moſt vile Apoſtata alſo, and euen poſſeſſed wholy with the like ſpirit of blaſphemy; ſo as he doubted not to open his ſacrilegious mouth againſt heauen, to diſcouer himſelfe to be the enemy of Chriſt, to aſſaile, and to his power to deſtroy the Sacramentes and Ordinations, and the ancient rites of the eccleſiaſticall Hierarchy. And as he had a good tongue, and knew well how to handle the people, and entice men to licencious liberty, he made ſuch progreſſe in ſome parts of *Gaſcony*, as now at laſt heere and there were Paſtours to be ſeene without flockes, people without Prieſtes, Prieſts without due veneration, & finally Chriſtiãs without Chriſt himſelfe. To children there was none to open the gate of holy Baptiſme; the offeringes and ſuffrages of the dead were come into deriſion; the inuocation of Saintes, Extommunications, Pilgrimages, the building of Churches, the keeping of Faſts, the conſecration of Oyle, and ſummarily all the inſtitutes and traditions of the Apoſtolike diſcipline were had in great deſpite and abominatiõ.

At ſuch vnhappy newes, a Legat being ſent from *Rome* to thoſe partes, in paſſing by *Clareuallis*, lead *S. Bernard* along with him, who being receaued by thoſe people, with incredibie deuotion, he began to fructify among them, abiding particulerly in the citty of *Tholouſe*: and euen in thoſe very places, where the Miniſter of the Diuell had made his moſt abode, and done moſt hurt, there *S. Bernard* being aſſiſted by the right hand of God, with Sermons, and preachinges, & with euident miracles beſides, in a very few dayes made a notable purchaſe, in catechiſing the rude, confirming the doubtfull, reducing the erring, reſiſting & repreſſing the authours and inſtruments of the malignity: in ſo much as in very deed they durſt not appeare before him, much leſſe oppoſe and ſtand againſt him,

him. Henry himselfe at the arriuall of the Legate, fled presently away, & after he had hid himselfe heere and there for a good while, was at last apprehended and bound, and so deliuered into the hands of the Bishop of Tholouse.

Thus was remedy put to the infernall pest, which otherwise had spread and dilated it selfe through all those Prouinces.

S. Bernard *settles peace and concord among Princes and States, and particularly betweene the Citty of* Mets, *and the neighbour Countryes.* Chap. 19.

FRom such paynes and trauailes, suffered by the Labourer of Christ, in curing and recouering of Heretikes, may euery one imagine how much care and study he employed in preseruing and helping Catholikes. So as, it would be ouer long and tedious to recount how many great Princes, and other persons of ech state & quality, he instructed with great patience in Christian vertues, and from the vanityes of the world conuerted to the loue of heauenly thinges. How many Churches at variance and discord with their Pastours, how many Chapters and Colledges nor without most grieuous scandall disunited from their head and in themselues, with his sweetnes and authority hath he reduced to peace and amity? To how many afflicted and distressed soules hath he giuen counsayle, succour, and comfort? How many fires already kindled of open warre betweene mighty Lords, and neighbour-people with like zeale and prudence hath he extinguished?

To which purpose, we are by no meanes to passe ouer in silence, the accord which, he concluded with so great trauaile betweene the inhabitants of *Mets* in *Lorayn*, and some Neighbour-Princes thereabouts, by whom that noble Citty being prouoked with some iniuryes, sent forth to reuenge the same a great number of Citizens in armes, but with ill successe, because they being taken on the sudden through the exceeding disaduantage of the place betweene the straits of *Montefred* and *Mosella* a famous riuer, & assailed by the enemy, though inferiour in number, and put to flight, were about two thousand of them lost, partly by sword, partly in the waters, partly also by their owne confusion smoothered and crushed to death in the presse. Whence the Princes on the other side being rich with the spoiles, and proud of the victory, returned home with triumph. Nor yet lost the citty a whit of courage, while they

they seemed to be vaquished more through inequality of the place, then by the valour and skill of the aduersaries.

They prepared then anew on all sides, and doubtles there hung a cruell mortality, and a miserable wast ouer all those countryes. When the Metropolitan Archbishop of *Treuers*, for the fatherly care & sollicitude he had of his people, after he had tryed many meanes in vayne, he recurred for the last refuge to S. *Bernard* the great seruant of Christ; and being come to *Clareuallis* in person, prostrating himselfe very humbly at the feete not only of him, but of all the Monks also, besought & coniured him withall to vouchsafe to apply some remedy to so great mischeifs and euills, since for such an office of piety in the world besides, was no other person found to be sufficient.

S. *Bernard* at that tyme approached neere to the end of his dayes and being ouercharged as well with old age, as infirmityes, kept his bed; yet notwithstanding most benignly promised his help, and (as we haue sayd aboue, is wont to happen in like cases) his forces being suddainly recouered for this affayre, he went his wayes in company of the Archbishop. When they arriued, they found the two opposite armyes, who attending on the banck side of the riuer, were expecting an occasion to come to a fresh battayle.

From so great a hazard, and so much hurt, sought S. *Bernard* with prayers and exhortations to deliuer the Christian armies; but wordes auayling litle, with the efficacious force of stupendious miracles, he filled those fierce and obdurate harts with such religion and horrour, as being finally mollifyed like wax, were all the controuersyes by common consent remitted to the arbitrement of the man of God. Whereupon he hauing brought the Procuratours of ech part vnder publique safe conduct, to a Parley in an iland of the Riuer, hauing now well vnderstood the beginning of the strife betwene them, prescribed them conditions and articles of peace, the which without rigour were accepted, and in signe of accord, the Procuratours gaue ech other their hands, with louing imbraces, and those dark cloudes, and dreadfull lightnings of warre, were soone turned into a goodly calme of tranquility and concord.

And since we haue already often made mention of Miracles of the Saint, and sometymes also according to occurrences declared some of them; you must vnderstand, this matter affoards an infinite store of narrations: forasmuch as among other Authours the vene-

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nble *Gaufrid* Monk of *Clareuallis*, who was companion & Secretary
of S. *Bernard*, affirmes for certaine and notorious, that in a village
of *Conſtance*, called *Domingé*, in one and the ſelfe ſame day, with
the only impoſition of hands, in preſence of a multitude of ſpecta-
tours, he gaue ſight to eleuen blind, healed ten maymed, and eygh-
teene cripples: and in *Colonia Agrippina* in three dayes he reated
twelue cripples, cured two lame, gaue ſpeach to three dumbe,
and hearing vnto ten deafe men. So as certaine pious men ha-
uing begun to note downe all ſuch wonders of his, being after op-
preſſed with the multitude of them, and not being able with the
pen, to ſet downe the ſhore of effects in that kind, very ſoone gaue
ouer the enterprize. Neuertheleſſe there remaynes yet a faythfull
and diſtinct memory of ſo many of them, as to goe about to ſet
them heere downe one by one, would be a thing too prolix and far
off from our ſcope. We therefore making choyce (according to
our cuſtome) of the more notable and of greater edification, ſhall
reduce them to fiue heads; that is, to the grace of Cures; to power
vpon deuills; to viſions or apparitions; to the ſpirit of Prophefy;
and to efficacy of prayer: which, though indeed it may be ſayd,
to run through all the other ſpecies, notwithſtanding for that it
wants not proprieryes alſo of its owne, we haue thought good to
put it downe by it ſelfe a part; yea & taking beginning from thence,
we ſhall tell what happened to *S. Bernard*, concerning one of his
Monks leſſe mortifyed, and leſſe perfect then the reſt.

The Iudgement of God, ſhewed vpon one, approaching to receiue the Sacra-
ment at S. Bernards hands, without due preparation: with diuers other
Miracles beſides. Chap. 20.

THere was a Monk, that for a ſecret fault being ſuſpended from
the participation of the diuine miſteryes, and beholding all the
others to communicate on a very ſolemne Feaſt; the wretch for
feare of ſhame and infamy, boldly alſo approacheth to the hands of
the holy Paſtour. Who not willing to expell him thence, the oc-
caſion being (as it was ſayd) ſecret and vnknowne, turning him-
ſelfe to God from the bottome of his hart, he beſought him to put
remedy for ſuch and ſo great a preſumption, and heerewith mini-
ſtred to him alſo the Bread of Angells, as to the reſt. But behold
the hoaſt being receiued into his mouth, he could by no meanes
let

let it down, though he striued neuer so much to swallow it. Which upon being wholy anxious and trembling, he kept it enclosed within his palat, vntill such tyme, as the Communion being past, with an humble signe he drew the man of God apart, and being prostrate at his feet with many teares declared to him what he suffered, & opening his mouth shewed him the hoast it selfe. Which the good Father reprehending him for it, as it behoued, went about to reconcile him againe, and the Penitent suddenly having receiued absolution without any difficulty swallowed the heauenly food.

Another entring a fresh into *Clareuallis*, to doe penance there of his life very dissolutly led in the world, found himselfe to be an and exceeding in deuout, while his companions with many teares were cleansing themselues of their passed crymes. Being stroke with this example to enter into himselfe, and trying in vayne to imitate them, he recurred with most inward affect of hart to the holy Abbot: who yeilding to so honest and pious a demaund, obtayned him from heauen such aboundance of teares, as from that houre the good disciple was neuer seene to be with dry eyes, and cheekes not dewed with teares. The like power though in a base subiect shewed the seruant of Christ with his prayers, once especially among other tymes, when he returned from the City of *Chalon*. There was then a cruell winter and most bitter cold, so as allmost all those of his company being shrewdly pinched with the weather, and busyed in defending themselues from the ayre (as it happens in that case) making much hast, heedlesly left him behind with two only in his company, one of which by chaunce alighting, his horse brake away from him in the open fieldes (as the Camel once escaped from *S. Antony* in the deserts) without commodity of catching him againe in hast, when the venerable Abbot turning to him that was left with him, sayd let vs pray. And kneeling to the ground scarcely had they finished a *Pater Noster*, when behold the vntruly beast, with all gentlenes returning back, stood quietly at the feete of S. *Bernard*, and thus he who had lost him recouered him againe. A great expedition surely in regayning him so: but this other which followes was nothing inferiour.

S. *Bernard* in the Court of the yong King *Lewis*, negotiated peace of moment, and secretly had the *Queene* his opposit therein, though otherwise openly she shewed herselfe to be deuoted to him.

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This Lady was held to be barren, hauing now liued many yeares with her husband without issue, for which she with the whole Court, was exceedingly afflicted. Now she one day with the holy Abbot lamenting her selfe for such a disaster, with this opportunity he fayld not to aduise her, that if she would be comforted in her desire, she should cease to hinder the peace in treaty: which she did, and soone after the accord very happily succeeded. Then *Lewes* through suggestion of his wife, put *S. Bernard* in mind of the promise made, and he faythfully acknowledged it; recommending the matter so feruently to God, as the *Queene* at the yeares end was brought to bed, with the extraordinary ioy as well priuate as publique. That effect also was held very memorable, which now we shall tell.

S. *Bernard* being ready to depart the second tyme from *Rome*, procured with the Popes consent, some Relikes of Saints to carry with him; and visiting Churches for that end, he was offered by the *Grecian* Monks the entire head of S. *Cæsarius* Martyr. But he of innated modesty, hauing respect as not willing to depriue those Religious of so noble a treasure, was content to accept as a fauour one tooth only. The Monks then endeauour to pull it forth, and being not able with their hands, they brake two kniues about it, without profitting a whit: it is fit (sayd S. *Bernard*) we pray to the glorious Martyr, he would vouchsafe to doe vs this fauour: he prayed vnto him, and after reuerently approaching to the sacred skull, without any difficulty he tooke out one, with two of his fingars, which before could not be stirred with the force of instruments. I will finish this part with the first of all the miracles which S. *Bernard* wrought.

The venerable Abbot, returned from a certaine Monastery called *Three fountaynes*, which was in truth the first which he founded, & behold a Messenger in hast, comes running on the way very anxious, acquainting him how in a Castle at hand, by name *Firmita*, a kinsman of his called *Guisbert*, lay in extreme daunger of death, hauing lost his speach before he was able to be confessed. This same was a noble & rich man, & withall a great vsurper of others goods, and of a very ill conscience. Whence through the iust iudgment of God, he was ready to depart this life without the viatique. At which tydings S. *Bernard* as soone as he had commodity of a Church did celebrate the Masse, and prayd for him, and at the same hower

(as

(as was knowne afterwards in reckoning the tymes) Gaubert returning into himselfe, brake silence, and began with teares to bewayle his sinnes: but scarcely had S. Bernard finished the Masse, but he fell dumb againe, and presently thereupon arriued S. Bernard with Gerard his brother, & Gaudricus their vncle: and much instance being made to the Abbot by the freinds and kindred that he would be pleased to pray for the sicke man; lifting vp his mind to God, and touched by the holy Ghost, he answered with all liberty: you know how much euill this man hath done, and how much he holds of other mens goods; let him, and his children make restitution, and renounce the wicked customes introduced, and satisfy the wrongs he hath done to the poore, and so doing, he shall dye like a Christian.

The standers by were all astonished at these wordes, and at so firme a promise, not knowing yet the mighty power which God communicated to S. Bernard; and the brother and vncle were more affrighted then the rest, for feare least being deceiued by some illusion or craft of the enemy, he proceeded too farre to vndertake so much. But immediately the successe shewed the contrary: for that due restitution being made by the Gentleman and his sonnes, that tongue so tyed before began suddenly to be vnloled, and Gaubert being confessed with much contrition, not ceasing euer to kisse the Abbots hands, deuoutly receiued the most holy Eucharist, and adioyning thereunto the holy Oyle, with all the other ceremonyes that belong to that tyme, the night following, with great edification of all, and all with much hope of eternall saluation, he dyed.

In testimony of the Catholike fayth, S. Bernard *cures all the sicke assigned, with holy bread: and miraculously healeth one afflicted with the Palsey*. Chap. 21.

LEt vs now come to his Cures: of which so great a number, we will take two examples only, which to euery right iudgment may suffice for a thousand. When the man of God went his way into the parts of *Tholouse*, to oppose (as we sayd) against the impious endeauours of *Henry* the *Apostata*, it chanced that he preached in a certayne place called *Sarlat*: the sermon being ended, those good people came and brought him bread to blesse, which he lifting vp his hand, and making the signe of the Crosse in the name of God blessing

blessing it, sayd: By this shall you see, my Children, how true are the thinges which we instruct you in, and how false those which our aduersaryes seeke to let you vnderstand; to wit, if your sicke with tasting of this bread shall be all cured or no. At his word remayned the Bishop of *Chartres* there present in some suspence, and with good zeale fearing the proposition might be too vniuersall, modifyed the same with adding to the hearers: you must vnderstand, they shall be cured in tasting therof with a good fayth; When the holy Father confiding and secure of the diuine power replyed boldly: My Lord, I speake not in that manner, nor do not add any such condition thereunto, but I say in truth, and as the wordes sound, That as many sicke as tast therof, shall be all freed of their infirmityes, to the end at least that hence all men, may come to acknowledge vs to be the vndoubted, and true Embassadour of the eternall God. According to the word the effect followed, as many as did eate of that bread, were all cured without exception: wherof the same flew on a sudden through all the prouince, and so great was the concourse of people desirous to see and adore the seruant of Christ, as that in his returne from *Sarlat* to *Tholouse*, to shunne the presse, and to haue passage, it behoued him to turne out of the way with all secrecy.

At the very same tyme, and in the selfe same Countryes, there lay in the Colledge of the Clarks of *S. Saturninus*, one sicke of the palsey that was incurable, called also by the name of *Bernard*, so pined therewith and worne away as he seemed daily euen ready to giue vp the Ghost. The Abbot of *Clareuallis*, was besought now by the Superiour & by the others of that place, that he would daigne to go & see that miserable wretch: The Man of God did so, he went in hast, and benignely comforted the sicke man, & hauing giuen him the wonted benediction, he went forth of the Cell with particular desire, that the diuine Clemency in confirmation of the Catholike doctrine, and confusion of the obstinate, would affoard some notable demonstration, in this mans extreme and euident perill. Our Lord accepted the good will of his seruant. He had hardly departed thence, when he saw himselfe ouertaken by the Clarke; Who feeling his nerues on a sudden restored to him, and his ioynts confirmed, slipping out of his bed, followed the Abbot apace, vntil ouertaking him, at last he casts himselfe at his feet, kissing the with much deuotion, and with affectuous thankesgiuing. Whereupon

pon by chaunce, one of his Collegues meeting with him, who had left him the other day neere death, and with one foote in the graue, he was filled with so great horrour, as he was ready to fly from him, as it were from a Ghost; nor to stay vntil he were certifyed, & secured by diuers of the truth.

The same had happened doubtlesse to many others besides; but the fame of the admirable succesſe being sudenly spread, tooke away all suspition quite; and the people with the Bishop and Apostolicall Legate, came striuing to behold and enioy so new a spectacle; and after went altogeather into the Church, to giue due prayses to Almighty God, through whose power he atcheiued al these things; the Clarke himselfe going before all, singing with full voyce together with the rest: Who being afterwards no lesse sollicitous for his spirituall health, then glad of his corporall, not only very willingly accompanyed the Saint to *Clareuallis*, but likewise submitting himselfe to his Obedience, tooke there the habit of Cisterce, & giuing good demonstration of prudence, and of Religion; was sent backe agayne by the glorious Father into his Countrey, with title of Abbot of the Monastery called *Valdacque*. This fact likewise was very famous; and stopt the mouths of all the Heretikes thereabouts.

S. Bernard *dispossesseth two women very grieuously infected with euill Spiritts, in the Citty of Milan.* Chap. 22.

LEt vs now passe to the power and command which the Saint had ouer wicked spirits; and in this so ample a subiect, we will set downe likewise two only examples therof, which shall serue for sufficient coniecture, and consideration of the rest, being able otherwise to say truly, that no person obsessed, or possessed through secret pacts, by those malignant and vncleane Substances, appeared euer before *S. Bernard* for help, that was not quit and deliuered from the infernall tyranny. And though on euery side, and at all tymes, there were occasions to vse the exorcismes of the Church, notwithstanding during the schisme of *Pierlonio*, it seemes the aduersary of humane kind, had through diuine iudgment obtayned particuler licence in the citty of *Milan*, to seduce (as we sayd about) the followers and ministers of the Antipope.

Heere then besides many other signes, wrought through diuine power by meanes of this feruent Labourer; one morning as he was

celebrating

celebrating Masse in the Church of S. *Ambrose*, with an exceeding great concourse of people, there was presented to him by her parents a little Girle of tender age, in whome the Diuell most tyrannically raigned, and he was prayed with great instance to take pitty of that vnhappy Wretch, and deliuer her from so cruell torments, which appeared by the shreekes and cryes she gaue, and in her countenance and in all the partes of her body, with the exceeding horrour of the standers by. The tender hart of the good Priest was moued with these prayers, and such a spectacle: who sitting neere to the Altar, while the Quire was singing, called for the Patten whereon he was to make the Offertory, and with his fingar distilling some droppes of water thereon, he gaue it to the possessed person to drinke, and immediatly the Diuell not able to suffer that sacred Antidote, and that blessed effusion, by meanes of a foule and nauseous vomit, very hastily departed, and the Girle with infinit applause and admiration of the people was restored to her Parents safe and secure.

After this, vpon another day, in the selfe same place & houre, was a gentlewoman of mature age brought thither by many with mayne strength, in whose breast now for many yeares Sathan had remayned, and so disfigured and deformed her, as that being depriued of hearing, sight, and speach, in putting forth the tongue, like an Elephants truncke seemed rather a Monster then a woman; besides which, the face all soyled and vgly to see, with a stincking breath withal, shewed well the quality of the Ghest that kept possession. Being brought then into the presence of the Saint, he knew at first sight, through diuine permission, that enemy was of an euill and cruell race, and so inueterate and settled in her, as he would not easily be got forth of so gratefull, and so ancient a dominion. Then the seruant of Christ, turning to the people which were there in great number, bad them all to pray very attentiuely, & commanded the Clerkes to hold the Woman there as firme and immoueable as they could: but she with diuellish force resisting and kicking withall, with her foot came to strike the Priest himselfe, who not regarding the same, entred into the consecration in such manner, as looke how many signes of the Crosse he made vpon the hoast, so many in turning himselfe he made vpon the possessed person, with the incredible rage, and dolour of that fiend, as by the gnashing of teeth, and sundry, and those strange, gestures and roarings,

ringes and struglinges she made, most manifestly appeared.

After which the *Pater noster* being sayd, the Priest began againe to giue a more shrewd assault to the aduersary, with likewise holding the Paten, with the body it selfe of our Lord ouer the Matrons head, and sayng: Behold heere, O wicked spirit, thy iudge; behold the supreme power, now resist, if thou canst; behold him who being to suffer for our saluation, affirmed that then the Prince of this world was to be banished hence; heere is that sacred body, which being taken from the body of a holy Virgin, extended on the Crosse, put into a Sepulcher, and risen from death, ascended triumphant into heauen. So then in the power of this Maiesty, O malignant spirit, I do commaund thee to leaue this his seruant, & not dare to molest her more. That sayd, and the hoast (according to the vse) being deuided into three partes, he gaue the Pax to the Monster: which peace and health diffused by him, through all the congregatiõ with particuler influence did euen penetrate into the soule and body of the possessed, because the vniust and pertinacious possessour went forth immediatly from her, declaring thereby of what efficacy and value the Sacrament of the Altar is, especially being handled with the purity and fayth it deserues. And it may be well beleiued with good reason, that this Diuell with whome so much tampering was vsed, was one of the cheifest of the Hellish squadrons, since others of a lower ranck not only vsed to fly away very fearefully from the coniurations vsed, and presence of the seruant of Christ; but euen also from his Stole, though he himselfe had byn distant farre off, as from an obiect intollerable to him, and a most grieuous punishment. Such, and so great was the sanctity of S. *Bernard.*

S. Bernard *with prayers deliuers a soule from paynes: with other notable Visions besides, that happened to him.* Chap. 23.

IT followes now that we touch something of the Visions, in which, either he appeared to others, or others appeared to him. And be that the first, which himselfe afterwards was wont to tell vnto others. A certaine Monke of a good intention but of harsh conuersation, and lesse compassionate to his neighbours then he ought to haue beene, in the Monastery of *Clareuallis* came to the end of his dayes, and a little after appeared to the holy Abbot with sad countenance

penance and a miserable habit, signifying that matters went not very well with him. Being asked the particuler, he added with dolourous accents, that he was giuen vp into the power of huge and cruel Elfes; he had scarcely sayd so much, when being pushed with a fury, and chased away from the face of the seruant of God, he suddenly vanished. Then the Saint with a sigh and compassion as behoued, sayd, calling after him with a loud voice: I command thee in the name of the Highest, to returne to me againe within few dayes, to tell me how thou farest. From hence applying himselfe to help that soule with prayers and sacrifices, he neuer gaue ouer vntill such tyme as the dead himselfe appearing once more according to the precept giuen him, did comfort him with the happy newes of his deliuery.

S. *Bernard* found himselfe on a certaine tyme in a strange manner to be grieued and oppressed with an excesse of cold humors, so as a gush of fleame continually running from him, soone brought that body, nigh worne and spent already, to a manifest point of death. His children and other Deuotes doe gather about him, as it were to prepare the exequyes, and he being in excesse of mind, seemes to himselfe to be brought vnto the Tribunall of Christ, where the ancient aduersary was likwise present most outragiously accusing him. The accusation ended, and space giuen to the seruant of Christ to plead & defend himselfe, not shewing the while any signe of perturbation at all, thus answered: I do confesse I am not worthy of eternall glory, nor of the heauenly kingdome; but my Lord who possesseth the same by a double title, that is, by paternall inheritance, and painefull purchase, contenting himselfe with the one of the two titles, of the other makes a liberall guift to me, and in vertue of this deuotion, I doe with reason aspire thereunto. At which answere the enemy was confounded, that forme of iudgement and tribunall vanished, and the man of God without any more returned to himselfe againe.

Another tyme he beheld himselfe at the Sea side, expecting a ship to passe ouer, the ship came & approached to him: but being to leape therinto, it suddenly gaue backe; so did it thrice togeather, and at last leauing him on the shore, it went away without returning any more: so as S. *Bernard* easily gathered, that the houre of his passage was not yet come, notwithstanding his dolours continued so much more sharp and irksome, as he had lesse hope to be

haſtily rid thereof. Now it happened in the euening, that all the other Monkes going according to cuſtome to the leſſon which was made of the collations of the ancient Fathers, the two only aſſiſtants of the Abbot remayned there, and he being continually more afflicted and tormented with the malady, bad one of them to go into the Church to pray for him. There were three Altars in the ſayd Church, one of the Bleſſed Virgin, and at the ſides thereof two others, to wit, of S. *Laurence*, and of S. *Benet*; making prayer then at all three, euen at the inſtant the glorious Mother of God accompanyed with thoſe two Saints, with ſuch a ſuauity and ſerenity, as may rather be imagined then deſcribed, entred into the ſicke mans Cell, ſo manifeſtly, as he, with full and perfect knowledge could eaſily diſtinguiſh ech perſon. Thence ſhe approaching to him, and touching ſoftly all the places of the paines, immediatly all malignant qualityes vaniſhed, that rhewmatique ſpring in the ſame moment being quite dyed vp, whence grew the dolours.

Diuers examples where S. Bernard *in his life tyme appeared to many, remayning in places farre remote.* Chap. 24.

THe foreſayd apparitions were made by others vnto *S. Bernard*: now follow ſome of him to others, of which number one was to brother *Robert* of the order of Ciſterce. This man at ſuch tyme as the venerable Abbot remayned in the Citty of *Rome*, fell deadly ſick at *Clareuallis*. In that ſtate appeared to him a yonge man like to the infirmarian, commaunding him to goe along with him, and ſo doing he was ſtreight conducted to the top of a high mountayne where Chriſt was encompaſſed round with Angells, who ſayd to his guide: looke well to that man there; and withall he put a meſſage into the ſickmans hart to deliuer the Conuent of *Clareuallis*. The morning being come, he ſits vpright in his bed, whome euery one held to be quite dead, and calling for Don *Gaudfrid* as then Priour, that was afterwardes Biſhop of *Langres*, among other things ſayd cleerely to him: Our Lord commaunds you to erect great buildings to contayne the multitude of people, which he will ſend you, and for the ſame end giue order that our Brothers who haue care of the poſſeſſions and tenements be mindfull of modeſty, and endeauour to giue good example to ſeculars, for wo be to him through whoſe default any one ſhould come to fall. From hence

twenty

twenty dayes being passed, the sicke man still remayning quite forsaken of the Phisitians, S. *Bernard* appeared to him in his cell in spirit, paternally visiting him, sung there the matty ns with a good number of brothers, and passed all that night with him: and the morning being come, *Robert* without any more adoe, arose vp sound, and faithfully recounted the manner how he escaped so great a daunger. A notable euent surely; but this other is no lesse worthy of memory.

The seruant of God lay sicke in *Clareuallis*, more worne and decayd with labours and infirmityes, then yeares; how beyt he ceased not to attend to the gouernement of his Monkes, and to feed them with the word of God, and to rise likewise euery day to celebrate Masse, which he neuer omitted but of meere necessity, reuiuing his afflicted members with the feruour of spirit. In this while it so happened, that he was sayne to send some person of quality into some more remote parts of *Germany* about matters of importance. For which enterprise a German Monke was elected, by name *Henry*, whom with many other subiects the same holy Father some six yeares before in his returne from *Constance*, had induced to the diuine seruice. This man entring into so long a voyage, especially in the midst of winter, as one with reason indeed feared many disasters, and aboue all he doubted, least the venerable Abbot might come to dye in the meane tyme, and he remayne defrauded and depriued of his last benediction. But the holy Father blessing him for the present and saying: Goe thy wayes in Gods name, for thou shalt returne safe, and shalt further find me as thou desirest: and so sent him away full of comfort.

Being arriued in the territory of *Strasburge*, as he was passing ouer a riuer all frozen with Ice, his beast stumbled, and he without remedy fell quite ouer head and eares in the water. What could the poore wretch doe heere being plundged beneath in the waters, aboue couered with Ice, & both back and sides being dashed with the current? He had surely no comfort but meerely the promise of the holy Father, by whom indeed he was not deceiued. Because in that agony he saw him before him, and was so full of consolation withall, that now he felt not the violence of the riuer, nor any difficulty of breathing, nor finally feare, nor any manner of disease at all. Heereupon forsaking the beast he was on, through diuine power, he found himselfe to be pushed softly against the

streame

streame without any force of his to the same breach, which with his fall he had made, where taking hold with his hands on the edge of the Ice he escaped; he returned very safe and sound to *Clareuallis*, and for a full accomplishment of ioy and contentment, had the wished fauour to see his most deere and desired Maister againe, to whom he shewed himselfe very gratefull and obsequious, not only as long as he liued, but euen also after the death of S. *Bernard* in frequenting his sepulcher, and there most deuoutly making his prayers.

Surely a large matter of discourse for him that would compare this with other such like meruayles. But let vs, leauing this artificiousnes to Oratours, content our selues with the naked & simple truth. Besides what hath been sayd, it is also reported for a thing most certaine, that the vigilant Prelate in the gouernement of his order through diuers Monasteryes very farre asunder and remote from him, gaue many commissions and precepts of things, which through human meanes he could no wayes come to vnderstand, in so much as though absent in person, notwithstanding (as it is read likewise of S. *Benet*, and other seruants of God) with the spirit he seemed to be present at the actions and proceedings of his Monkes. The which reuelations albeit Diuines ascribe to the gift of Prophecy; yet we restraying the sense of this word, and applying it only vnto presage and prediction of future things, shall demonstrate, that to S. *Bernard* also (among other titles) this same so precious a gift was not wanting.

Some examples of the admirable guift of Prophecy, and discretion of spirits in S. Bernard. Chap. 25.

THat troupe of choice young men, which, as at the beginning we mentioned, S. *Bernard* in the citty of *Chalon* purchased to our Lord, were almost all of them in worldly wisedome the disciples of one *Stephen* of *Vitreo*, a person very famous in those days and Country thereabouts. Now being come to *Clareuallis*, while they were yet kept by the man of God in an Inne, as it were in their first probation, and instructed by litle and litle in the rules of the diuine seruice, comes in *Stephen* of *Vitreo*, beyond all expectation, and demaunds to be likewise receiued into monasticall discipline. It is the manner of those who haue newly left and forsaken the se-

cular

eular hopes and affayres, to feele incredible iubiley of hart, when they behold some others to doe the like; whether it be, through that new zeale which the beginning of spirit submiistred to them; or els for that they take delight to haue their election approued by the iudgment and example of many: so as at the vnlooked for appearing of no ordinary subiect, but euen of their owne so famous a Maister, it cannot be told what great contentment those good Brothers tooke, and what ioy they made both priuate and publike. But the mind and iudgment of the wise Abbot in this point was so farre otherwise. Who by diuine aduise knowing suddenly the quality of his vocation, first sighing held his peace, then in the presence of all, he sayd: This man is sent hither by the euill spirit, he comes without a companion, and without a companion he shall goe his wayes againe. At this speach of his, they were astonished and amazed, who euen now could not containe themselues for ioy: neuertheleſſe not to scandalize those tender plants S. *Bernard* was content to admit *Stephen* vpon tryall, especially making large promises to obserue very punctually the rule, and to execute with all promptnes whatsoeuer should be ordayned him. But it was not long ere being ouercome with the tediousnes of silence and of solitude, being affrighted with the rigour of the obseruance, & weary of the exercises, and mentall labours, he was seene to be drawne forth of the Oratory by a vile Black-more, as heeretofore was that Monke of *Casin*. From hence after some six monthes were passed, repenting himselfe of the good begun, he endeauours to attempt, and to stirre vp others, according to the manner of Religious men ill grounded & mutable; who being resolued to leaue the banners of Christ, and to returne to the leekes of Egypt, thinke to couer their shame with the multitude of companions, and to diminish the infamy by communicating the fault: but neither he, nor he that set him a worke could effect the same. Because all those soules, through the preseruatiue infused into them by the faythfull & prudent Steward, still remayned where they were, firme and immoueable, and according to the protestation of the holy Pastour, that vnhappy *Stephen de Vitree* did but trauaile in vayne. He entred alone, and alone went forth againe. Nor was the prophesy which followes much vnlike.

Three young men hauing taken the habit together in *Clarevallis* one of them through instigation of the deuill, within a litle while after

after returned to his vomit againe. Whereupon the Fathers being so much more anxious for the healsh of the other two, in their presence treated of this matter with the holy Abbot. Then he looking in the face of both those Nouices, answeared plainely: This man shall neuer haue temptations of moment. That other shall haue many, but shall finally preuayle. The one then with a prosperous gale went allwayes forward in religion. The other being encompassed with tribulations, and assayled with perillous assaults, after he had wauered more then once, and turned his back as it were, yet being sustayned by diuine grace, and through the memory of the Saints promises, victorious at last was crowned with perseuerance. Of these kind of Oracles this fame that followes was so much more famous, as it was published vpon a greater occasion, and in a place more notable, and with persons more illustrious.

Lewes the old King *France*, being greiuously offended with some Bishops of that kindome, suffered himselfe to be led so farre into passion, as to expell them by force from their Churches and Cittyes. Whereupon S. *Bernard*, wrote many letters to him to appease him, whose coppyes are yet kept to this day. It chaunced the while, the seruant of Christ being present, that many of those Bishops, to mollify the Kings mind prostrate with all humility on the ground; and imbracing his feet, were not all able to moue him to pitty. The man of God touched with this spectacle, not full of a holy zeale stuck not the day following to giue a free and stout reprehension to the King himselfe, for hauing in that manner despised the submission, and prayers of the Preists of Christ, and clearely made protestation of that which was reuealed to him that night. This thy obstinacy shall cost thee the death of *Philip* thy eldest sonne, and sworne Prince. I haue seene thee, in company of thy yonger sonne fall prostrate at the feete of those Bishops, whom but yesterday thou madest so small accompt of: Collecting thence that soone thou shalt loose *Philip*, and for substitution of this other, thou shalt sue to the Prelates, whome now thou vsest so hardly. Which was not long ere it came to passe. *Philip* dyed, and the Father being humbled, wrought by al meanes with the Ecclesiastical State, that *Lewes* the second borne might be accepted for Successour, and be annoynted with accustomed ceremonyes. And so much may suffice of matters sayd or done by this admirable man aboue all forces or terms of nature: of which subiect notwithstanding, though

happy by vs too sparingly and scantly handled, yet it is much harder for vs to find an end, then how to beginne.

The great Humility of S. Bernard in auoyding worldly prayses and honours, and the pious shift he vsed to acquite himselfe thereof. Chap. 26.

OF all that which we haue hitherto written, or left vntouched, two things doe most astonish me. The one how S. *Bernard* amidst so great variety of vniuersall businesses maintayned himselfe allwayes as Lord and Maister of himselfe, without neglecting euer the custody of his hart, and continuall examine of his actions; and alwayes walking therein so vigilant and prouident, as if euen then from the shade of the Nouiciate he had past forth into the dust, & sunne of Christian warfarre. The other wonder is, how among so many fauours from heauen, and applauses of men, he neuer abandoned the confines and center of holy Humility; and this seems to me to be the principall cause why continually from the diuine hand were showred vpon him so excellent guifts, and so rare and incōparable graces: because that euen as there is nothing which of its part, more dryes vp the fountaines of the diuine benignity, then Pride and Arrogancy, in whose company Ingratitude goes hand in hand; so is there not a nearer and more apt disposition, to become capable of that souueraigne liberality, then Modesty, and to thinke humbly of ones selfe. With which as we see also in human thinges, a deuout will, and a solicitous care of thanke-giuing goe commonly vnited. The great seruant of God would discourse highly, as well of this as of other heroicall vertues, and among other celestiall sentences he was wont to vtter, he would say: The true humble man desires not to be held for humble, but vile and abiect, and that surely with reason, since to the magnanimity of the Gentils corresponds, though in a more eminent degree, the humility of Christians, whose property is to hide and conceale their owne prayses as much as may be; though humility outwardly be obscure and neglected, yet inwardly being quaint and well deckt, it shines so after, as all, eyther first or last, in fixing their eyes thereon, doe admire it without end. But how S. *Bernard* despised from the hart to be prized & reuerenced of the world, may be manifestly known by that which I shall tell.

Perceauing before hand, how they went about to make him a Bi-

a Bishop, he very dexterously procured that the other Abbots of his Order, vnto whome (as hath beene sayd above) he had made profession to owe obedience, should obtaine an Apostolicall Breue, wherein it should be commanded them, that if it happened, the Man of God were requested of their Congregation for any Prelacy forth thereof, they might deny it by all meanes, and not seeme at the petition of others to despoyle themselues of such a guide, and so great a Pastour. And this preseruatiue of his, was very efficacious, because that S. *Bernard* indeed with full consent of all the Citizens & Clergy was first chosen Bishop of *Langres*, then of *Chalon*, and of *Rhemes*, and of most noble Cittyes in *France* & *Flanders*. Moreouer also in *Italy* he was required for Archbishop of *Milan*, and of *Genua*: and from all these Communityes and Republiques had come Embassadours for the same effect. With whom to diminish the opinion of sanctity, which is wont to grow of such refusalls; the seruant of Christ would answere no more, but that he was not of his owne power, but subiect wholy to the Cistercian Abbots, they might goe vnto them, and he would doe what they should determine. So as remitting all to those Fathers, they without respect through common accord gaue allwayes a precise and peremtory repulse.

The great Honours afforded S. Bernard *by all sorts of people: with the most blessed end he made.* Chap. 27.

THus had S. *Bernard* fully his intent to put off the marks and Ensignes of Honours, but yet could not with this so escape and free himselfe from the glory of them, which like the shadow (according to the ancient Prouerbe) followes men flying, & men following it, flyes. Because notwithstanding all the repugnance he could make, and felt therein, he was allwayes in such credit and reputation, as it may securely be affirmed, that the maiesty of one poore and simple Abbot seemed to paralell with the creft and altitude of any degree, title, and dignity whatsoeuer. And peraduenture when the ancient and moderne historyes be all turned ouer, there shall not be found any, who yet liuing in mortall flesh was so much reuerenced in presence, and renowned so in absence: insomuch as not only priuate persons, or some Communityes, but euen Kings, Princes, and Popes also would recurre to him in their greatest difficultyes, to him put their strifes and controuersyes of

most

moſt importance to compromiſe: and finally from him expected nothing, but ſuccour, iuſtice, and truth. Not only from neighbour Prouinces, but euen from the furtheſt parts of *Europe*, as from the vtmoſt confines of *Spayne*, *Ireland*, *Denmarke*, *Sueueland* receiued the Letters full of reuerence, and louing preſents alſo, in ſigne of memory and deuotion.

Whereſoeuer he went, he was reuerenced of all, as ſent from Paradiſe, and with great fayth the infirme, and afflicted with any calamity ſoeuer, were preſented to him for ſuccour. Bread & water by him bleſſed, were kept as certaine Antidotes againſt all euills, and with great induſtry were ſought for from the furtheſt parts. The ſhreds of his garments, or whatſoeuer he had worne, were held for holſome, and venerable Reliques. It cannot be expreſſed what concourſe and multitudes of people there were, whereſoeuer he was, or went any way. He could not appeare in *Rome*, but the people and Court would be about him. In *Milan* and in other places of *Lombardy*, he was conſtrayned for the great preſſe to ſhut vp himſelfe in his Inne, and to be ſeen by the people at grates and windowes to giue them his benediction. In paſſing ouer the Alpes, when he went, or returned from *Rome*, whole troupes and familyes of ſhepheards and ſwaynes, would deſcend from thoſe rocks and tops of mountaynes to meete him, crying out aloud a farre off, and climbing vp the clifts, & ſhewing themſelues on the higheſt places there to haue his benediction, and from thence retire them agayne vnto their Cotages, making great ioy and vaunts for being worthy to behold that angelicall face, and for their good to haue the Saints right hand extended ſo vpon them.

In the Citty of *Spire*, the Man of God hauing wrought ſome notable wonders, there came ſo great a multitude of people about him, as *Conrade* himſelfe King of the *Romans*, was forced to lay off his robe, to carry him with his owne armes out of the Church for feare he might be oppreſſed and ſmothered in the croud. And when he paſſed into *Mets* for the pacification we mentioned aboue, he was one day among others enuironed by ſuch number of people, as it was needfull for his followers to embarque him with great dexterity in the riuer of *Moſella*, and there in reſemblance of the Sauiour of the world, he ceaſed not to exhort and aſſiſt the people. And this was the laſt of the publike actions of S. *Bernard*.

For that peace, being made in that Prouince, and the minds of men

men reconciled among themselues, returning to *Clareuallis* he felt himselfe to grow sicke of a mortall infirmity, wherein yet euery day he approached to the end of this life, with so much sweetenes of spirit, as if now already sayling in the port, by little & little, he were taking downe the tackelings, and striking sayle. And because the Monkes with teares and prayers besought the diuine Maiesty, not to take away their louing Maister from them, he tenderly complayned with them, for prolonging by that meanes his exile, and depriuing him of the desired sight of his Redeemer and Lord: finally he became so feeble of his stomacke, through sayling of the natural heate, as that blessed soule being not able longer to vphold and gouerne the worne and decayd members, flew directly to those mansions of heauen, whereon he had euer his eye fixed, on the 20. day of August, in the yeare of our Lord 1153. leauing by his meanes founded more then 160. Monasteryes of the family of Cisterce, among which, in the Conuent only of *Clareuallis* liued 770. seruants Christ. He was deposed some two dayes after his departure, with a litle case on his breast, wherein the Reliques of S. *Thadeus* the Apostle were conteyned, being sent him that very yeare from *Hierusalem*, the man of God so ordayning it, with hope and intention to be vnited with the Apostle in the day of the Resurrection.

The mourning and concourse of people at so dolorous a newes, the preparation of the Exequies which followed; the intercessions made at his shrine, were a matter more easy for the pious and prudent Reader to imagine, then for vs to describe. The holy Father (as his most sweet writinges demonstrate) had a perpetuall and most singular deuotion towardes the most blessed Virgin, the Mother of God. In so much, as with reason it is belieued, how from that inexhaustible treasure of celestiall riches, he drew the talents and graces, which made him so graue and composed in his person, so acceptable to the diuine Maiesty, so helpfull, so wise, and admirable to the world.

FINIS.

S. HVGH.

THE ARGVMENT.

PHysitians say, Diseases faster grow
Whose mouing causes our complexions feed:
Whome most we trust, most dangerous is the Foe,
Spite is more fell, attyrd in freindships weed;
And sooner it procures our ouerthrow,
Then that which doth from open foes proceed.
For armes, or lawes, or friends preuent the one;
The other God himselfe must shield, or none.
More dangerous are allurements which we loue,
And with our perills do like serpents warme:
Worldly delights, neglecting those aboue,
Because most present, most our soules do harme.
This I discouering plainely, euer stroue
To free my selfe, and others from the charme
Of that Enchauntresse, whose endearments bring
Eternall griefe, paines euer torturing.

THE LIFE OF S. HVGH BISHOP OF LINCOLNE.

The Parentage and Minority of S. Hugh: *with his Vocation, & entrance into the Charter-house at Grenoble.* Chap. I.

THe blessed *Hugh*, whose life and manners we take in hand, was nobly borne in the parts of *Burgundy*. His Father was a valiant Captaine, fearing God, and liuing well contented with his Pay. There was not farre off from a Castle of his, a Monastery of Canon-Regulars, to whome he was much deuoted. Neere as soone as he was depriued of his Wife, he placed his sonne, who was about some eight yeares old, that from his tender yeares, vnder spirituall standarts, he might accustome himselfe vnto Christian warfarre. S. *Hugh* was very willingly receaued by those good Fathers, and put ouer to a venerable old man, who was to instruct him in learning, and religious discipline. This man with a reuerent grauity, first premonished him to beware of licencious & light sports, and to endeauour to anticipate the benefit of tyme, with maturity of manners, and sometymes would say vnto him: *Hugh, I trayne thee vp for Christ, these sportes become thee not.* And his admonitions were not in vaine: the holy Ghost found such disposition in him of wit and

and purity, as he was soone repleniſhed with wiſedome, and vnderſtanding, whence in ſhort tyme, he came to be very grateſull to God, and moſt deare to men. In the meane while, the Knight his Father touched with heauenly inſpiration, leauing the world, retyred himſelfe into the ſame Monaſtery, and there attended to the ſeruice of God vnto his liues end.

But S. *Hugh*, as ſoone as he arriued to the nineteenth yeare of his age, at the inſtance of the whole Conuent, hauing taken all the holy Orders, except Prieſthood, was applyed by Superiours to the help of a certaine Pariſh, in which office he bare himſelfe in ſuch ſort, as euery one framed a high conceit of his ſanctity & prudence: but our Lord willing to lead him to a life of ſtricter obſeruance, & of greater merit, diſpoſed that his Priour, going for deuotion as he was wont, to viſit the *Charter houſe* of *Grenoble*, tooke S. *Hugh* in his company, who making his prayer, and now entred in the Cloiſter, in beholding partly the ſolitude and ſilence, partly alſo the countenance and manners of the Monkes, felt immediatly ſuch an ardent deſire of paſſing vnto the ſame Rule to enkindle in his breaſt, as not being able by any meanes to conceale, or endure the flame, he began preſently to make ſecret practiſes, and to intreate the Fathers one by one to vouchſafe to admit him into their Inſtitute.

His Priour was aware heereof, and calling him aſide with dolourous ſighes and teares in his eyes: O my beloued Sonne (ſayd he) I ſee well now, and perceaue too well, I haue brought thee hither to my great miſhap, and the irreparable loſſe of my whole flocke. And as ſoone as they returned home againe, he diſcouered all to the Chanons, and eſpecially to the Father of S. *Hugh*, intreating him with great feeling, to put ſome remedy to ſo great a croſſe. This being once vnderſtood, they runne preſently to the younge man, and more fully informed themſelues of the nouelty from his owne mouth, and finally preſſed him ſo hard, as they made him to promiſe with an Oath, that he would not forſake them. To which purpoſe, by how much S. *Hugh* condeſcended againſt his will, ſo much more troubleſome and ſharpe prickes of conſcience, and ſcruples felt he in himſelf: on the one ſide, the touches of a more high vocation ceaſed not to moleſt him, and with reaſon feared he to conſtriſtate the holy Ghoſt, in reſiſting ſo: on the other, he was oppoſed againſt by fraternall charity, and the promiſe he had made with an oath. S. *Hugh* being aſſaulted a good while with this contrariety

trariety of spirits, after many prayers and considerations, was satisfyed at last, that he was not tyed to the obseruance of his word and promise, which hindered him from the greater seruice of God, and his own perfection. With this resolution being now returned very quiet againe to the *Charter-house*, he did so efficaciously a new expresse his desires, as those Religious men admiring so constant a fervour of his, without more delay admitted him.

S. Hugh is *made Priest*; *then Procuratour of the house of* Grenoble; *and lastly sent for into* England *by the King there*. Chap. 2.

THe souldier of Christ, being now entred into a new warre, beginnes to feele new battailes, all which notwithstanding through diuine succour to him, were a subiect to him of glorious triumphes. Especially he was molested day and night by the concupiscible part, neuertheless to conserue his Virginity, he ceased not to macerate his flesh with abstinences, vigils, scourges, & other mortifications; yet sometymes refreshed with consolations againe, and with heauenly sweetnes, with which meanes, and with humble and continuall prayer, at last the fiery shafts of the enemy were quite extinguished. Amidst these labours, the tyme of Priesthood approaching, a venerable old man (whome S. *Hugh* according to the custome of the Order, through charity & submission deuoutly serued) demanded of him, if he were willing to be a Priest or no? Whereunto he hauing sincerely answered, that for his part there was nothing in the world he desired more; to whome the old man replying with a seuere countenance. And how dareth thou aspire to a degree whereto none, how holy soeuer, but through contrition is worthily aduanced? At this reprehension S. *Hugh* being surprised falling flat on the ground, with teares in his eyes, suddenly craued pardon; at which humility of his, the Maister being tender, and touched with the spirit of prophecy sayd: Rise vp my sonne, rise vp, do not trouble thy selfe, I know very well with what effect, and with what intention thou vtteredst such wordes: and I tell thee moreouer, and affirme it to thee without all doubt, that ere long, thou shalt be a Priest, and within a certaine tyme after shalt thou be a Bishop also. At which presage of his, the good disciple full of blushing, and confusion held his peace, and a little after being promoted to the dignity of the Altar, prepared himselfe with much

exact diligence to the sacrifice, and with the same continuing to celebrate, not only slackened not, but augmented his spirituall exercises, and his accustomed mortifications, whence he tooke such a weaknes of stomacke, as euer after afflicted him sorely; for the obligation of the rule, and the publike assemblies of the Quire, the Chapter, and the like, was he euer the first, endeauouring in all things, yea euen in the least, to edify as many, as conuersed with him.

In this manner, hauing passed in his priuate Cell, and priestly ministery about ten yeares, the principall Procuratourship of the house, being a charge amongst those Religious of no light importance, was by Superiours imposed vpon him, and which to S. *Hugh* lyd open a new field to exercise his excellent Vertuesin. Because he vnderstanding very well, how from his care and vigilancy, depended the Religious quiet, and contemplatiue life of the others, abandoning quite for the loue of Christ his owne consolations, attended with extraordinary care, vnto all the partes of Oeconomy, and of a perfect Steward, making prouisions in good tymes, preuenting the necessityes of euery one, and especially of the sicke; surueying, and reuiewing the accounts of the Officialls and Fastours, improuing continually the possessions, defending and conseruing the rights and rents, and all in such manner, and with that maturity, as well gaue the world to vnderstand, how farre he was from all particuler interest.

For these so rare qualityes, in short tyme his fame was spread euen to the remotest Countreyes, ; and *Henry* the second King of *England*, who in those dayes, was vpon founding a Monastery of *Carthusians* at *Vvitham*, & through the ill condition of that neighbourhood, could not bring the matter to any good passe: after he had with small fruite applyed two Priours of the Order vpon the enterprise; being finally moued with the constant relation of the worth, and sanctity of S. *Hugh*, not fayled to send in post, to that end, very honourable personages to the aforesayd *Charterhouse* of *Grenoble* (and among them *Reginald* Bishop of *Bath*) to require him for this office. To which purpose, those Fathers being assembled together, there followed an earnest dispute among them, while to some it seemed not iust or reasonable, for any ones sake whosoeuer to deprine their owne house of so firme a propp, & others inducing on the contrary, & with liuely reasons demonstrating, how it became

became not Christian charity, and the Euangelicall profession, to haue the eye fixed vpon the commodityes only of one family, and to keep that vertue enclosed in so little a space, which might be extended for the benefit and saluation of forraine nations, with the great augmentation of the diuine glory.

Among such contentions had for a while, to and fro, of no light moment, that Part preuayled at last which would the publike and vniuersall, should be preferred before the priuate; and that they ought not, with so harsh a repulse prouoke the displeasure of so great a King. In this manner S. *Hugh*, being otherwise an enemy to Prelacy, and who protested himselfe to be wholy insufficient for such a charge, was by Superiours constrained to take vpon him: and not without much teares, departing from his deere Cloister in company of the sayd Embassadours, he arriued safe & sound at the coasts of *England*. From thence without going to the Court, trauayling by the neereſt way to *Vi ſtam*, the first thing he endeauoured to do, was with a cheerfull countenance, and with fit exhortations to comfort those few afflicted Monks whom he found there: and being afterwards sent for by letters vnto the Kings presence, through diuine fauour he had such grace in the eyes of that Maiesty, as that after diuers discourses thereof, he brought away both for the present and future necessities, a very large prouision of all things; and besides could tell how to vse such dexterity with that people, and so to purchase their loue and good opinion, as that from harsh, contumacious, and froward, in short tyme they became very gentle, obedient and tractable: whereby very easily both the Church became more enriched through diuine offices, & the house to be the better accommodated for the sustentation of the Monks, and for the splendour and ornament of the place the fabricque to be finished; while S. *Hugh* laboured thereat with his owne hands, and carrying, for example and publique edification, stones & morter on his shoulders: in so much, as many seculars being inuited, partly by his sweet and sanctifyed manners, & partly also through a gust of a retyred life, and of the commodity of the buildings there, abandoning the cares of the world, and renouncing the proper liberty, came thither to consecrate themselues vnto God, & by vow to oblige themselues vnto monasticall discipline.

The King with his whole army at Sea, is deliuered, by commending himselfe to the prayers of S. Hugh. Chap. 3.

THe king of *England*, tooke no small cõfort at these proceedings, he reioyced much, in that he was not deceiued a whit in his iudgment in the election of such a one. And (as he was a wise and prudent King) hauing very often familiar and long discourses with the Priour, the more he diued into him, the greater esteeme made he, not only of his prudence, but of his piety and perfection also, holding it a great happynes, to haue such a man in his Kingdome, and placing a good part of his hopes in his deuout intercessions & suffrages: as among other tymes, he cleerely shewed, when as returning with a great Army, from the enterprize of *France*, he was suddenly assayled with so cruell a tempest, as the fury of the winds illuding all the art of the Mariners; they all betooke themselues, as many as were with him, according to custome, to vowes and prayers; and the King notwithstanding perceauing the waues to grow more rough, brake forth at last into these words: O if my good *Hugh* of the *Charter-house*, were now aware of this, & would make feruẽt prayer for vs, as he was wont, the diuine mercy would not be so slow to our succour. And a little after, with other sighes he gaue not ouer, but added: O blessed God, whom the Priour of *Whitam* truly serues, vouchsafe through the merits and intercession of thy faythfull seruant, with the eye of pitty, to reguard our distresse, and afflictions. And behold the inuocation was scarcely finished, but a calme began, in such sort, as the whole company, with as many as sayled with them, yeilding thanks without end to the diuine Clemency, very happily arriued at the wished port.

The newes whereof on a sudden flew into all parts, and the name of S. *Hugh*, grew to be in so great veneration, as *Henry* had not in his whole kingdome besides, a man he esteemed more, nor in whom he reposed more confidence: and the number of those Religious went multiplying euery day more & more; in the manage & instruction of whom, S. *Hugh* shewed very well, how excellent a guift he had in gouernement. Because, that pursuing his ancient thoughts, the first thing he endeuoured effectually, was that men might know cleerely, that nothing was more deer vnto him, then the quiet and consolation of euery one. To works (as need was) he adioyned

adioyned words, and efficacious and discreet aduises. But aboue all things he pressed them, through the example of his owne manners; being so habituated in treating with God, as his familiars also in his sleep, should heare him vnawares to pray, & say his Psalter. He was besides, as much as publike occasions permitted him, much giuen to sacred reading, and was wont to say, how the diuine Scriptures to all Religious, and especiall to such as leade a more solitary life, are delights in peace, armes in warre, foode in tyme of famine, and a medecine in infirmity: so as, when according to the custome of the Order, he eate alone, he had allwayes, on a little table, the scripture open before him, or some holy Doctour: though otherwise, he was so diligent in the custody of his senses, as when he happened on holy dayes to take his refection with the rest, he would neuer hold his eyes from the table cloth, his eares from the pulpit, and his mind from God. This holy man was exceeding carefull, that, for his sake or any of his, no person should receiue any agreiuance and scandall.

And to this purpose, we may not conceale, how the King hauing taken from a certaine rich Monastery, and well furnished with bookes, the new and old Testament, written by those Regulars, with great labour and diligence, and bestowed it on the Fathers of *VVhittam*, as yet not well prouided of such necessaryes: as soone as S. *Hugh* had knowledge therof, from one of the aforesaid Monastery, he answeared with a sad cheer: thus stands the matter then. The King would haue depriued your Church of your labours and trauayles, so fruitefull, to accommodate and enrich vs by such meanes. We cry you mercy with all our harts for the losse you haue sustayned for our sake, though in truth til now we were neuer made acquainted therewith. Take yee then the Booke agayne, and if your Fathers will not receaue it, I will without more ado, reshut it my selfe, to the party that caused it to be brought hither. And further, if they be willing to accept the same, I will cause the matter to be kept secret by all meanes. This modesty of his pleased them exceedingly, and as they remayned much edifyed thereat, so they came to contract a great frendship with the Family of *VVhittam*.

S. Hugh is made Bishop of Lincolne, and how stoutly he demeanes himself in his Pastorall charge. Chap. 4.

NOw approached the tyme, destined by the diuine prouidence, for the exaltation of his faythfull and wise seruant. The Seat of the Citty of *Lincolne* had now beene vacant for some eighteene yeares, and those of the Chapter being moued at the losse which the flocke suffered so without a Pastour, laying finally aside the strifes and contentions risen amongst them, resolued with the approbation of the Metropolitan of *Canterbury*, to goe a sufficient number of them to the Court of the King, vnder whose protection, and superintendency, the election being celebrated with wonted ceremonyes, they agreed vpon the person of the Prieur of *Wibtam*: whereat *Henry*, being extraordinarily ioyfull, sent the newes thereof presently to *S. Hugh*, as he thought most ioyfull tydinges. There also arriued together, the letters and messages of the Archbishop himselfe, who congratulating with him for such a dignity, did liuely exhort him not to resist so honourable a iudgment of the Canons, and so manifest a signe of the diuine will. His freinds likewise generally encouraged him to it, with reasons and importunityes.

But *S. Hugh*, now experienced in the chaft gouernment of soules, weighed all things with a more iust ballance, and who knew very well, how great temerity it was, in a stormy sea to take voluntarily in charge with so much hazard a barke repleate with the bloud of Christ, with might and mayne endeuoured to withdraw himselfe from the enterprise: alleadging besides his owne insufficiency, the election to be likewise inualid, as well for being prosecuted forth of the Dioceese, and practized with the fauour and authority of the King & Archbishop, as for that the voyce of the Prieur of the great *Charterhouse* was not concurring thereto, without whose approbation, he could by no meanes accept such a charge.

These and many other things of like tenour, the man of God replyed: hoping the Electours eyther moued through equity, or disdaining the repulse, would easily turne the designes to the other part. But through diuine dispensation he remayned much deceiued of his conceit. Because the same humility wherewith he thought himselfe vnworthy of such a manage, & the earnest instance which he

he made, that it might be transferred vpon some other, inflamed the Chanons to extoll and aduance so great submission, & so great vertue; so as to take away from S. *Hugh* all excuses and occasions, being a new assembled togeather in the same Citty & Cathedrall Church of *Lincolne*, with like consent they ratifyed the decree as at first, and besides sending for that purpose vnto the great Charter-house of persons of quality, they brought backe in ample forme, not leaue only, but so expresse command, as for S. *Hugh* there was no euasion.

With this dispach went all the fauourers of that creation very glad and triumphant to the Monastery, and taking the sad and sorowfull Priour from his Cell, they lead him with great ioy to the Cathedrall Church. In which act appeared very well how great a friend he was of pouerty both of body and mind, because being not able to hinder so noble a concourse, which came to accompany him, reteyning at least in himselfe, the desired lowlynes, he would neuer permit some few cõmodityes of his, for his owne vse, should be carryed by any: but rather putting them behind him on the cropper of his horse would needes conuay them himselfe publiquely to the Bishops lodgings, and by no meanes before consecration; he would admit eyther title of Prelacy, Pontifical robes, or attendance of seruants.

Finally being afterwards annoynted, and placed with solemne rites, in the Pontifical Throne, he felt himselfe as a choyce and disposed vessell, to be replenished with so great a plenty of celestiall gifts, and particularly of the spirit of fortitude, as from that tyme he made a purpose to spare no labours, to shun no perills, nor yeild to intreaty or threats, where the diuine glory, or good of the Church might take place: and for this very respect, he liked not those rich Presents, with the fresh gratulations sent vnto him from the king; and so it was necessary for him to make such a resolution. Because there passed not many dayes, but that the King Raungers of the forest (so they call in those countryes, the ouerseers of the forests and of the chaces of the kings) relying on their fauour in Court, and on the custome now vsurpt a good while, vpon light occasion layd hands vpon a Clerk, and condemned him in a good summe of mony. Whereof S. *Hugh* being fully enformed, with reason (sayd he) these people are called Foresters, as it were standing forth of the kingdome of God. Heerupon calling to a Consult, certaine excellent Doctours, and such as feared God (whereof, from the tyme he

was

was first assumpted to the Chayre, he had made prouision with good care) and by the common opinion of all, hauing giuen due premonishments already to the delinquents, he courageously proceeded to excommunicate the head of that company.

K. *Henry* tooke this act of the Bishop very bitterly; but yet to satisfy himselfe better of his disposition, dissembling the matter for the present, he requested of him, by messengers and letters in post, a Prebendary then vacant in the Diocesse of *Lincolne*, in fauour of a certaine Courtier; while some freinds of S. *Hugh* laboured it much, that he might take occasion thereby to mittigate the anger of the King, & to returne into grace with him: but the souldiour of Christ, hauing read the petition, sayd: These vacant places are not to be conferred vpon Courtiers, but to Ecclesiastikes rather. The Kings Maiesty wants not meanes to reward his seruants: nor is it iust, to deprive such of their rents, who serue the king of heauen, to bestow them on those, who wayte vpon the Princes of the earth. With this answere he dispacht away the messengers of K. *Henry*, & being intreated at least graciously to absolue the Raunger, he could not be brought therunto.

Vnto such, and so open contradictions of the Bishop, the King being accustomed to be obeyed as a becke, brake his patience at last, and sending for him, after the vpbreading him with so many graces & fauours don him, he cõplayned bitterly for so hard a measure from him. And the venerable Bishop, being not troubled any thing thereat, with a graue and sweet countenance withall, demonstrated to him, how in the whole affayre he had regard, next to the seruice of God, principally to his eternall saluation: which incurred manifest danger, when through his occasion, eyther the oppressours of the Church remayned vnpunished, or sacred benefices were rashly bestowed. And briefly S. *Hugh* could so wisely iustify that fact, as the King being a man otherwise discreet, and a freind of iustice, remayned satisfyed, and restored the blessed man into his ancient freindship agayne. After this the Raunger shewing himselfe sorowfull and penitent for his ill deportments; S. *Hugh* gaue him, not without the publike chastisement of the verge appointed by the *Canons*, the desired absolution, and further assisted him in spirit: in so much as of a troublesome aduersary, he had him euer after a freind much deuoted to him, and in busynesses occurring a most faythfull sollicitour. With the same courage of mind S. *Hugh*

Hugh endeuoured, to extirpate many inueterated abuses from that administration; among which was that very markable which we shall speake of in the next Chapter.

S. Hugh *reformes certaine abuses*: K. Henry *dyes the while, and* K. Richard *succeeds, which some passages besides.* Chap. 5.

THe Clergy was wont euery yeare, to present the King with a precious Mantle, at the charge of the people; and the cost of going heere and there, to make the collection, the Clergy had taken vpon them, reteyning afterwards, and diuiding among them as it were for their paynes, those moneyes which amounted ouer and aboue: and that to the extreame disgrace of their Order, and most greiuous scandall of the people. The new Pastour, could by no meanes endure this custome amongst them: and hauing efficiously made the Preists, to acknowledge the shame, and impiety thereof, he likewise obteyned from K. *Henry* authentique Patents, wherein he renounced such a guift, and ech right, which vpon any apparence he might pretend thereunto. The Magistrats & Ecclesiasticall Iudges, in criminall causes touching that Court, were wont to condemne the delinquents for the most part, in mony: whence it followed the rich not caring much for such penalties, perseuered most impudently in their sinnes. S. *Hugh* therefore opposed himselfe maynly against this incomenience, by changing the losse of mony into corporall afflictions, or into publike horrid infamy, or els when the case required it, also into excommunications; the which thunder as we shall presently see, came neuer from the hands of the Saint without admirable effects.

K. *Henry* in the meane while, after diuerse trauailes of mind & body, departed this life, with much hope and many signes of predestination. There succeeded him *Richard* his sonne: who by how much he shewed himselfe lesse propitious and freindly to S. *Hugh*, so much greater and more ample a field he gaue him of exercise, & of glory. This King imitating his *Auncestours*, passed ouer to the warre in *Fraunce*, and in processe of tyme, as it happens, the Paymaisters of the Campe being out of money, he resolued to send back the Archbishop of *Canterbury* whom he had then with him, into *England*; that by the fauour and help of the Clergy, he might seeke to get from his subiects the greatest quantity of mony he could possibly

sibly procure. The Archbishop obeyed, and calling an assembly in a fit place, he found none that openly durst oppose, but the Bishop of *Lincolne*: who detesting the impious contentions betweene Christian Princes (especially at such tymes, when the warres of *Egypt*, and enterprise of the *Holy-land*, waxed hoate) demonstrated with solid grounds, how vnlawfull it was, without very iust and vrgent necessity, to squize the substance of the poore afflicted subiects.

To this voyce of his, consented, though but timerously, another Bishop only, whose name is not expressed. For all the rest, they striued to please the King. Who being certifyed by the Archbishop of what happened in the said Congregation, was so troubled thereat, and enflamed with rage, as that suddenly he gaue order to a principall Officer, as he loued his life, with a sufficient preparation without delay, he should vtterly ruyne and destroy both those obstinate and rebellious Bishops. The Cõmissary was not slack in obeying. But the matter succeeded not so happily with one, as with the other. Because the timerous Bishop, at the first noyse of the Court, abandoned his Church, and the sacred goods without resistance were all confiscated. But the blessed Bishop, vpon the approach of that profane and rauenous troupe, calling on the diuine assistance, prepares for Excommunication, & caused all the Parishes to ring their bells, with such confidence, and with such a presence of vndaunted courage, as the Courtiers who held him a Saint and fauourer of God, being terrifyed and confounded, returned backe without doing any thing. And some few dayes after being passed ouer, the other Pastour at the intercession of his friends, was recalled from banishment, and the King by this tyme being returned from *France*, he went very suppliantly to meet with him, and with teares to aske him pardon, and with humble promises not to contradict any more. But the disposition of S. *Hugh* was quite otherwise, as shall appeare in the next Chapter.

How S. Hugh *admonished* King Richard *of his abuses; and what effect the admonishment tooke.* Chap. 6.

S. *Hugh* putting his confidence in iustice & reason, remayned still immoueable in his residence, the Court being especially at that tyme farre off: but afterwardes bethinking himselfe of the precipitous nature of the Prince, and the ill offices he had done already, and

and which anew were like to be done by him, and how at last, the fury would come to fall vpon his poore people; laying aside all feare, and all respect of death or affronts, he determined to goe in person to the Kinges presence, and to pacify him by those meanes which were conuenient to the diuine glory, and quality of the tymes. With the ayde of prayer then, putting himselfe on the way, he was no sooner come to his iourneyes end, but some of his principall friendes, and zealous of the honour of God, came to meet him, intreating him most earnestly, and coniuring him withall, that by no meanes he would appeare before the King, nor giue him occasion to renew in him, the slaughters, and cruelties heeretofore happening, with so much infamy of the Kingdome in the person of the glorious Martyr S. *Thomas* Archbishop of *Canterbury*.

These and other thinges to this purpose, with much affect represented those vertuous men, wherewith while S. *Hugh* was nothing moued, one that loued him more tenderly then the rest neuer left intreating him, he would be pleased at least, to stay vntill such tyme, as he might preoccupy the mind of K. *Richard*, with fit offices, and so dispose him with prayers & reasons, as he might not looke awry vpon him. To such an offer, the Bishop answered, full of vndaunted courage and fraternall charity: Would you then, to saue my selfe, I put thee and all thy family in hazard? And what greater gust could my enemyes haue, then to take occasion to calumniate thee as partiall to me, and enemy of the Crowne? That sayd, without more ado, he passed into the Kinges lodgings, and finding him by chance hearing of Masse, in his Chappell, he approached to him with a cheerfull countenance, and demanded of him (according to the vse of that Country) the holy kisse of vnion and loue. And the King disdainefully answering: No, thou deseruest it not; yea but I doe, answered S. *Hugh*, and that especially after so long a iourney: and withall taking him pleasantly by the Robe, endeauours to hang on him with so great ingenuity, as K. *Richard* changing his bitternes to a sweet countenance, was won at last, and kissed him.

At such a sight, the Prelates and Barons standing by, remayned astonished. And so the Masse went on: and in the meane tyme the seruant of Christ, without putting himselfe into the company, or taking vp a seate among the Bishops, most humbly betooke himselfe to a meaner place. The King noted the act, and arguing

from

from thence, how S. *Hugh* was as litle in his owne eyes, as magnanimous and great in common causes, began to hold him in so great veneration, as that euen at that tyme, the Deacon coming according to custome, to present him the *Pax*, he commaunded in signe of reuerence, it should be giuen first to the Lord of *Lincolne*.

The Masse being ended, S. *Hugh* resoluing to giue K. *Richard* a fraternall admonishment, for the more decency, and liberty, he sweetely tooke him behind the Aultar, and there being both set downe together, with a gratefull aspect began to examine him, saying: how is it with your conscience? Now you are of our parish, and we are to render a streight accompt of you before the dreadful Iudge. My conscience (answeared the King) reprehends me of nothing, saue only, that I cannot beare any good will to such as stand but ill affected to my Kingdome. Then S. *Hugh* with a great vehemency sayd: what is this thou sayst? And is it not true, that thou goest euery day without feare imposing new greiuances vpon thy people, oppressing the poore, afflicting the innocent? And moreouer the publique fame runs, that thou keepest no fayth, nor the Sacrtment of Matrimony. And thinkest thou these to be matters of no moment? At this voyce of the Bishop, or rather of the Holy Ghost which spake in him, the King being terrifyed, was fayne to hold his peace. Whereupon with like fortitude, S. *Hugh* reproued him of diuers faults, which the King endeuoured partly with excuses to purge himselfe, and partly craued pardon, with purpose of amending his life.

S. *Hugh* hauing giuen this admonition in secret, gaue after accompt in publique, of the iust motiues that moued him to take, in matter of new tributes, the protection of the multitude committed to him, and spake in such manner, as not only the rest of the auditory, but euen *Richard* himselfe remayned satisfyed, holding it for a great happynes, that the tax went no further. S. *Hugh* taking afterwards a courteous leaue, returned back vndaunted to his flocke: and *Richard* turning himselfe to his followers, sayd, that if al the Bishops were like to this mā, no power could preuayle any wayes vpō them: to which opinion they all agreed with one consent, because S. *Hugh* through his frequent victoryes so got, was by a surname called, *The mallet of the King*. And if for the seruice of God, he shewed himselfe so couragious and bold, it may easily be gathered, how immoueable he remayned in like encounters with other persons of meaner

meaner ranck, and with the ordinary sort, as appeares in the next Chapter.

How stoutly S. Hugh *carryed himselfe to all sortes, to the greater honour of God.* Chap. 7.

IT chaunced to S. *Hugh* more then once, in sundry places, to be barehead, among speares and naked swordes, reprehending the armed themselues, like a Lyon, of their impious and wicked indeauours, they remayning amazed and astonished the while at so great a freedome. Vpon a tyme he met on the way with a company of Sergeants & catchpoles leading a malefactour to death: & being moued with the prayers of the vnhappy wretch, who in that necessity most earnestly recommended himselfe vnto him, he gaue order presently to the Ministers to vnloose him, alleadging that where the Bishop was present with the faythfull people, there was the Church, & that the liuing stones deserued no lesse priuiledge and exemption then the dead. The enterprise was not in vaine, though otherwise perhaps more worthy of applause, then imitation and practise. The officers being moued at the maiesty of the Prelate, making some protestations only for feare of the King, left the guilty wholy free, and infinitly obliged to him, who beyond all hope had giuen him his life.

Of this so great a hart, and couragious constancy of S. *Hugh*, if one seeke into the causes, besides the vnction of the holy Ghost, there may many be brought. And among these the naturall generosity of the man, inflamed also from tyme to tyme with the instigations of his old Father by vs named aboue, and the two naturall brothers of his, braue Souldiours, and valiant Champions of the Catholike Church. These men would come sometymes to visit him at *Lincolne*, and by letters as occasion serued, would exhort him allwayes to stand firme in his purpose, and not to yield awhit, eyther to the headlong multitude, or furious Tyrants. And gaue him moreouer to vnderstand, they had rather see him dead, then for any terrour to commit any thing vnworthy the Episcopall degree, and honour of his family. Besides which, S. *Hugh* helped himselfe much, with his frequent reading the liues of the glorious Martyrs, and Confessours of Christ, especially of such as for defence of the diuine worship, & of the sacred Constitutions, haue promptly

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exposed themselues to all punishments. And then from his dayly sacrifices the while what comfort he felt, is a thing not easily to told: in which mistery he was so diligent, as he preferred it before all other thinges whatsoeuer; and was so grounded in that verity, as it seemed in some manner he had some cleare euidence therof, as appeared in a case which followes, in a village of those parts.

Where a certaine Preist, of very dissolute manners, hauing no feare at all to celebrate that diuine Sacrament, and to handle with his impure handes the dreadfull King of Maiesty, as he came to the breaking of the consecrated Hoast, saw manifestly the most holy bloud to proceed, and fall from thence: at which sight being affrighted & contrite, he tooke dexterously the precious liquour in the Chalice, and changing his manners, gaue himselfe to sharp penance in so much as euery one was astonished. By this occasion the miracle came to be diuulged, & the Preist himselfe to giue God the glory, gaue publique account thereof, in shewing also the bloud it selfe to euery one that was desirous to be better satisfyed in the matter. It happened, that the Bishop of *Lincolne*, for certaine affaires of his, was to passe that way, and with that occasion it pleased him to vnderstand and confer some spirituall thinges with the Priest, the fame of whose strange mutation and singular austerity of life, ran euery where: falling then into diuers discourses with him, among the rest the good man gaue account and information to the Bishop of the beginning of his conuersion, intreating him withall he would be pleased to contemplate with his eyes that venerable relique it selfe; which S. *Hugh* not only refused to do, alleadging the certainty therof had need of no such probation, but euen reprehended such of his family, accepting the inuitation, of little fayth, & too much curiosity. And it is a thing well knowne, that in recompence as it were of so great a stedfastnes, the Sauiour himselfe, in the sight of some Religious men appeared many tymes in the Hoast in forme of a most beautifull child vnto S. *Hugh* himselfe, while he celebrated the Masse.

Besides this, the Blessed Man tooke great spirituall forces, from the liuely and more then human conceits of the holy Psalter: wherein what gust he receaued, and how obseruant he was of the tymes and determinate houres of the diuine Office, may in part be gathered at least, by that which we shall speake in the next Chap-

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The good succesſe S. Hugh *had, through his deuotion to the Canonicall Hou-*
res: and how dreadfull his Eccleſiaſticall Cenſures were. Chap. 8.

WHile S. *Hugh*, was trauayling on the way, vpon publike affayres, with ſome Prelates and other Eccleſiaſticall perſons; he chaunced to arriue vnlooked for, at a certaine place much infeſted with men diſtracted of their witts. His companions being aduertiſed of the daunger, full of dread, conſulted with themſelues what to doe, and reſolued at laſt, to paſſe thoſe wayes by darke, & with all the ſecrecy that might be. With this reſolution remayning in the Iune, about midnight they riſe, and their horſes being made ready in haſt, they go to the Biſhop of *Lincolnes* chamber, who was now euen ready to ſay his Mattyns, and with much inſtance, they ſollicite him, to prouide for his ſafety by the opportunity of the darkenes. And he anſwered, What ſhould I goe hence without ſaying of my Mattins? Then they replyed, there would be tyme inough for that afterwards, ſince the preſent neceſſity affourded no delay, and they had need to go away ſuddenly, if they would not be taken by thoſe Beadlams.

Then *S. Hugh* with his Breuiary in hand, Stay they that will ſtay, and feare that liſt to feare, ſayd he, for my part I am determined not to goforth, till firſt I haue payd this duty. And ſo performed it, ſaying his Office with eaſe and attention: And after that, with his family, getting commodiouſly on horſebacke, he met with no miſaduenture at all: whereas thoſe wary and cautious people in taxing him for ſuperſtitious and improuident, ſo preferring humane reſpects before the diuine glory fell (as it often falls out) into the ſame net they ſo carefully ſhunned.

To all theſe ſo efficacious and potent helpes, he added another ſurely of an excellent vertue. He retired himſelfe at leaſt once a yeare, to the Cloyſter of his beloued *VVhittam*, & there vnder the common Rule, without any other difference, but only the faire ring on his fingar, he attended all the vacant tyme he had; as from a high tower, to ſuruay the vanities of human thinges, the ſhortnes of life, and immenſe greatnes of eternall Beatitude. And caſting his eyes withall vpon the infinite difficulties of ſpirituall gouernement, and the horrible precipice wheron all Prelacyes ſtand; and as at the beginning he had auoyded with all his power the Epiſcopal digni-

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ty, so many tymes afterwards he sent letters and agents to his Holynes, beseeching him with much importunity to be disburdened of the administration, and restored to his Order, from whence he was taken against his will.

But since his supplications were not only not heard, but euen the Sollicitours themselues came backe sometymes very shrewdly checkt from the Vicar of Christ, & rather other cares for the vniuersall good imposed vpon him; *S. Hugh* being enforced to obey, prepared himselfe for new labours, and new battells, nourishing still with the foresayd meanes in his breast, a burning desire of satisfying the highest in all things. Whereby in difficult enterprizes, were equally matched in him a security of mind, and such a confidence, as that amidst the greatest difficultyes of all, yea euen the daungers of death it selfe, neyther lost he the peace of his soule, nor the conuenient repose of his body. So as being one night for some graue accidents transported in imagination, into diuerse thoughts, which tormented him without fruite, after he had thus roued with his fantasy a pretty while, at last was aware thereof, and smiting his breast with a deepe sigh, be began to reprehend himselfe sharply, for not suddenly remitting all anxieties vnto the diuine Prouidence, but being troubled and grieued for thinges so happening, as if the direction of them had depended on his owne knowledge and care: and scarcely was the day come, but calling for a Confessour, he declared that sinne with much contrition, and surely not without reason, especially the hand of the Highest so concurring with him, by wonderfull effects, as well in other actions as particularly in Censures: Wherof some euents which happened in this matter, will purchase a firme beliefe. Certaine rebellious and contumacious fellowes being by him giuen ouer vnto the power of the Diuell, vanished immediatly, nor were euer seene more.

A Souldier, who at the instigation of his wife, vniustly vsurped the goods of another, and being often reprehended for it by the holy Bishop, with diuers pretexts and falshoods still couered the same; this man being excommunicated by him one day, was on the next night following strangled by the infernall enemy: and yet for all that, another pursuing the same vniust suite, being gone to bed well fed & merry, continuing sleep with death, payd the fee of his iniquity.

A Deacon for hauing calumniated others of high treason against his

his Maiesty, being worthily condemned by the Bishop, by diuers colours and policyes vsed, obteyned the absolution therof from the *Metropolitan* himselfe, which *S. Hugh* knowing to be vayne, and surreptitious, stucke not to renew the Censure: and to the end it might appeare which of the two, was the true sentence, it pleased God, that the Deacon within few dayes after, most miserably ended his dayes. A certayne yong woman, who in presence, & agaynst the reprehension of the Bishop ceased not to spit in her husbands face, being stifled by a Diuell, very sudenly expired.

A vertuous Clerke, through the faction of the more potent, being quite depriued of his right which he had in a Church, after he had without any profit at all, gone to suite a good while both at home in his Country, and at Rome abroad, and consumed his substance therein, tooke finally resolution to recurre to the Bishop of *Lincolne*: who being well informed of the cause, and mooued to pitty vpon the trauayles of the suppliant, resolued through diuine instinct, no doubt, to thunder against all those wicked & sacrilegious men, although they were not of his owne iurisdiction. An admirable thing. The bolt was no sooner shot, but some of the impious company, hauing lost their senses became furious; others ended their life vnprouided; others lost their eyes with excessiue torments, and finally, the Heauenly vengeance ceased not, vntill such time as the Client of *S. Hugh*, was restored to his Benefice againe. This also, was of much consideration which I shall presently tell you.

Seauen of the Kings Court, hauing by stealth taken out a theefe from the holy Church-yard whither for feare of iustice he had fled to saue himselfe, without the Bishops consent, hung him vp. The seruant of God resented the matter as was fit, and with his wonted armes chastized them straight. And they from others example likewise fearing the worst, very sorrowfull and compunct, cast themselues at his feet all crauing pardon of him, one excepted: and hauing obteyned the same, vpon condition, that among other satisfactions being halfe naked (it being then winter) they should carry on their shoulders the man that was hanged for a good distance vnto the Church-yard, whence so temerariously they had taken him forth, and there bury him with their owne hands. So did the six penitents not without publike scorne and a great deale of trouble the while, and had no other hurt, that ensued thereon. When lo, the seauenth proud and pertinacious wretch, after seauen yeares, came also to

last, to prostrate himselfe in the sight of the Bishop, declaring to him a strange story of the hurts and domages befallen him in this while, as well in his honour, as in his goods and person besides, and hartily craued absolution at his hands, for mitigation at least, if not an end of so great miseryes. The conuersion & supplication was not in vaine. when S. *Hugh* not to add affliction to affliction, absolued him with a light pennance, and restored him agayne to the Communion of the faythfull.

The sweet manner of behauiour which S. Hugh *carryed towards all: VVith his Charity, and Prudence in the manage of things.* Chap. 9.

IN these and such like affayres touching the honour of God, and Ecclesiasticall immunityes, S. *Hugh* would shew so much rigour and seuerity, as may seeme perhaps to be attributed, to a certaine asperity or harshnes of mind, and rusticity of manners, if otherwise he had not alwayes vsed much humanity, & still reteyned the wonted bowels of Mercy. At Table, and Feasts, he shewed himselfe very sobarly pleasant and merry, & would exhort his friends to the same cheerefulnes, with giuing thankes to the giuer of all good. As for banquets, sports, and musicke, if he could not auoid them sometymes, he would make vse of them, eyther to refresh himselfe, for new trauayls, or for a tast of celestiall delights. Not only, in the publike preaching of the Word, but euen also in familiar conuersation, would he loose no occasion, most sweetly to allure men vnto solid vertues, and through their amendment, very manifestly appeared the profit thereof. His conceipts were efficacious and liuely, and fitly accommodated to each condition and quality of persons. Of which kind, may serue as a certayne patterne, that with diuers demonstrations he would giue Religious to vnderstand the necessity they haue, of fighting continually with themselues, and ascending alwayes to the top of perfection. Vnto seculars, & especially to such as traffike, aboue all things would he inculcate faith and truth in all things, without which of necessity all human commerce must vtterly perish. The women, he was wont to incite to diuine Loue, in putting them in mind particularly of the singular priuiledge, & the inestimable fauour done to that sexe, by the soueraigne Maiesty, in vouchsafing to take flesh and become the sonne of a woman: and whereas mah had neuer the honour to be called the Father of God, a wo-

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a woman yet hath had the grace, & preheminence to be named the Mother of God.

In this manner, he stirred vp alwayes mortals from slouth and sepidity, and was most vigilant in encountring with the first origines of discords, and maintayning peace, as well in priuate as in publique; hauing among other guifts so great a iudgment and light touching the point of equity, as that not only neere at hand, but also from remote countryes, and euen from *Rome* it selfe (as we insinuated aboue) there came controuersyes delegated to him, of no light importance. He was wonderfully beloued and reuerenced by his Chanons, though for their sakes he would not swarue from righteousnes; and with his prudence, and sweetnes he knew how to manage them so, as he neuer pretended any thing from the Chapter, which he obtayned not at last; he had likewise very admirable successe in the highest affaires of the Kingdome, and among other his actions, was remarkeable that peace, which he concluded betweene King *Philip* of *France*, and *Iohn* King of *England*, being the immediate successour of his brother *Richard*, who in punishment of the troubles brought vnto Ecclesiasticall persons, within a few yeares of his Crowne, was miserably slaine in battaile.

And to the purpose of this pacification of his, it seemes not good to passe ouer in silence, how S. *Hugh* returning from *Normandy*, with the accord established, happened by the way to lodge in a Monastery of his *Carthusians*, called *Arnetia*: and some of those fathers familiarly crauing he would make some particuler relation of the sayd expedition, and quality of the articles; Saint *Hugh* mortifying such a will in them, sayd: *These secular businesses may well be declared by Bishops indeed, but should not be curiously enquired into by Monks.* So tenacious was he at all times of Monasticall discipline & of chast silence. This also was a matter of much edification, in this great Prelate, that hauing lost (as we haue sayd) through excessiue abstinence all appetite, was vexed with most bitter gripes of the cholike, yet fayled he not for all that, to employ himselfe when need was, with a most exact diligence, in consecrating, or rehallowing of Churches, and administring the Sacraments, especially of Confirmation & of Order, obseruing euer the Catholike rites in al things, & beginning sometimes before day, persouering therin some houres of the night following without any refection at all. He spared not to bestow a good part of his tyme, in informing himselfe of the behauiour

humours of the people and Clergy, of the necessityes of the poore to relieue them, in & visiting and louingly comforting the sicke.

But though he shewed himselfe most pittyfull and beneficiall to all, yet felt he a singular tendernes of affect towardes the infected with leaprosy: he would goe into their Hospitalls in person, and after that in common he had giuen benigne consolations and fatherly aduises to that wretched people, he would approach to each one in particular, and humbly inclining himselfe vnto them, he abhorred not to kisse their loathsome vlcers, and lastly refreshed them with conuenient almes. The Chauncellour of *Lincolne*, called *William* one day was present at such a spectacle, who being first astonished at so great humility, and afterwards doubting some vaine glory in the Bishop, began to tempt him, with saying: S. *Martin* with a kisse only cured the leaprous, but you, me thinks, doe not so. To which iest of his, S. *Hugh* made answere: S. *Martins* kisse cured the leaprous in flesh, but the kisse of the leaprous cures my soule. He was wont also, most ordinarily to wash secretly the feet of thirteen poore folkes, and to serue them at table. And finally his workes of piety were so notable and famous, as he was vniuersally called the Father of Mercyes; and euen sucking Babes, as it were, through naturall instinct would stretch forth their little armes to call, and imbrace him.

How S. Hugh addicts himselfe to bury the dead: with a strange prognostication of his owne death. Chap. 10.

WHat meruayle is it, that S. *Hugh* should shew such clemency and compassion to the liuing, who vsed such Charity and sollicitude towards the dead, and that not only to their soules, but euen likewise to their corps; he no sooner vnderstood that there lay heere or there any body vnburyed, but setting, as a new *Tobyas*, all other businesses aside, he would goe thither in hast, and with due exequyes, according to the condition of each one he would commit them to the earth. And he was so giuen to this holy occupation, as that being sometymes inuited by the King himselfe vnto dynner, he would let him expect some whole howers together, vntill his worke were finished: and while the messengers came in one after another, to sollicite him, with saying, the King yet differred his dynner for his sake, and remayned still fasting.

fasting, S. *Hugh* freely would answere: Why doth he expect me? For better it were an earthly King should fare without me, then for me to consent that the commaundement of the King of Heauen should be contemned. My food is to fulfill the will of the eternall Father.

It happened one day, that he buryed a most stincking & corrupt corps of a drunken and dissolute sinner, to which none durst approach without stopping the nose: and yet S. *Hugh* went about to handle him without any auersion at all, vntill he had layd him and couered him with earth: the standers by being amazed therat demanded of him, whether he felt not any noysomnes or loathing from the corrupt corps, and he answering, that he felt no offensiuenes thereat, and how they were deceaued with their owne imagination; being full with new wonder, they ceased not to glorify the diuine Goodnes in his Seruant.

Newes being brought him one day of the death of a bitter persecutour of his, he suddenly puts himselfe in order to goe into that house of mourning, and to be present at the hearse: and being told for certaine, there were traynes layd for him on the way, and therefore by no meanes he should go thither: I deserue well, indeed, answered he, to haue fetters at my feet, and bolts on my legges, if I should once but neglect such a visit. And so causing the rest of his trayne, to stay behind, he went thither but with two only familiars of his, and there arriued without any stop or hinderance at all, and procuring a decent funerall for him that hated him so much, and placing the body in a vault, be returned home agayne replete with ioy and merits.

How acceptable these and the like exercises of S. *Hugh*, were in the sight of God, was euen manifested also in this present life, with the precious guifts of healing infirmityes, and expelling the wicked spirits, and quenching flames. In the meane while, from his indispositions, from his trauailes, and yeares, S. *Hugh* continually feeling himselfe to decay, attended with more fervour then euer, to prepare himselfe for that passage, wherein in this short & vncertaine course of mortality, all the cares and studyes of men should be most intent and fixed. A notable presage of the end of this Saint approaching, were the actions of a certaine Swan of extraordinary greatnes, which on the selfe same day wherein S. *Hugh* being created Bishop entred into *Lincolne*, was now like-

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wile come from parts farre remote vnto a certaine Castle, whither the Bishop afterwards resorted sometymes for honest recreation: and when he arriued at any tyme, that white bird would immediately fly to receiue him: and where to others it shewed it selfe very shye, and coy; to the Bishop only it would be most domestike, and giue forth infinite shewes of welcome; it would take meate from his hand; it would thrust, as in a poole, the head and neck, within those large and ample sleeues of his, and not contented therewith, leauing the fresh waters, and its accustomed haunts, would stand all night a watching, and keeping centinell at his chamber doore. Moreouer it had taken vp a custome, as often as the Bishop was to retyre thither, to be very iocund, to cry out, and flap with the wings, in so much as the keepers of the castle, as they had been aduertized by some harbinger, would be accited thereby to prepare the chambers, and to put all things in order against his coming. Now the last tyme that S. *Hugh* came thither, the amorous Swan leauing its accustomed dalliances, would lye hide in selfe, with the head drooping, and with other signes of sadnes, and frowardly requestring it selfe from his sight, which it was neuer to behold more; as the seruants were fayne to take it, and bring it in by force. And thus much of this new prognosticate.

The death and funerals of the Venerable Bishop, not without some miracles accompanying the same. Chap. 11.

IN those dayes was assembled at *Lincolne*, a most famous nationall Councell: and S. *Hugh* being then in the Citty of *London*, vpon vrgent occasion, with purpose to hye himselfe as soone as possibly he could to the sayd Assembly, being there ouertaken by a sudden & vehement feuer, was forced to keep his bed; and yet in despite of the disease, & enforcing his prayers vnto God, and to the most blessed Virgin, and deuout colloquyes with his Angell Guardian, and with the Citizens of *Heauen*; he ceased not withall to afford graefull audience, with hollome admonitions to as many as came to visit him. Being admonished to make his will: It greiues mee (said he) for this custome of making wils, introduced into the clergy, I neuer had, nor haue at this present any thing, that is not wholy of my Church: and yet that the Fiscall may not lay hand thereon, I will be distributed to the poore, as soone as may be, whatsoeuer

may

may seeme to others I possesse. Hereupon the Feast of S. [illegible] being come, wherein he remembred he was consecrated Bishop, he cauled the celestiall Viatique, and the Sacrament of Extreme vnction also to be ministred to him, as thinking very probably, that immediately he was to depart: but it pleased our Lord to differre the same, vntill the 17. day of the next moneth, in which space he ceased not from deuotions for himselfe, and exhortations for others; and moreouer with the spirit of Prophecy, very cleerely foretold, the great disasters, which soone after, were to happen in that Kingdome, and particulerly to the Clergy.

The foresayd terme being afterwards arriued, the holy Bishop being interiourly certifyed of his departure, caused besides his Chaplyns some Monks and Preists to be called to assist him, and seeing them all to weep bitterly, he sought with interrupted speeches, but graue and affectuous withall to comfort them, and laying his right hand vpon ech one, he recommended them to the diuine custody. And now his feeble voyce began quite to fayle, when he willed, that the flore being swept, a crosse of hallowed ashes should be formed thereon, and that a seruice should be sayd in manner of a Quiet, whereat being present with great attention, as soone as he came to that verse of the 90. Psalme; *Clamabit ad me & ego exaudiam eum, cum ipso sum in tribulatione*, causing himselfe to be lifted from his bed, he stretched his withered and frozen members (being mindfull of the Passion of Christ) vpon the sayd Crosse, and presently beginning the Canticle of *Simeon* very happily expired, in the yeare of our Lord 1200. of his age 60. and of his Episcopall charge the 25.

In this manner it pleased the Prince of Pastours, to put end to the trauailes of his most fayrhfull Coadiutour, of whose passage into heauen some persons worthy of credit haue had vndoubted reuelation. The body being spiced with Balme and other odours, was in pontificall habit exposed in a Coffin ready to be buryed, according to the order left by him, vnto his Church: but through the infinite concourse of people, which pressed in, to touch or at least to behold more neere that sacred Treasure, there succeeding by turnes very Honourable personnages to carry the corps, the way became to be so taken vp, and stops the while, that it was there fayne to stay for no lesse then six dayes. In approaching to *Lincolne*, the two Kinges *Iohn* of *England*, and *William* of *Scotland* who

who then were present, came forth to meet them with a most noble trayne, and both being desirous to submit their shoulders to the venerable Beer, the *Scottish* King among others (who loued him deerely) powred forth a floud of teares. After that, in the Cathedrall were the solemne exequies celebrated, with the pompe that became both the dignity of the deceased, & the quality of the standers by, among which two crowned heads, three Archbishops, fourteene Bishops, more then a hundred Abbots, very many Earles and Barons, drew the eyes of the people vpon them; the diuine Prouidence so disposing, that the promptnes and perseuerance of S. *Hugh* in taking so great care to bury the bodyes of others, was thus recompenced with so magnificent and glorious a Sepulture. To this were added for greater splendour, new & famous miracles, which to recount throughout, were a thing too long: it may suffice for example only to add heere also, that within few dayes at his monument, were cured six Palsey men, three blind receaued their sight, and two dumbe men recouered their speach. Moreouer the deposition, customes, and heroicall prowesse of the Saint, were afterwards not only celebrated with a liuely voice, by that age, but by many Writers also registred with a faythfull pen, to the glory of God, the memory of him, and the noble example, & incitement to posterity.

FINIS.

S. ANTONY OF PADVA.

THE ARGVMENT.

RIch *LVSITANIA*, yields thee vitall ayre,
And firſt of others ſhines with ſuch a gemme
Thy countreyes Father; thou doſt her prepare,
Thou doſt diſpoſe her vnto Heaun's diademe.
By doctrine and example; they declare
How gratefull was ſuch charity to them.
Thou *Solons* doctrine well doſt ouerthrow,
Shewing the Countrey to her brood may owe.
Padua adopts thee hers, whoſe ſpacious Fanes
Could not containe thy happy audience:
The larger fields, and open ſpreading plaines,
Did ſeeme prepard for ſuch a confluence:
Thy heauenly doctrine ſweetly entertaines
The hearers, charm'd with golden eloquence.
A ſecond *Orpheus*, whoſe commanding Lyre
Euen ſenſeleſſe thinges do follow, and admire.

THE LIFE OF S. ANTONY OF PADVA.

Taken forth of Laurence Surius.

Of the family and youthfull age of S. Antony: and how he became be of the family of the Chanons-Regular. Chap. I.

THE marueilous Mysteries of the diuine prouidence, are discouered as it were, through the whole pilgrimage of S. *Antony*, commonly called of *Padua*; and so much more worthy to be renowned by the world, as through the sollicitous cooperation of this most noble Confessour, they are seene to be accompanyed with the cleere examples of an Apostolicall spirit, and of ech Christian vertue. The blessed man was borne in the famous Metropolis of *Portugal*, which is called *Lisbon*, K. *Alphonsus* raigning in those partes the second of that name, in the yeare of our Lord 1195. His Father was called *Martin Boglion*, his Mother *Mary Tauera*, both of ancient and very honourable families, dwelling right ouer against the great Church dedicated to the Mother of God, wherein the Reliques of the glorious Martyr S. *Vincent* are kept with much veneration. From so noble a couple, in the flower of their youth sprung forth this

this blessed Bud, and in Baptisme was named *Hernando*.

In the first rudiments of learning and Christian manners, he was with diligence instructed by the Priestes of the sayd great Church; so as an exact education being added to an excellent inclination, vnder the protection of the most Blessed Virgin Mary, and that most inuincible Martyr, he came very soone to bring forth most euident signes of his future greatnes: because, as it is likewise reported of some others elected of God in their childish age, being farre off from childish thoughtes, he tooke pleasure in imitation of his Parents, to frequent holy places, and to distribute almes to the poore, as he was able, that saying of *Iob* well suiting with him: *Ab infantia mea, creuit mecum miseratio.* With these passages of his childish innocency, being come to the dangerous & tickliſh point of youth in choice of an estate of life, he felt himselfe not a little to be allured by sensuality, with enticements of flatteryes: but preserued doubtles by the diuine Mercy, very generously withdrew his foot, resolued to follow by the sharp way, the guide of reason, and splendour of honesty.

And to secure himselfe the better, with perseuerance, with a voluntary holocaust he dedicated himselfe to our Sauiour Iesus Christ, in the Monastery of S. *Vincent* of the Chanons-Regular: which Monastery howbeit scituate forth of *Lisbone*, yet was it not so farre, but many, as it happens some for loue, some for curiosity, came to visit the new souldiour of Christ: whence he perceauing himselfe to be disturbed in his deuout exercises, obtayned with much difficulty to be remoued from thence, some three dayes iourney, into the Monastery of the *Holy Crosse* of *Coimbria*, where yet to this day that Order flourisheth, to the great benefit and ornament of that Citty. Heere the feruorous disciple of Christ, besides the learning and diligent obseruing the holy Ceremonyes, so imployed himselfe in the grauer studyes, as he alwayes reserued the better part of his tyme and trauaile for spirit: nor suffered he (as often it fals out with they vnaduised) the vehemency of speculation should come to oppresse or diminish deuotion, but with a sage temper, helping himselfe with the sacred Scriptures, partly for finding out of deep senses, partly to enflame himselfe with diuine loue, and making no lesse often acts of the Will, then of the Vnderstanding, he arriued within a little while, to so high a degree of perfection, as he had no greater thirst, then to spend his bloud for

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the Catholicke fayth. And in this so laudable a desire of his, he became much more confirmed, through the occasion we shall presently declare.

The occasion that moued S. Antony *to endeauour to change his Rule, and what it was.* Chap. 2.

THe venerable Family of Fryars, which through Christian humility doe call themselues *Minours*, was by the Eternall Pastour newly founded, to the help and reduction of wandering soules. The head of these was the most blessed *Francis* of *Assisium*, who with the approbation of the Sea Apostolike, and with the example and profit of his holy manners and speaches, trauayling into diuers Countryes, and especially into the vtmost confines of *Spayne*, had with admirable increase spread his name, and ministery, by the many residences of his children. And by this way had sought with all industry to prouide for the extreme necessityes of the afflicted Christianity. After this being not able to suffer the other so great a part of the world to be seduced by the fabulous lyes of the Mahumetan perfidiousnes, he very freely determining to bring, to his power, some light and succour to those miserable nations; and when he should be able to profit no more, with a glorious end at least, to lay downe his life, in confirmation of the Ghospell.

Into which enterprize hauing put himselfe more then once, but through diuers impediments, being not able euer to prosecute any thing; at last, assembling together, two squadrons of choyce workemen, with one of Eleuen, he himselfe passed from *Ancona* into *Egipt*, where vnder *Damiata*, the Christian army was encamped against the *Saracens*: the other of Six, he sent vnder *Fryer Vitalis* an *Italian*, into the land of *Granata*, and of *Andaluzia*, being tiranically handled by *Miramolinus* King of *Morocco*, a great vpholder of the name and sect of *Mahomet*. These two expeditions concerning the litle fruit they wrought, with those blind and obstinate people, had in a manner the same successe: but for the dealing with Apostolicall persons they were farre different. Because S. *Francis* passing boldly from the Christian tents, vnto those of the *Saracens*, was by the *Soldan* (though for that tyme he resolued not to accept the Ghospell) more then once, yet graciously heard, and with diuers courtesyes and fauours much honoured and entertayned, not without

out the infinite wonder of the ſtanders by.

But the troupe, which ynder *Vitalis* went into the Weſt, by his order continued their way, and with incredible fortitude preaching the truth of Chriſt, and accuſing the vanity of the falſe Prophet, not only in *Seuill* of *Andaluzia*, but euen alſo in the Citty of *Marocco* it ſelfe, and in *Affrica*, and confirming their doctrine with workes aboue nature, they were firſt ſcorn'd, pelted, & ouerwhelmed by the people, with ſtones, cudgells, and priſons: and afterwards by *Miramolinus* himſelfe (to reuenge the iniuryes of his *Mahomet* with his owne hands) very cruelly ſlayne through the ſtroke of a Semiter, in the preſence of his people. Whoſe bones now renowned with new and euident miracles, being diligently gathered by the meanes of the *Infant Don Pedro*, the King of *Portugal* Brother (who was very acceptable at that tyme in *Marocco* to *Miramolinus* himſelfe) and decently conuayed to the Church of the holy Croſſe of *Conimbria*, cauſed in that deuout people, diuerſe motions of Chriſtian piety, but in the Chanon *Don Hernando*, through holy emulation increaſed ſo the thirſt of Martyrdome, as he could find no reſt by day or night; and he was much more rouzed vp, being taken with the triumphall palmes of thoſe valorous Champions, thē was *Themiſtocles* awakened from ſleepe through the Tropheyes of that other *Athenian* there. In fine, the enkindled flames of charity at this ſpectacle increaſed ſo in him, as *Hernando* being not able to contayne the ſame, with full reſolution, determined to paſſe likewiſe ouer himſelfe into *Mauritania*, and preaching couragiouſly the fayth of Chriſt, to purchaſe to himſelfe, a precious death for the glory of Chriſt, and ſaluation of Soules.

Now by this tyme, he was made Preiſt, and had arriued to the age of 26. yeares. He was for his ſingular vertue and rare talents, ſo deere to his whole Congregation, as diffiding wholy to get leaue of the Abbot for ſuch an enterprize, concealing his purpoſe ynder the pretext of chooſing a more auſtere and ſtrict rule, he determined to paſſe into the new religion of the Fryars Minors, holding for certaine, that thence he might more eaſily compaſſe his deſired enterprize. Wherefore making very feruent prayers thereupon, at laſt he found out this way to execute his deſigne which followes in the next Chapter.

S. Anto-

S. Antony is admitted into the Conuent of the Fryars Minors, where he pursues his intent, but all in vayne. Chap. 3.

AMong other Conuents of S. *Francis*, disperſed through the kingdome of *Portugall*, there was a litle one vnder the protection of S. *Antony the Great*, without the walls of *Conimbria*, where thoſe Fathers philoſophizing rather with life and manners, then with queſtions and diſputes, gaue themſelues to let the world vnderſtand the vanity of things preſent, and ſolid hopes of voluntary pouerty. Some two of this Conuent, from tyme to tyme, were wont to come to the ſumptuous and rich Monaſtery of the holy Croſſe, according to their inſtitute, very humbly to craue Almes: So as *Don Hernando*, taking them one day aſide, with a liuely affect of Charity vnfolded vnto them, as to two Angells of Paradiſe, his holy purpoſe, and beſought them, keeping it ſecret where need was, to deale with their Superiours, about his admiſſion into their Order, but yet with expreſſe condition to ſend him by obedience, aſſoone as may be vnto the land of the *Moores*, to worke ſome fruit in the conuerſion of *Gentils*. Euen from that tyme, was the name of *Hernando* famous for learning and goodnes; ſo as the *Fryars Minors*, tooke it to be no ſmall fauour ſo to enrich themſelues with ſuch a purchaſe. Wherefore the buſynes being concluded on their parts; on the other *Don Hernando* began to craue humble licence of his Prelates, who made a very ſtrong reſiſtance for a tyme; but his prayers were ſo continuall and vehement as they finally preuayled. So as deuoutly taking the habit of S. *Francis* from the *Minors* in their Cloyſter, he went his wayes thence with ſuch diſpleaſure of the Chanons, as he heard at his going forth, ſuch a bitter taunt in the way of ieſt caſt forth by one of them, as this: *Goe your wayes now, perhaps you will be a Saint in that Religion*. At which words (ſayd he) with a cheereſull countenance: *VVhen that ſhall be, I beleiue you will giue praiſe and thanks to the Redeemer for it*.

In this manner paſſing into a new habitation and inſtiture; the firſt thing he did, was to lay aſide all ſecular habits, and quite to forget his fathers houſe, & to be alſo himſelfe the more vnknowne, and quite forgotten of the world, from the title of that litle Church, or to ſay better, Oratory of the *Minors*, in changing his name, he cauſed himſelfe to be called *Fryar Antony*. From thence renewing his

his supplications to God, and his Superiours, and preparing himselfe continually with fit meditations, to each cruelty of punishments that might be, it was not long ere he was sent into the desired parts of *Marocco*; where as in a most certaine field of battayle, he hoped to obteyne by dying for Christ, a glorious victory.

But soone appeared very euident signes of the inscrutable disposition of our Lord; who accepting herein the good will of his seruãt, had preordeyned him for other labours, and to other merits. Because, that in the very beginning of his departure, being oppressed with a greiuous malady, he was constreyned for the most of that winter to keepe his bed. Where, though after many profers and endeuours made in vayne, he coniectured, the diuine Maiesty was no wayes propitious to his purposes; yet by the beginning of the next yeare, hauing scarcely recouered any forces, he valiantly began afresh to make proofe of himselfe, and to sayle towards *Affrick*. But the barke had hardly hoysed sayle & departed from the hauen, when behold a contrary storme of the South-west winds, by force transported the Mariners to *Messina* of the Iland of *Sicily*.

This aduenture gaue S. *Anthony* much more matter to reflect vpon the interpretation of the diuine will, and had yet a more euident signe therof. As soone as he landed he vnderstood by the *Fryars Minors* there resident, how of late a generall Chapter was intimated of the Order; at *Assisium*, and therefore it apperteyned to him also, as a Preist, not hindered by any lawfull cause to goe thither. Through this citation ioyned with passed accidents, he came to be satisfyed, it was not the diuine pleasure he should aspire to preach to the Mahometans or Gentils. From which barre of exclusion, the wary Merchant went about to make a double profit, one of his owne confusion, accusing himselfe of too much boldnes, and presumption in himselfe; the other of a stable purpose, to suffer himselfe heereafter to be wholy guided by the Creatour, by meanes of his Ministers, without making choyce on his owne head, of this or that manner of procuring the diuine glory. And withall, since it was not permitted him to expose himselfe for the holy fayth, vnto the fury of the people, to the cruelty of Tyrants, to the scourges & kniues of the mercyles hangmen, he determined to offer vp himselfe, another way to Christ, in a liuing hoast, vpon the altar of Religious iustice, by mortifying the flesh with whips, fastings, prayers, and vigils, slaying and annihilating the will and vnderstanding

standing, with perfect obedience, and full contempt of priuate respect.

How S. Antony goes hiding his talents for humility sake, and is vnknowne vnto men. Chap. 4.

S. *Antony* going with such designes in his breast vnto the Congregation of *Assisium*, since by reason of his celebrating of Masse euery day, and reciting the canonicall howers, his Priestly dignity could not be hidden, he endeauoured at least with all care to conceale the nobility of his bloud, the force of his wit, and the variety of learning which he had; which so cunningly he did, as with the whole Chapter, he remayned in opinion of an Idiot or simple man, and not apt, eyther for subtilityes of speculatiue learning, or manage of practicall matters. Whence it followed, that the assembly being dissolued, while distribution of subiects (according to the vse) was made, and the Superiours requiring to haue some this, some that man, along with them vnto their residences; S. *Antony* remayned alone without being required or requested of any. Meane while the diuine man exceedingly reioyced, in beholding himselfe, in imitation of his great Maister and Sauiour Iesus, without fault of his to be slighted and neglected of all. Yea rather to make continually more intense acts of Christian humility, approaching with great humility and submission to the Minister of the Prouince of *Romania*, called *Fryar Gratianus*, he did reuerently beseech him, he would daigne to intreat Father Generall, he might take him to him, to instruct him with other Nouices, in the ceremonyes and obseruances of the Order.

Nor was the petition made in vayne. For *Fryar Gratian* being moued with the modesty and solitude of the person, come thither from parts so remote, tooke him benignly along with him, vnto his owne Diocesse, and a little after, at his new instance permitted him to retire himselfe into the hermitage of *Monte Paulo*, with some others. Where S. *Anthony* being prouided of a narrow Cell, infasting with bread and water, and perseuering in holy contemplations, and manfully resisting the temptations of the Diuell, prepared himselfe vnwittingly, vnto the admirable exploits and enterprizes, which for the benefit of Christendome, God was pleased to worke by his meanes. Being afterwards called from the deserts to

to the Conuents, he departed not a whit from his firme deliberations, to vse and cause himselfe to be dealt with by others, as the meanest & most abiect of all: whence the tyme which he had spare frō the altar & Quire, he spent cheerfully in sweeping the house, in seruing in the kitchim, and in doing such offices, which ordinarily are held in most scorne, and are most abhorted of human pride. And in such ministeryes, he continued hiding, shrouding, and concealing himselfe from mortall eyes; when it pleased him at last, who beholds the hidden things, to his eternall glory, and saluation of many people & nations, to manifest him to the world, with the occasion following.

How S. Antony is discouered by his talents, to be singular, and is declared Preacher. Chap. 5.

IT was now the tyme of Ecclesiasticall Ordinations; and therefore Father Guardian hauing destined some Eryars to the City of *Forli*, he thought good to lead them thither in person himselfe, & would needs haue S. *Antony* also along with him being Priest already, as we haue sayd; and as reason dictats vnto vs, and the Portugall Chronicles themselues doe cleerely demonstrate, howsoeuer more moderne Authours being moued by one ambiguous word only of *Surius*, haue after affirmed, that S. *Anthony* went thither to be enrolled with the others into the sacred warfare. With this family then, for the same effect, went some Dominicans a long likewise: Religion instituted as it were, by the eternall Father at the same tyme of the Franciscans, for the greater help of the Catholicke Church, and for supply, of men for the continuall preaching of the word of God.

These two companyes, though diuerse in habit and manner, yet in will and end very conformable, being come to Forli, were lodged both in the same place: and not for to giue ouer their spirituall exercises, the houre of their conferences arriued, the Guardian of the Minours made great instance to the Father of the Preachers, that according to their institute they would be pleased for the common consolation to discourse something of matters concerning the diuine seruice, and for the purchase of vertues. Whereof those vertuous Fathers excusing themselues, through the shortnes of tyme, & wearyness of the iourney; the Guardian being doubtlesse touched

with

with some hidden inspiration from Heauen, contrary to the opinion of all, turned himselfe to S. *Antony*, and suddenly impoſed vpon him to make them a Homily, and to say something of edification. To which precept the seruant of Christ very modestly opposed a while, but the Superiour and the rest vrging him to it, at last not to breake with Obedience, recommending himselfe to God, he began to discourse, but rudely at the beginning, and without any shew of learning in him; but in the progresse of the discourse, the Holy Ghost without doubt, so guiding his tongue and hart, ere he was aware, he entred into so great a variety of allegations of the diuine Scripture, into so great sublimeneſſe of mystical senses, & aboue al, into so great an accesse and ardour of charity (which euen cast forth flames from his countenance and gesture) as all the Auditours remayned partly inflamed with heauenly affects, partly also astonished with wonder, as of a man that knew no more then his Breuiary, that neuer handled as it were any bookes, and from whose mouth scarcely euer came forth any Latin word.

But he, to whome, as well the memory, as also the creature it selfe, serued as a Booke layd open, and in so long an intermission of study and reading, had yet neuer sayled from treating familiarly with the benigne Giuer of Wisdome, gaue forth to vnderstand in that act, how much richer are the treasures of the mystical & sweet, then the scholasticall and sterile Theology. Besides their astonishment at this so sudden an eloquence, such indeed as all confessed they had neuer heard the like; they had a singular esteeme & consideration at his so rare humility, since whereas others, hauing scarce got a smatch in learning, can hardly conteyne the vnbridled will from appearing in Pulpits, and hunting after vayne prayse and applause of the people: he though very well instructed already, with infused and purchased learning, and besides endued by nature, with those parts which are required in a Christian Oratour, had euer held his peace, & was euer more willing to heare then speake, and strriued as much to abase himselfe, as others doe to procure high degrees, and to be notable and famous in the world.

It was not long ere the Blessed Father S. *Francis* had newes thereof, who tooke extraordinary contentment therein, and gaue infinite thankes therefore to the diuine Goodnes. And howbeit he might without more adoe haue deputed S. *Antony* vnto the holy Function of Preaching, as who had beene well studyed already of himselfe

himselfe; yet by reason of his so long intermission now from his said studyes, and not to giue matter of murmure vnto others, he determined to make him renew and refine his mysticall Theology, vnder the direction of the Abbot of *S. Andrew* in *Vercelli*, a man very famous in those dayes for learning and sanctity, and who among other signes of profound Science, had lately translated the workes of *S. Denys Areopagita*, out of Greeke into Latin, and illustrated the same also with his explications and comments. *S. Antony* then being recommended to this Doctour, with another English Fryar called *Adam de Marisco*, within the space of a yeare, they both made such profit in the knowledge of celestiall things, and arriued to such a height and elenation of mind, as it seemed to the sayd Maister, he had two Angells in his howse, and that he had learned of them rather then they of him. With this so happy successe, *S. Francis* was more confirmed in his opinion already conceiued of *S. Antony*, and with great hope, of much profit to the World, declared him Preacher, & commaunded him very confidently henceforth to apply himselfe to the ministery of the Word of God.

How S. Antony mollified a Tyrant with his sharpe reprehension, and brought him to reason. Chap. 6.

THis excellency of preaching, was not only discouered in the blessed disciple of Christ; but as true humility is capable of all graces, and mother of all vertues, he shewed himselfe very soone, how exceeding sufficient he was for confessions, and apt withall for disputations against Hereticks, and for Scholastical exercises, & for writing of bookes very profitable for the whole posterity, and (being a thing very hardly to be coupled with such talents) he shewed likewise no small skill and dexterity in gouernment. To all which pretogatiues, as by an irrefragable seale and patent, the diuine Clemency had annexed the spirit of Prophecy, with the priuiledge of frequent and manifest miracles. Of each of which guifts according to our purpose, we shall declare the chiefe of them with brevity.

And first, for his preaching, we must know, there was so burning a zeale of the glory of God, and the saluation of men, planted by such solid and deep rootes in the soule of this louer of Christ, as that being suddenly pulled forth of his hand, like a generous

sted; he began to discurre through villages, Boroughes, castles, and Cityes, leauing steps imprinted of holy customes on all sides, and exciting miserable mortalls, from base and terrene cares, to high and celestiall thoughts. And this his zeale of Charity, he endeauoured allwayes to keepe liuely and flaming, with the breath of prayer, and with matter of consideration, keeping also it from all humidity of sensuall pleasures or disordinate affections. Whence followed among others, two inestimable aduantages, to wit, a great credit with the auditory, and a singular energy of discourse: the one of which conditions, more auayles to perswade with, then all the artificiousnes, and figures of Rethoricall art that may be: the other how behouefull for a Teacher of truth, and Embassadour of the King of Heauen, may be easely comprehended of euery one.

By this meanes he came to be free and rid of those bands, which are wont to inueagle the mind, or restrayne and tye the tongue of others: So as neyther the force, nor malignity of the Mighty was able to dismay him, nor flatteryes or offers of freinds to bow him, nor the winds of popular applause to puffe him vp. Without all exception of persons, as well in publike according to occasions, as in priuate, the magnanimous Interpreter and Messenger of Christ, ceased not to hammer & breake the wils growne obdurate in vices, and that with a presence of a courageous hart, as that many famous Preachers, who came to heare him would euen tremble, and some amazed at the lightning and flames he sent from him, would couer their face, other againe, through doubt of some perilous accident, would reuyue themselues. Which thinges to be no whit exaggerated, nor feigned may sufficiently be seen by that, which happened him, with that famous Tyrant Ezelinus, of the Citty of Padua, and of a great part of Marca Trevisana.

This man vnder a rationall figure, hauing the hart of a Beare, and Tigre, seemed to thirst for nothing more then humain bloud: Perfidiousnes and impiety both, were in him as conuerted into nature: robberyes, rapines, destructions through fire & sword, were euen sports and recreations to him, and (as to the Captayns of mischiefs it happens) he was allwayes wayted on by Souldiours and Sergeants, neyther in auarice, nor cruelty, not lust much inferious to him. Now this bloudy wretch, only to terrifye the people, without cause, made many noble Citizens, to be slayne in Verona. S. Anthony tooke such sorrow, and indignation thereat, as that

that going boldly into the presence of that monster, and these Sergeants of his, began with a loud voyce to cry out against him, saying: *VVhen wilt thou cease, thou fierce Tyrant, and rauenous Dog, to shed so the bloud of innocent Christians? VVhen wilt thou termine or mitigate ouer this so great inhumanity? Know thou, there hangs a dreadfull punishement of the diuine Iustice vpon thee which shall not leaue vnpunished the homicides, the robberyes, the extorsions, and wicked slaughters thou committest.*

These thinges the Seruant of God vpbrayded him with to his face, first in generall, and then after in particuler, descending into circumstances, with so much vehemency of spirit, with so much sparckling of the eyes, & feruour withal, and with so much weight and liberty of speach, as that most rauenous Wolfe became now of a sudden a most meeke Lambe, & in the presence of as many as were there, pulling off his girdle with his owne handes, & putting it about his necke, cast himselfe at his feet, very humbly craving pardon, both of God and him, and offering himselfe most ready to performe whatsoeuer pennance the Venerable Father should impose vpon him. Whereupon the Blessed *Antony* being somewhat pacified, and the penitent confirmed with sweet admonitions in his good purposes, not only without any hurt at all, but rather with a great deale of reputation and honour, and grace withal, came from him: the people remayning the while much admiring, and amazed beyond measure, how *Ezelinus* at the first sound of such rebukes and reprehensions, had not caused him to be hewed in peeces, and cast forth to the beasts with a looke only. To take away the wonder, he yet wholy confounded, and euen pale for feare, sayd: Let it not seeme strange to you my Maisters, what heere I haue done, because while that same Religious man spake in that manner, I manifestly saw most liuely rayes of diuine splendour to come from his face, which so dazeled me, & filled me with such feare, that euen doubtles me thought, I should euen haue beene swallowed into hell. These wordes indeed *Ezelinus* spake, and such feelings he shewed for the present: but as the promises proceeded from seruile feare, & not for the loue of vertue, after a short remorse, returned the Barbarous wretch to his former custome, accusing himselfe for hauing yielded so basely, to the boldnes and menaces of a presumptuous Eryer, and perhaps also a dissembler and hypocrite. Yet neuerthelesse, remained that more then humaine countenance so engraued in his memory, and that Maiesty, wherewith he was terrifyed,

to him it seemed very hard to believe, that without some heauenly concourse, and the hidden merites of so couragious a reprehender, so strange and vnusuall a thing should befall him.

After the Tyrant had beene thus perplexed in mind a prety while, wauering in himselfe, he resolued at last to cleare himselfe in that point of the goodnes & sincerity of the Fryer, with the touchstone as followes. Taking then forth of his treasury a rich Iewell, he gaue it to some Ruffians of his, to carry it to S. *Antony* on his behalfe, with faire and amorous speaches, but with expresse order, that if he accepted the same, as a false & couetous man, they should suddenly hew him to peeces: and if he should refuse it, they should with all respect abstaine, as from a person truly holy and acceptable to God; nor for whatsoeuer he should say vnto them, they should take any reuenge vpon him, but without any reply at all returne backe againe. With such commission those Ruffians being come to S. *Antony*, and intreating him with the greatest courtesy they could, to accept of that small charity, which *Ezelinus* sent him, and to remember him only in his deuout prayers; by so liuely experience they presently knew what he was, since with a seuere looke & shew of anger, he thus answered to the message: God forbid, I receaue in signe of liberality the very bloud of the poore of Christ: for which shall *Ezelinus*, ere he be aware thereof, make an exact accompt to the diuine iustice: and get you hence also without delay, least through your iniquityes eyther the howse ouerwhelme vs with a sudden ruine, or the earth come to swallow vs vp with a horrible rupture.

Whereat those miserable wretches, with bowing downe the head, went silently and fearefully away to giue account to their wicked maister of the whole succesle; who being cleared in this manner of the suspitions falsely conceaued by him, touching the seruant of God, from that tyme forwards held him in the esteeme he ought, and gaue order to his souldiers, they should let him say of him what he listed himselfe: and though the Tyrant, through his inueterate custome in sinning, was neuer conuerted from his lewd wayes, yet certaine it is, that the memory of S. *Antony* serued him often tymes for a bridle, and through feare and reuerence of so great a man, he forbare afterwardes to commit many outrages, which he had otherwise effected without respect. These then and the like assaults, the couragious Champion of Christ, would not

fayle

fayle to make at any tyme when need required. Though indeed no mervey l it be, that for the defence of the truth, he should not feare the face of any man how angry soeuer, who with so much desire heretofore had sought to drinke of the chalice of the passion.

The excellent guifts, and talents of S. Antony, especially necessary to so notable a preacher, as he was. Chap. 7.

LEt no man thinke by the former Chapter, that S. *Antony* shewed himselfe to be so rigorous and terrible to all. He wanted not iudgment to discerne the difference of his Auditours, nor skill and practize to deale with the rich, with the poore, with the noble and ignoble, according to the capacity, and nature, and state of each one. And howbeyt the principall foundation of his preaching was placed, as we haue sayd, in frequent prayer, and continuall abnegation of himselfe, neuerthelesse he tooke light and nourishment of sound and sincere knowledge from the auncient Doctours, sacred Councells, and diuine Scriptures, wherein he was so versed and dexterous, as it is affirmed for certaine, that when by any misfortune, they might hap to be lost, he alone from the Cabinet of his memory, was sufficient to recouer them agayne, as heeretofore *Esdras* had done, and to put them faythfully in writing.

Wherof among other persons of authority, *Gregory* the Nynth his Holynes, gaue truely a most cleere and graue testimony; for that S. *Antony* being come to the Court of *Rome* (for this likewise was a notable exployt of his) to oppose the designes and endeuours of Fryar *Elias*, and of others, who sought to wrest the Rule, and enlarge the Religious discipline, he not only laboured efficaciously in this matter, but preached also to the Court, and people of Rome, in diuers places and tymes, with so great abundance of true and profund conceipts, with such subtilityes, and art in discouering the origens and causes of vices, and in appling apt remedyes to each one, and with such sharpe and sound interpretations of the psalmes and the Prophets, and of all historyes & Oracles, and diuine precepts, as the Pope himselfe being astonished, besides infinite other prayses afforded him, with a Pontificall spirit deigned to call him, *The Arke of the Testament*. There were added to these so rare guifts of a Christian Oratour, a dignity of aspect, a grace in his gestures, a sweetenes and cleernes of voyce, and all in so eminent a degree,

as he seemed to be an organ for honest delectation, and for a holesome mouing of soules, framed by the hand of God himselfe. And that which more increased the wonder, was so great a variety, quaintnes, and propriety in the Italian tongue, in a man trayned vp in Prouinces so remore, and come into *Italy* being of yeares so mature, and so late brought forth to the light of the world, and to the eminency of Pulpits.

Whence it is not very easy to explicate the concourse of people of all conditions, that assembled together at the sound of that celestiall harmony and diuine Trumpet: in shutting vp their shopps, leauing their traffikes in the market places, and the noyses of the Pallace, and taking vp places before day at the sacred audience, with such hast and strife withall, as many tymes the seruant of God was constreyned to abandon the Churches and Cittyes, and goe forth into the spacious playnes, and there from the higher bancks to breake the bread of the diuine word vnto the hungry multitude. And he howbeyt corpulent by nature, and much subiect to sweating, and diuers infirmityes, left not for all that, to expose himselfe with great promptnes, and without sparing any labour, or trouble where the greatest need was, & hope of a more certaine & copious haruest.

Now who were able to set downe what fruite followed, to the glory of our Lord and saluation of men? Who could number the rancours and enmityes deposed, the restitutions made, the Concubines forsaken, the processions, disciplines, fasts, the pious works both common and particuler instituted for behoofe of body & soule? Many contemning the vanity of the world, though rich and potent otherwise, eyther dedicated themselues to the diuine seruice in Religion, or the better to assure their conscience, very freely subiected their whole substance and their life it selfe; vnto the dispose of the faythfull seruant of Christ; the good and faythfull through his discourses would depart from him very full of consolation of new courage and purpose afresh. The sinners chasing away darknes and sleep, astonished at the diuine prouidence, acknowledging their perilous estate, and the greiuousnes of their synnes, as wounted Harts to the fountayne, so ran they to the tribunall of Confessours, with teares and sighs.

How S. Antony mountes into the Chayre of Theology, and was the first of his Order, that read in those Schooles. Chap. 8.

WE may not seeme to passe ouer in silence, how 22. Theeues being accustomed to rob and murder trauayloirs in a certaine thick and obscure forest, and then after vnknowne in the Citty, to appeare in the habit of Honourable persons, being lastly moued with the fame, which ran euery where of the Angelicall preaching of S. *Anthony*, resolued to goe all at once to heare him. And found the report of him to be nothing false, but rather remayned so mollifyed and softned, at his fyery speaches, as the sermon being hardly finished, they went al one after another, to cast themselues at the feet of the Preacher, with most humble confession, crauing absoluion at his hands, and promising amendment. Of whome being graciously heard, and with fatherly admonitions being encouraged and instructed, they retired themselues to performe the pennances imposed vpon them.

By which example, may easely be estimated without more ado, how great, and how vnusuall effects, that instrument of the diuine goodnes occasioned in the harts of men. So as S. *Bonauentur* in the second translation of the Saint, which was some thirty two yeares after his death, finding that happy tongue, through the diuine will, wholy fresh and red, with good reason exclaymed: *O tongue, which hast euer blessed God, and taught others to blesse him likewise, it appeares now manifestly of what merit thou wast before our Lord*: and so kissing it deuoutly he placed it in a decent Reliquary, for that purpose. But returning to the matter of the spirituall purchase, and most burning zeale of S. *Antony*. It is surely a meruellous thing, how the man of God, notwithstanding the occupation of the pulpit, and other trauayls of no light importance, employed himselfe very willingly in hearing confessions, and with so much prudence, and longanimity applyed himselfe to looke into, and to cure the wounds of soules, as sometymes from morning to late in the euening, he had no tyme to restore his weary and afflicted body eyther with meate, or repose at all.

The Heretikes moreouer and the Heresiarks being manifestly conuinced by the wisedome and spirit that spake in him, were constreyned openly eyther with base silence to confesse their perfidiousness, or with wholesome compunction to accept the truth. Though indeed

indeed he combated against such a plague, not only from aloft with long and continued speaches, but euen also in meetings and assemblyes in schooles, with syllogismes and distinctions, and with other arts which Logick teaches. Which particularly is seen in the Cities of *Arimini*, *Millan*, & *Tholouse*. From which things grew also another effect of no small consideration, as well for the common benefit of all Christendome, as for the especiall increase and reputation of the *Fryars Minors*.

The sayd Religion, as we mentioned, was lately founded by the most Blessed *Father S. Francis*, in profession and spirit, rather of Christian pouerty and humility, then of erudition or learning. Which though they were not despised, or in contempt with him, yet was he very circumspect and cautious in admitting them into his Institute, being desirous that his Fryars should preach rather with example and good works, then with precepts, and words: nor lightly would he giue them leaue to study, as fearing not without good reason, least through weakenes of humane nature, much reading might extinguish deuotion, and the wind of curiosity destroy the building of Charity. From this caution of the holy Father, and simplicity which commonly appeared in his children, sprang vp an vniuersal opinion in the world, that the Fryars were certainely but silly, and good men only; but ignorant meerly and litle apt for discouering the deceipts of the auncient aduersary, and iudging the quality of synnes, or distinguishing between leaprosy and leaprosy, and by consequence vnable to cooperate with the diuine prouidence in the conducting of soules.

Now some Fathers being desirous to cancell this note, as zealous of the fame of their Order, and of the glory of Christ, made great instance vnto the Blessed *Antony*, he would take the paynes to read and explicate the more grauer sciences, and set vp in the Religion of the *Minors* a Schoole also, whence as from a noble and perpetuall Seminary, might issue from tyme to tyme sufficient workemen for the Vinyard of our Lord. To which so honest requestes, how beit otherwise he would willingly haue condescended, yet hauing some notice of the mind of his common Father and Superiour, he could neuer be brought to accept the enterprise, vntill such tyme, as he had expresse faculty and commission from him, with a letter of the tenour following: To his most deere Brother *Antony*, Fryar *Francis* sends greeting. I am content that you read Diuinity to the

the Fryars, but in such sort, that (according to the aduise of the Rule) neither in you or them, the spirit of holy Prayer may be extinguished.

Heereby, all excuse being taken away; S. *Antony* did at last begin to satisfy the continuall desires of the Fryars, and he was the first, who in that venerable Family euer held the Chayre; beginning in *Mompelier* in *France*, and prosecuting afterwardes in *Bologna*, and then in *Padua*. To which Citty, whether it were for the clemency of the ayre, or for the humanity and disposition of the inhabitants, he bare very speciall affection: and with this his new labour of interpreting the diuine mysteries, he came both to illustrate the Order of *Minours*, and to afford the militant Church a fit supply of the choicest souldiours. Amidst these so noble and fruitefull cares of his, the Seruant of Christ, could not also auoyd that same of gouerning others, in diuers degrees, and places of *France*, and *Italy*, where he was (according to the institute of the Order) both Guardian and Minister. In which dignityes, howbeit he shewed affability, and such iudgment, as he was both reuerenced and beloued of his subiects: yet to the end he might more readily attend to spirituall workes, and for the greater common good, it seemed well to Pope *Gregory* the IX. through singular priuiledge, to discharge him of all superintendency of Conuents, or of Prouinces, which do necessarily bring with them diuers distractions and thoughts of temporall matters. And besids the office of confessing, conuersing with the Neighbours, and preaching, the same Pope would haue him to put his sermons into writing, that the profit might not only deriue to the present and liuing, but euen also to the absent, and posterity. Whereupon retyring himselfe a new into the Citty of *Padua*, being a place for diuers occasiõs very apt for al exercise of learning, he went forward in putting those bookes to writing, which are now read in print, & which to the studious of christian eloquence, serue as a copious and rich storehouse for any subiect whatsoeuer.

A certaine Prophesy of S. Antony *fulfilled, of one* Philipa *Martyr of Christ.* Chap. 9.

Hitherto we haue spoken of the actions of the Saint, which are imitable of ech religious person. It remaynes now to touch some thing of the more admirable. And to begin with prophecy,

whereof two no leſſe certaine then famous predictions, ſufficiently declare, how much this ſo precious a gemme ſhined in the bleſſed S. *Antony*. There being a woman at *Aſſiſium* now ready to be brought to bed, ſhe deuoutly recommended her ſelfe to his interceſſion, who for charityes ſake had been to viſit her. To which requeſt, through the hidden inſtinct of God, he manifeſtly anſwered forthwith, ſhe ſhould be of good cheere, that ſhe ſhould haue a happy labour, and haue a ſonne, and that which more imported, he was deſtine by diuine prouidence, firſt, to be a glaſſe of vertue in the Religion of *S. Francis*, and then alſo with effuſion of his bloud, and great torments, for Chriſt ſhould purchaſe a palme of a glorious martyrdome. There was nothing of all this that infallibly fell not out. The happy Babe was borne without hurt of it ſelfe or mother, and in the ſacred Baptiſme, tooke the name of *Philip*. And paſſing his firſt yeares in Angelical purity, of his owne election became a *Fryar Minour*. Hence fortifying himſelfe in the loue and feare of the eternall God, through a heauenly inſpiration, was moued to the pilgrimage of the holy Land, and arriued at *Azotus*, euen iuſt at the tyme, when that Citty, was by treaſon taken by the *Saracens*, and the Chriſtians that were there, to the number of two thouſand, were all publiquely condemned to death.

Through which ſo cruell a ſentence, *Philip* fearing leaſt ſome being affrighted might come to abandon the holy fayth, requeſted as a fauour at the miniſters hands of the *Souldan* there (and obtayned it without difficulty) to be the laſt executed of all. Whence the *Mahumetans* being brought into ſome hope, that he would renoūce in the meane tyme; found themſelues at laſt to be far deceaued of their expectation. Becauſe the cruell ſpectacle being now begun, *Philip* endeauoured with all feruour & fortitude of mind to comfort all the Chriſtians, to ſuffer freely, ſpeaking aloud, he had a reuelation of our Lord, that he was to enter that day into the kingdome of Heauen, with more then a thouſand Martyrs; through which ſo high a promiſe theſe faythfull people being exceedingly comforted, did voluntarily, yea euen cheerfully preſent their bare necks, to the ſword of the bloudy Executioner.

Which thing the *Souldan* noting (who beyond meaſure abhorred the name of Chriſt) entered into ſuch a fury, as he ſuddenly commaunded, that with all the ſortes of moſt exquiſite torments that might be, ſhould his temerity and boldnes be puniſhed, that durſt

durst so dissuade from the worship of the Great *Mahomet*. Whereupon a troupe of hangmen, assailing *Philip* without more ado, and in the sight of the whole company of Christians, went first to cut of his fingars ioynt by ioynt, in which so sharp and prolix a torment, he neuer ceasing to exhort and enflame the Christians, in such wise as neyther being enforced with menaces, nor won with flatteryes; they all cryed out, with one accord, they would follow by all meanes the stepes, and counsails of the couragious *Philip*. The *Souldan* continually more enraged, caused him to be fleaed aliue to the nauell, and afterwards that blessed tongue to be cut out, whereof being depriued & torne in all parts, he ceased not for all that with signes and gestures, and much more with example to enflame those sacred victimes, vntill such tyme as he was beheaded with them, and that altogether ascended to the eternall Country, leauing euen to their enemyes behind, an euident signe of their felicity, since the bodyes being kept a good while, in the same place vnburied & vncouered did not only not giue forth the least ill sauour, but rather yeilded a most sweet odour. And in this sort came that to effect which had now for so many yeares before, without all doubt, or ambiguity at all, already beene propheſyed by S. *Antony*.

Another example of S. Antonyes *propheſyes, which happened in another Martyr*. Chap. 10.

NO lesse memorable then the former, was a certaine reuelation, which S. *Antony* manifested cleerely being Guardian at that tyme in the confines of *Aquitan*, in a Citty, which being in a more high place, the Frenchmen called *Le Puy*, and the vulgar Italian *Val Poggio*, and was aunciently by the Latins called *Anicium*. In this Citty among other Inhabitants, was a certaine Notary, very Catholike in fayth, the worldly in his dealinges, and more practized in taking of Suretyships, then discerning of spirits, more acquainted with plying the Iudges, and Aduocats, then frequenting of Churches and Sacraments. And yet S. *Antony* on a tyme, meeting him one the way, with a low duck, & vncouering of the head, made him an extraordinary reuerence and obeysance. Which thing the Notary, being guilty of his owne quality, and not tyed through any freindship to the poore Fryar, at first attributed the fame to errour or simplicity, afterwards perceiuing him to perſiſt

in the sayd obseruance, when he saw him a farre of, endeuoured to shunne him: But meeting full on a tyme where he could not auoyd him, and the *Fryar* saluting him againe with the accustomed, or rather with greater signe of honour then euer, he holding the same as an act of scorne and derision towards him, began with anger, euen grinding his teeth, and drawing out his sword withall, and to cry out, saying: If thou hadst not been a Fryar, I had now a good while since euen thrust this same in thy sides.

But tell me, thou rude, base, and errant Iacke: What is the matter thou scoffes me thus to my face? To whome the seruant of Christ answered with all submission; Brother, trouble not your selfe, I do reuerence you with my hart, and do honour you withall fidelity that may be: the reason is, for that I hauing greatly desired, & begged as a fauour of our Lord, to spend my bloud in his holy seruice, haue neuer been worthy, nor hath he byn pleased to heare my suite. But indeed of you, he hath reuealed to me, that you shal one day dye a Martyr; Whence I am constrayned with a sweet enuy, to hold you in the esteeme and regard I doe: and doe most affectuously intreate you, that when you shall come to that glorious conflict, you would be mindfull of me poore wretched sinner. At which words the Notary being pacifyed, conuerting choler into laughter, went his wayes iesting at the matter. Nor long it was, but the effect did really succeed.

Because the Bishop of that Citty, preparing himselfe to go vnto the holy Sepulcher, the Notary being touched with supernall motiues, resolued to accompany him thither, as he did. And being arriued at *Palestine* possessed by the *Saracens*, the Bishop happened to fall into dispute, of matters concerning the holy Fayth. In which conflict those barbarous people shewing themselues very bold and insolent, against the honour of Christ, and the Bishop being timorous in defending the same, and in opposing their blasphemyes; the Notary could by no meanes brooke such indignities, but courageously entred into the quarell, & without any respect awhit indeauoured to discouer & accuse the vanity, fraud, & ambisions of their wicked Mayster whome they adored: wherupon the *Mahumetans* being all enraged tooke the Notary, & for the space of three continuall dayes, hauing satiated their greedy desires, with mangling and scourging the victorious warrior of Christ, at last they led him to death: and he remembring very well, what had been told to him

him by S. *Antony*, declared it to the Christians about him, and with infinite consolation, stretching forth his neck, to the seruants of impiety, and washing his stole anew in the bloud of the Lambe, went immaculate to the heauenly banquet. And thus, with the stupour, and amazement of all, came the Oracle to be verifyed.

Of sundry apparitions of S. Antony, *made in his owne person, vpon seuerall occasions.* Chap. 11.

THe apparitions of God, made to S *Antony*, & of him to others, are worthy of eternall memory. Being one day receaued as a Gheſt, by a certayne Knight, no leſſe deuout then illuſtrious, he had a lodging appointed him, farre from noyſe, where he might the better attend to ſtudy, and contemplation. Now, while the Knight paſſes in the night by the houſe, he ſees a moſt bright ſplendour to proceed from that chamber, whereat meruelling much, he ſecretly approches to the doore, and looking through the key hole, beholds vpon an open booke before S. *Antony*, a child of a celeſtiall beauty; who ſending forth rayes more bright then the Sunne, threw himſelfe tenderly about the necke of the bleſſed man, and imbraced him without end, and S. *Antony* likewiſe him, with ineffable ioy and affection. Amidſt theſe chaſt imbraces the moſt ſweet Babe ſhewed him how his Hoſt was ſtanding at the doore, & beheld al things remayning in a rapt. S. *Antony* not enuyed him ſo happy a ſight, letting him enioy it at his pleaſure, vntill ſuch tyme as the glorious child did vaniſh away, when laſtly he opened the doore, and with a thouſand prayers coniured him to keep the matter in ſecret vntill his death. So promiſed the Knight and obſerued the ſame: and as ſoone as the Seruant of Chriſt was quit of the bandes of his body, he vnlooſed the ſame of ſilence, and began to proclayme the aforeſayd ſpectacle, and to affirme it with oaths and teares togeather, with ſo much guſt as he could never be ſatiſfyed with recounting it: And hence it is, that the images of the Saint, are ſeene ſo depainted with a childin his armes, ſitting on a booke, for a difference of others of his Order. In this manner was S. *Antony* among other tymes, as then made worthy of the preſence of our Sauiour.

And he alſo, as we ſayd more then once, affoarded himſelfe in ſeuerall places, vnto diuers perſons at once, and that allwayes

eyther

eyther for the diuine ſeruice, or for edification, and the helpe of neighbours: as particulerly happened to him in *France*, while he was preaching firſt in *Mompelier*, in the great Church, after in *Limoges* in *S. Peters*, which they call of the *Quadrino*. Becauſe S. *Antony* being in the pulpit, and remembring ſuddainely, he had forgot to ſubſtitute one in the Quire of the Conuent, who ſhould ſupply his part, that belonged to him; ſuddenly by diuine power, not fayling neyther the people aſſembled, nor pulpit, was preſent with his Fryars to ſing his Leſſon, and Antiphone.

At other tymes his Father being falſely accuſed in *Lisbone*, for intercepting the monyes of the Fiſcall, and then agayne for killing a yonge man, which by certaine wicked men, was of purpoſe put into his garden with many ſignes of bloud vpon him, S. *Antony* in the meane while being certifyed by diuine reuelation of what had happened at both tymes, from places and Prouinces moſt remote, was found to be preſent in the ſame moment in the Citty of *Lisbone*; and as for the monyes he made the Magiſtrates to vnderſtand, that the Kings Treaſurers, though fully ſatisfyed heertofore, yet malicioufly had denyed the receipt thereof, and acquittances giuen. For the homicide, it pleaſed him to demaund it publiquely of the dead himſelfe, whether his Father (though ſentenced already for it) were guilty of the ſaid wickednes: whereto hauing anſwered no, without the vrging of S. *Antony* to name the malefactours, he demaunded abſolution of the ſeruant of God, for a certayn excommunication he had formerly incurred, and interceſſion for his ſynnes; which hauing obtayned in the ſight of all the multitude, he fell downe dead into the ſepulcher agayne. And thus S. *Antony* conſerued his innocent Father in his goods, honours, and life.

Moreouer, the ſeruant of Chriſt, was wont to ſhew himſelfe cleerly in the night in ſleep, to ſome inueterated in ſenſuality, and other vices, who for feare of ſhame durſt not to lay open their enormious ſynnes to the Prieſt, and vpbrayding them their of crymes, and circumſtances thereof, now to admoniſh them with ſweetnes, and now to conſtreyne them with ſeuerity and menaces, to repayre to this or that Confeſſour, as he eſteemed moſt for the purpoſe, & ſo with the Sacrament of penance they had tyme, to deliuer themſelues from the power of the diuell: which euen the penitents themſelues related afterwards, not without the great mer-

uayl of euery one. So as neyther in this alſo may the bleſſed S. Antony be accompted inferiour to *S. Nicholas*, to S. *Ambroſe*, to S. Francis, and others, of whom it is read, how they had the ſame very fauours from the Almighty in diuerſe occurrences. And ſince we haue newly made mention of penitents, we may not fold vp in ſilence, how efficacious the words of S. *Antony* were concerning that holſome Sacrament.

Other notable examples, of the efficacy of S. Antonyes *preaching, not without manifeſt miracles.* Chap. 12.

A Certaine Cittizen of *Padua* by name *Leonard*, confeſſing vnto him, among other iniquityes diſcouered, being very contrite, that he kickt his Mother on the belly ſo hard, as he threw her to the ground. For which the Saint reprehending him moſt grieuouſly, in proceſſe of diſcourſe ſayd to him: How that foot which had had the boldnes to ſtrike the belly, whence he came forth, deſerued to be cut off. The wordes were not ſpoken to a deafe man: the abſolution receaued, *Leonard* goes his wayes home, and interpreting the ſillables as they ſounded, taking a hatcher really in hand, he cut off his foot, and preſently being ſeiſed with a mortall ſooning, began to cry out aloud; to theſe cryes the vnfortunate Mother full of feare came ſuddenly in, the Chirurgians are ſent for, the wound is ſwathed with little hope of remedy or cure, the neighbours run in, one cryes, another weepes, all are aſtoniſhed.

The wofull woman, ſcarcely yet recouering breath, goes her wayes with her haire diſheueled to the Saint, and with womaniſh plaints, & bitter ſobs, charges him with the death of her deare ſonne. The Bleſſed *Antony*, with the newes thereof remayned extremely diſconſolate and afflicted, and not content to haue diſcharged himſelfe with iuſt excuſes, he went immediatly to the lodging of that ſimple man, and there ſending vp enflamed prayers to God, he tooke vp the foot cut off, and laying it to the ſtump of the legge, with the benediction of God ſo vnited the ſame, as the yonge man without griefe or ſcarre remayned ſafe and ſound. The fame of ſo great a miracle dilated it ſelfe throughout, and thankes were rendred to the diuine goodnes on all ſides. Theſe and other ſuch like thinges befell S. *Antony* in Confeſſions.

But turne we now to his Preaching againe, we may not let paſſe,

paſſe, how the *Cruſado* for the holy Land being proclaymed, vnder *Gregory* the IX. and a moſt ample Iubiley publiſhed for ſuch an intention in *Rome*, there aſſembled together an infinite number of people from all parts of Chriſtendome, as Greeks, French, Almans, Spaniards, Engliſh, and of other nations: by all which, the bleſſed S. *Antony* was heard to preach at once, ech one in their proper language, as in the Citty of *Hieruſalem* heeretofore the Apoſtles were heard on the ſolemne day of Pentecoſt; that ſupernaturall effect being renewed, with the aſtoniſhment of as many as heard the ſame.

In *Arimini*, the Citty being full of Heretikes, *S. Antony* endeuoured cheifly, and not without much trauayle to reduce the Heſiarcke *Bonuillus*, or (as ſome would haue it) *Bonellus* to a better mind, who for thirty yeares continuallly had perſecuted the Church of Chriſt: and after his amendment, notwithſtanding many others yet remayning moſt peruerſe in their obſtinacy, and ſhutting their eares vnto the truth, after that *S. Antony* with many prayers in vayne, had inuited them to a Sermon, there being a great number of them as then forth of the wals, where the riuer called *Marechia* diſcharges it ſelfe into the Sea; with great cõfidence in our Lord, he begins to call the Fiſhes vnto the word of God, ſince men of reaſon & redeemed with his precious bloud, would by no meanes ſeeme to harken to him. And incredible thing had it not been euident: he had ſcarce giuen forth the commaund, when an innumerable multitude of fiſhes of ſundry formes and bignes, were ſeene to appeare on the waters of the Sea and riuer, which euen of their owne accord came in by ſholes, and with heads erected accommodating themſelues to liſten to him; in ſo much as the leſſer put themſelues neer to the bancks ſide, and then the greater and bigger in order, with ſo goodly and fayre a diſpoſe, as a more pleaſing ſight could not be ſeen.

To theſe ſquadrons ſo well ordered, the bleſſed *S. Antony* lifting vp his voyce began to vnfold vnto them the benefits vouchſafed them from the Creatour, the guift of ſwiftnes and colours, and of their beauty in particuler; the medicine ſubminiſtred from them by *Toby*; the tribute, and food of our Lord himſelfe: the miſtery of the Reſurrection repreſented in the Prophet *Ionas*. For which reaſons with many others beſides did *S. Antony* exhort them to yeild God thanks. To which aduiſe of his thoſe Marine troups, ſince they could not by words, with ſundry motions at leaſt did ſignify their obedience, ſtooping with the head, ſporting with iubily and

and shewing a will to honour the messenger of Christ. Nor would they depart from the place, vntil they were licēced thence, through his holy benediction. And so in the meane tyme the concourse of spectatours being now continually growne greater; the man of God taking then occasion, vpbrayded those obstinate and peruerse men of their malice and impiety, since in acknowledging the high Creatour, admitting so his holy law, they would so manifestly suffer themselues to be vanquished by beasts; whereupon the Heretikes at last remayned confounded, and the Catholikes continually more confirmed, in the holy doctrine and veneration of the Sea Apostolike.

Other miracles which S. Antony wrought in the sight of Heretikes, to the conuersion of many, and confusion of others. Chap. 13.

MOst famous was that which happened in the exequyes of a certaine publike Vsurer, now buryed allready: at which exequyes, it belonging to the blessed S. *Antony* to make the sermon, he tooke for text that saying of our Sauiour: *Vbi est thesaurus tuus, ibi est & cor tuum*. To which purpose with accustomed liberty he inueighed against the disordinate loue of gold and siluer, and weighed the inestimable domages which grow from thence: finally to let them see with their eyes themselues the truth of that sentence, turning himselfe to the neerest parents of the dead: Go your wayes (sayd he) by and by, to the chest of the miserable wretch, and there within shall you find his very hart it selfe: which they did without contradiction, and to the great terrour of them, and of the whole land, in the midst of his monyes they found the said hart, as yet not wholy cold. We shall now ad another of no terrour awhit, but of meere consolation.

S. *Anthony* being Custos at *Limoges*, after he had passed through *France* still preaching heere and there, chaunced to discourse with the inhabitants of *Burges*. But the presse was so great of such as came to heare him, as that the Canons of the Church, putting themselues in procession with the whole Auditory, went forth of the gates of the towne, into the open fields: where while the man of God puts himselfe to discourse in an eminent place, behold there gathered together very blacke clouds in the ayre, which threatned a terrible tēpest; for feare wherof the people flying from thence & beginning

to shift for themselue, S. *Antony* sayd with a loud voyce: Bee of good cheere my mayſters; ſtirre not a foot, there ſhall not a drop of water light vpon any of you. The people obeyed: and behold ſuddenly a mighty ſtorme of hayle and rayne to fall from heauen, which enuironing the Auditory as a wall, did not wet the breadth of a palme in the whole circuit, but left the people dry & vntouched. Whence followed many prayſes vnto God, and extraordinary credit and reuerence to *S. Antony*.

And now to ſpeake ſomething likewiſe of meruails ſucceeding in his diſputations with Heretikes: It is reported for certayne, how the diuine man being at *Arimini* on a tyme, or as others would haue it, in the Citty of *Tholouſe*, a malapert miniſter of Sathan, of the Sect of *Berengarius*, being not able to maintayne himſelfe in a controuerſy of the moſt holy Sacrament, agaynſt the reaſons alleadged by *S. Anthony*, ſayd finally vnto him. Thou confoundeſt me with words, as more learned then I; but not becauſe they haue more foundation of truth. But let vs come to ſome more cleere experiences in effect; Whence I may be certifyed indeed, that God is really preſent in the conſecrated hoſt, and I promiſe and ſweare vnto you (when it ſhall ſucceed) that I will confeſſe to be vanquiſhed, and belieue this article, in the manner as you teach it.

S. Anthony accepts the condition, nor doubts awhit to put the quality of the tryall to his owne choice. Let vs do it then in this manner replyed the Heretike. This day will I beginne to keep my Mule without meate, & after three dayes againe ſhall I bring him forth ſo hungry into the market place, togeather with a pecke of oats for the purpoſe. And at the ſame tyme thou likewiſe come thither with thy azime or hoſt, and if the beaſt in preſence of the one and other ſhall forbeare to eate the oats, and turne to bow vnto thy bread, I am content alſo to adore the ſame, without more adoe. In the name of God ſayd *S. Antony* let the matter be publiſhed through the Citty. The third day being come, both parties repayre to the market-place, with ſuch a thronge of people as euery one may iudge. Heere *S. Anthony* ſacrificeth vpon an Altar ſet vp for the purpoſe, and before he communicates, conuerting himſelfe to the principall Cittizens, with lighted torches about him, holding the Hoſt in his hand repleniſhed with fayth, turnes to the brute beaſt, which now was fenting the oats, & commands him in power of that God there preſent, that leauing the prouander now taken out of

of the facke, & set before him, to come presently to his Creatour, and acknowledge and adore him in the sayd Host.

The Priest had scarcely ended these wordes, when the Mule despising the prouander, with head bowing, humbly approaching to the most holy sacrament kneeld downe to adore it, to the infinit iubiley of the good, and holesome conuersion of that wretched Sacramentary. In this manner was a very strange experiment brought to passe, vnworthy indeed of so high a mystery; but yet nothing preiudiciall, nor perilous to the life of *S. Antony*.

How S. Antony *escaped the treacheryes of his enemyes by secret poyson, and of the opinion he gayned with all men.* Chap. 14.

SOme others of the same kind with the former, found out another more wicked proofe, and by so much more dangerous, as more hidden; who being not wone with the former passage, but more exasperated rather with the sayd miracle, determined with poyson to murder the seruant of Christ. Inuiting him therefore to dinner (whither he refused not to goe, being desirous to help any manner of wayes) vnder colour of charity, they present him with poysoned meat; which fraud being suddenly knowne in spirit, he reprehended them with loue & grauity for such impiety: but those obstinate and peruerse men, insteed of being compunct, and penitent therat, vnto their hidden deceits added a manifest impudency, and boldly thereupon began to say: How Christ had promised his faythfull Disciples, that neyther the poysonous, nor fatall drinkes, should seeme to hurt them. Whence if he would but taste thereof, he should soone doubtlesse confesse that saying of the Ghospell to be false. At which wordes *S. Antony* recollecting himselfe, and on the one side, holding the taking of such food were a meere tempting of him that had reuealed the danger vnto him; and fearing on the other, through the wicked disposition of those Calumniatours to occasion some discredit to the sacred Scripture, was resolued at last to eate, and drinke the same without exception, if they would promise to returne to the Catholik fayth, when as he should receaue no hurt thereby. To which condition they yielding assent, his word was performed, as well without the hurt of his person, as with the glorious purchase of those mindes seduced.

These, and many other thinges, which for breuity we let passe

were

were wrought by the Blessed *Anthony* in the name of Christ, beyond all course & compasse of humane power: which being matched with a singular innocency of manners, and with a solid, liuely and enflamed eloquence, may not seeme strange they should fructifye so much, not only in the harts of the meaner and poorer sort (which ordinarily is wont, very willingly to accept the word of God, & without difficulty to rayse the affect from visible things) but euen also in the minds of the rich and potent; who so rarely imbrace the seed of the Ghospell, and be so hardly weaned from false delights, and designes, to aspire with paynes, mortifications, and almes to the future felicity. And yet many of this condition rendred themselues to the battayls of this great Captayne, and committed wholy to his discretion and gouernement (as we sayd) both their goods and liues.

Among which, a principall Baron of *Padua*, being called *Tisone Campo San Pietro*, may not seeme to be reckoned in the last place. This man after he had serued long in the warres, wherein he had beene a chiefe Commander, retyring himselfe to his house, and laying his armes aside, at the intreaty of the Blessed *Antony*, with the good example of the whole Citty, gaue himselfe to spirit; and conceauing feruour and zeale to help his subiects, obtayned of the Blessed Father to vouchsafe to come into the Land of *Campo S. Pietro* (from whose dominion, tooke the noble family of the *Tisons* that name) to cultiuate & instruct the rude people there in Christiã Religion, and in the feare of God. Which S. *Antony* refused not, especially for that there was in that place a little Conuent of Minours, that was maintayned by the almes of *Tisone* himselfe. True it is, that S. *Antony* being arriued there, to remaine more retyred, would not abide continually, neither among the Fryars, nor lesse in the Pallace of his Host, but vnder a Nut-tree of an vnmeasurable greatnes, from whose truncke grew forth six great branches in manner of a crowne, causing three litle Cells to be set vp, one for himselfe, and the other for two Fryars and companions of his (in which worke *Tisone* himselfe with singular piety did labour with his owne hands) whence S. *Antony* was wont after his exercises of prayer and contemplation, to preach vnto the people; which assembled to that heauenly food, from the neighbour countryes thereabout; but yet descending at the howers of refection and rest, he remayned in the Conuent.

Amidst

Amidst these things the diuine man, although by his old Institute he shunned, and had all worldly glory in much horrour; yet through the greatnes of his merits, he was arriued to that veneration with the people, that euen peeces of his poore cassock were secretly cut off for deuout Reliques; & when the word *Saint* was but named, for excellency sake it was cōmonly vnderstood of him. And yet he notwithstanding continued in austerityes, macerations, & vigils, not that his flesh now tamed and subdued allready, had need thereof; but to afford therein a perpetuall example, and edification to seculars. Who ordinarily not hauing iust weights to ballance the integrity of vertues, are wont, and accustomed to valew and prize perfection, by the exteriour afflictions and penances they discouer in Religious.

The Death of S. Antony, *with the sequels thereof: and his speedy Canonization.* Chap. 15.

With such manner of strictnes of life accompanyed (as we haue sayd) with an extraordinary weake complexion, and many labours, and trauayls withall, came the seruant of Christ to be so feeble, as being surprized in *Campo San Pietro* with a greeuous infirmity, he soone, and directly told it likewise to one about him, that he was now arriued to the terme of his short dayes, and hoped ere long to go, & enioy those places without terme or measure of tyme. And withall not to be troublesome in his cure, either to that small Oratory of Minors, or the lay Families there, though he were with the most affectuous prayers that might be, coniured by all to abide with them, yet causing himselfe to be layd in a Countrey cart, he went to *Padua*. And considering that in the Monastery of *Sancta Maria Maior*, within the wals, he should too much be molested with visits, he diuerted to another place, which is called *Arcella*, of *Franciscans* indeed, but yet somwhat forth of the City.

Heere now being oppressed with the malady, with all deuotion he receiued the holsome Sacraments, and with hands ioyned together, and lifted vp, not without extraordinary feeling he recited the seauen Penitentiall psalmes, and a deuout hymne to the most Blessed Virgin, whose protection with particuler fertiice he had allwayes sought to rely vpon. From thenceforth he begins suddenly to lift vp his eyes, and to fix them on heauen; &

being

being demaunded what he looked vpon? I behold, sayd he, my Lord Iesus Christ: and after a short repose, among a thousand benedictions and pious teares of his deerest freinds, he yeilded vp his spirit to the Creatour, with all the tranquility and serenity that might be, in the yeare of our Lord 1231. and the 13. of the month of Iune, on a Friday, he being then but 36. yeares of age, whereof 15. he had spent in his Fathers house, two in S. *Vincents* of *Lisbone*, 9. at the holy Crosse of *Conimbria*, and about some 10. in the Order of S. *Francis*.

After the passage, that blessed flesh, which through euill vsage, was before so horrid to see, so rugged, dry, and wrincked to be touched, became in a moment so white, soft, and plump, as if it had been of a tender and delicat child. His beloued freind & maister the Abbot of *Vercells*, whom we mentioned aboue, at that tyme, was much afflicted, with a disease of the throat. And euen loe, the same day, when S. *Antony* dyed, being in his chamber alone at prayer, he saw him suddenly to appeare before him; and after mutuall salutation, & imbraces: Behold (sayd he) my Lord Abbot, hauing left my Asse at *Padua*, how I goe in hast to my Country. And saying so, with a light touch only, he cured his throat, and so vanished. But the Abbot stedfastly beleiuing, that S. *Antony* was really passed by to *Lisbone*, going forth of his chamber, began to enquire of his familiars, where he was; from whom not gathering any thing, at last returned into himselfe, and coniectured by that vision the happy departure of the man of God: whereupon, making new diligence by letters, he found the encounter of howers and moments to be iust the same, as he himselfe did afterwards testify.

In the meane while the Fryars of *Arcella*, fearing some tumultuous concourse would be at the body, endeuoured to keep the departure of the seruant of Christ very secret, but in vayne. Because the very innocent boyes, through hidden instigation of the spirit, began in many troups to goe crying through the countryes: The holy Father is dead, the Saint is dead. With which voyce the people being awaked, on a sudden they shut vp their shopps, and laying all other businesse aside, put themselues in armes, with great effusion of bloud, while one part stood for retayning the sacred treasure in *Arcella*, and the other to conueigh him into the City: but after many and perilous bickeringes betweene them, by the humble prayers of the Fryars, & the authority of the Magistrates it was obtayned

obrayned, that as himselfe being neere to death had requested, he should be carryed to the Church of *Santa Maria Maior*, and so he was accompanyed thither by the Bishop, the Clergy, and by persons of quality in good order, with such abundance of lights, as the whole Citty seemed to be on fire.

Heere the high Masse being sung by the Bishop, began continually new and stupendious miracles to manifest themselues in diuers infirmityes of soules and bodyes. To which fame, with incredible feruour, continued a long tyme, whole troupes of Pilgrims to resort thither, not only of those confines, but of *Italy* also, and as it were of all *Europe*, with such a number of large guifts, and precious offeringes, as they were fayne to appoint chamberlaines and keepers for the custody of them, of the chiefest, & most honourable persons of *Padua*. With the help whereof, and with that moreouer which the Citty it selfe adioyned thereto, changing the title of the Temple (which was first of *Iuno*, & after of the Blessed Virgin *Mary*) in honour and inuocation of the Saint, was built in the same place, one of the magnificent and sumptuous Churches of Christendome: *Lisbone* it selfe being the natiue Countrey of the Saint, concurred in a manner with the deuotions of the *Paduans*, in making by command of the King, of one part of the House, where he was borne, a fayre little Church as we sayd, and of the other a Hall, where the Ancients with the Senate, vnto this present day, are wont to assemble to deale about matters of the Common wealth.

But aboue all, Pope *Gregory* the IX. himselfe, who before in *Rome* had with so choyce an Elogy commended the doctrine of the seruant of God, concurred to the exalting of his glorious memory. So as scarcely had a moneth passed ouer from the death, or to say better, from the nativity of S. *Antony*, but causing a most exact inquisition to be made of his life, and miracles, with the high approbation of all the Cardinalls, and Prelats of the holy Church, he canonized him solemnly, and enrolled him among those spirits, who arriued in the eternall country, doe securely enioy the beatificall vision of God, there making intercession for others, who being on the way, are yet doubtfull continually of their progresse and tearme. Through which iudgment and approbation of the Sea Apostolike, was enflamed in all Christendome, a new desire to accumulate honours vpon the sacred depositum, & a liuely fayth in presenting supplications to that glorious soule: the *Paduans* yet in

this part shewing themselues most remarkable of all; who being constant in their auncient piety, follow in celebrating euery yeare the day of the deposition of the Saint, with most exquisite pompes, psalmes, panygeriques, & other triumphs, truly belonging to the immortall merits of the noble Confessour of Christ, and particuler protection he affords that famous Citty: whence he renouncing in a manner his proper Country, hath been pleased to accept, the perpetuall sweet Surname of *Padua*.

FINIS.

S. THOMAS OF AQVINE.

THE ARGVMENT.

THe * Tree that beares the dainty *Cyprian* flower,
Vnles oft prun'd by skillfull workemans art,
Growes wild & fruitleſſe: *Loue* doth looſe his power
And vigorous force, vnleſſe our Soules do dart,
And force it oft, with often acts on high;
Or feeble ſoone it growes, and ſoone doth dye.
The ſmiling leaues ech other ſeeme to kiſſe:
Giue heau'n thy *Loue*; *Loue* ſhall from thence deſcend,
Cropt, bruiz'd, diſtill'd more ſweet by farre it is:
Troubles make ours more gratefull in the end,
And oppoſitions nobly borne away,
Crowne our afflictions with a nobler Bay.
Oppoſ'd by Friends their force I ouerbore;
My wiſh at laſt obtayning to enioy,
Heau'ns *Loue* I found in me augmented more,
While more to gaine it, I my *Loue* employ:
By painefull acts this Paſſion I dilate,
And keep my ſoule by weakneſſe in her ſtate.

* An allusion to the Roſe called in Hebrew, Loues ſhaddow. Cant. 2.

THE LIFE OF S. THOMAS OF AQVINE.

Written by the Reuerend Fathers Preachers.

Of the Parents, and education of S. Thomas: with the signes of his future greatnes. Chap. I.

SAINT THOMAS Doctour, for the excellency of his learning, surnamed the *Angelicall*, was borne in the Citty of *Aquinas*, in the yeare of our Lord, 1224. His Father was *Landolphus* Count of the sayd Citty of *Aquinas*: his Mother *Theodora*, daughter of the Count of *Theam*, being both of a noble and illustrious house. The birth not only of the Saint, but also his Religion was foretould by a venerable Hermit, who liued in those Countreyes, called *Bonus*; who visiting *Theodora* neere her childbirth, saluted her, saying: *Be ioyfull Lady, for you shall shortly haue a sonne, who for his singular qualities, shall be renowned through the world, and shall take the habit you see heere depainted*: It was euen the habit of S. *Dominicke*, the which, at the foot of the Mother of God, in a little image, he wore for deuotion hanging about his necke. *Theodora* answered: *Gods will be done*. After which, the child being borne into the world, and called in sacred Baptisme by the name of *Thomas*, soone gaue very manifest

manifeſt ſignes of the learning and ſanctity which in tyme were to ſhine in him. Becauſe on a day while the Nurſe was making him a bath, he ſnatching vp of his owne accord a peece of paper from the ground, held it faſt in the hand, and the Nurſe going about to take it away, he began to cry, and to be ſo troubled at it, as for a laſt remedy ſhe was feigne to waſh him, with the ſame in his hand.

Wherefore the mother being aduertiſed, to cleere and ſatisfy her ſelfe the better of the matter, opened his hand by force, and taking away the paper from him, they found there written the ſalutation of the Archangell *Gabriel* to the Virgin Mary, and that with ſo much more wonder of theirs, and of all the ſtanders by, as they could leſſe coniecture, how ſuch a writing could come into his handes. The little Child in the meane tyme, with ſignes neuer ceaſed to reach after it, and to cry and ſob for the ſame, vntill to quiet him they were forced to yield it him againe: and he not to haue it taken away any more, putting it in his mouth, on a ſudden ſwallowed it vp. This ſame, as we ſay, was held of the wiſe, and of men of good vnderſtanding, for a great and certaine preſage of celeſtiall knowledge, and of the rare vertues, which in progreſſe of tyme were to ripen in *Thomas*: it being not likely that a child in the ſwath-bands, without diuine operation could be ſo enamoured with the words, which were the beginning and fountayne of all the myſteryes of the new law, and of Chriſtian piety.

Nor this ſigne only of future fruites, was ſeen in that noble bud, but as often as a booke, or ought els but like to a booke, was preſented to his ſight, with childiſh endeauour he would reach after it, and take it in his hand, turning it vp and downe, and looking on it without end; ſo as to comforte him, when need was, and to ſtill him and dry his teares, there was no more efficacious way, then to put a paper or booke into his hands, to play withall. Amidſt ſuch hopes, being now arriued to fiue yeares old, that he might be the better conſerued in purity and vertuous manners, he was according to the laudable cuſtomes of thoſe tymes giuen to the venerable Monks of *Monte Caſſino*, to be trayned vp: vnder whoſe care were likewiſe many children of Lords and Princes beſides. Nor had the Maiſter any difficulty at all, to direct this happy plant vnto immortall and diuine things; ſince the child of his owne accord, ſhewing himſelfe to be alienes from baſe thoughts, and from all curioſity whatſoeuer, did euen tyre him with high and profound

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questions, whereof one was, to demaund often, what God was? Besides that, keeping himselfe from company of the lesse modest & deuout, he would voluntarily recollect himselfe, with the wiser & more prudent sort, and more addicted to spirit: yea it is affirmed for certaine, that euen at that tyme, he would spend two houres of the day, in sundry deuotions, and yet not fayle to be at schoole, or to do whatsoeuer the Maister appointed him besides. In breife, outstripping his yeares by many degrees, with his iudgement he became a patterne of industry, of obedience, and of all goodnes.

Whereupon the Abbot of *Monte Cassino*, for feare least Count *Landolph* & *Theodora*, should transferre him from the arts of peace, to those of warre, as they had allready done with the other two elder sonnes of theirs, very instantly perswaded them, that they would not smother such a wit in the tumultuous exercises, & occupations of chiualry, and deprive the world, and the Church of so great a help, as such beginnings without doubt seemed to promise them. Great was the authority of the Abbot with all men, nor lesse efficacious were the reasons alleadged by him. *Thomas* his age (which as yet not passed ten yeares) afforded a large field for great designes. The neighbour Citty of *Naples*, being the auncient and gracious receptable (as *Strabo* testifyes) of sublimer witts, and the liberall arts, being in loue with so great a Student, seemed as it were, ambitiously to stretch forth the armes, to inuite and entertayne him.

All these occasions, through diuine disposition concurred together, to mantayne *Thomas* so studious of speculation and learning: so as being conueighed from the Country to the Metropolis, & from grãmer to the grauer studyes, vnder famous Doctours, he studyed the Mathematikes, Logike, and Philosopy, with such profit as in short tyme, his name began to resound through the whole Vniuersity, extolling with the lustre of his Bloud, and splendour of his parents, the singular qualityes and rare ornaments of his person: At which glory afforded him, was yet the wise and chast youth not puffed vp a whit, but rather endeuoured he with all force, to stand firme in the knowledge and meane esteeme of himselfe, and amidst what varieties so euer of human accidents, to hold his intention fixed and centered in God only: and by how much more knowledge he got of the Creatour by the meanes of creatures, and from Tyme learned Eternity, & from transitory things the stable

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and eternall, so much greater desire was enkindled in him, to se-
quester himselfe from the vulgar, and with a generous contempt
of the world, of purpose to attend to the contemplation of the first
cause, & to cultiuate wholy that part of himselfe, which he knew
to be more worthy, and more like vnto God. Such was the end &
scope of the good youth, but in the election of the meane, he could
not yet resolue, but remayned in the same perplexity, vntill a
cleare day was added to the vncertaine light of the passed inspira-
tions, through the occasions we shall presently declare.

How S. Thomas *enters into the Family of the* Dominicans; *and how he beares himselues therein.* Chap. 2.

THe sacred Order of the Fryars Preachers, now flourished in
those dayes, that was founded by the glorious Father S. *Domi-
nicke*, and there were, euen at that tyme also, as euer after haue been,
many men of excellent learning and singular vertue amongst them.
Now S. *Thomas* hauing friendship with one of these, namely with
Iohn of *S. Iulian*, began ingenuously to conferre with him of his stu-
dyes and labours. Whereupon being often present at his disputes, &
discourses, and of others of the same Family, he came by little and
little to affectionate himselfe to their Institute, while it seemed to
him, he could no wayes better imploy the talents he had from God,
then in the company of men wholy giuen to the extirpation of He-
resies, and defence, and exaltation of the Catholike Fayth. But per-
happs the better to examine his spirit, or not so trust to much too
himselfe, he differred (as the vse is) his resolution yet longer. When
Iohn easily perceiuing what the noble youth reuolued in mind, he
determined to spurre him on, & with good opportunity sayd to him
one day: It seemes to me *Thomas*, when I cast myne eyes vpon
thee, and thy labours, and trauayles, thou aspirest to no vayne, or
transitory rewards: but if thou wilt attayne thy purpose, Know
assuredly my Sonne, that perfect wisdome and true felicity, is not
got amidst the distractions, intrications, & labyrinths of the world.
The recollection of the soule, and the repose and solitude, which are
found in Religious, is the next disposition to apprehend the truth
with, and to receiue continually new rayes and influences from
heauen. This way, as you well know, haue the greatest lights of
Christendome held; who sequestring themselues from busynesses,

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and perturbations, & cares, haue attended to Philosophize in good earnest, nor haue reguarded any more the peoples tatlings, then the bawling of so many Curres. Wherefore do thou also with like examples not fayle to disentangle thy selfe. This habit heere now expects thee a good while, and if thou resolueſt but to accept the same, my mind giues me, nor am I a whit deceiued, that by thy meanes our Lord will worke some notable exployt.

Such was the first assault and battery which *Iohn* gaue him, and not in vayne. Since that finding now at first the walls to be shaken with this discourse, he proceeded on to leuell them with the earth, and to take all obstacles quite away: and S. *Thomas* easily conuinced, gaue vp the hold, saying: Father, I would not haue you thinke me to be so cold, and so poore a louer of the chiefest good, as that the peoples talke, or any other respect whatsoeuer, should put me off, from following it with all my forces. Your exhortation, hath not found me alienated a whit, from such manner of designes, since now already I haue thought with my selfe long since, to retire me. And now only to resolue of the place, I had need of some louing direction, and prudent counsayle. To which office of charity, since it hath pleased our Lord to make vse of your person, assure your selfe I receiue your words, as come from the Holy Ghost. Whence I pray, let there be no delay made: Doe you deale with the Superiours, for I will not depart hence, til the busynes be concluded. *Iohn* could haue wished for no better newes. Soone shall you be satisfyed, replyed he then; and going in hast to the Priour, without any difficulty, but rather with a great deale of ioy of the whole Conuent, he brought the busynes begun, to a very good passe; and *Thomas* was put into the habit, with the due ceremonyes, being then of seauenteene yeares of age.

Now seeing himselfe, to be thus shut vp in the Monastery, & esteeming himselfe to be sufficiently fenced against the clamours of his freinds, and Citty: considering the state he had entered into, he began to frame his life, according to the obligement of his vocation; holding it a great scorne if after the leauing of such hopes in the world, he should not so carry himselfe in Religion, as euery one should not rest satisfyed of the course he had vndertaken. Then partly through the internall motiues, which he felt in his breast, partly the exteriour examples & aduices of the Fathers with whom he liued, he went on more encouraged euery day, not to forflow any

any thing, that might any wayes promote him to the top of perfection, which he had proposed to himselfe. And how beyt in each vertue through diuine grace, and with the continual vse of prayer, he laboured to become excellent, yet with particuler application he endeuoured to goe forward in holy humility, as well for acknowledging it to be the Mother of all good, as also in seeing an extraordinary necessity imposed vpon him, to shew forth himselfe more meeke and humble to all, by how much the ornaments and habilityes he had receiued from God, were more apt to moue enuy, and to make him more haughty and proud. And forasmuch as he well knew, there was no more direct, and speedy way for the aforesaid vertue, then the perpetuall subiection and mortification of the proper will & iudgment, he gaue himselfe to obserue obedience aboue all things: and euen from the first beginning so ordered he, & composed the mind, as that neither in words nor deeds, would he once digresse from the Superiours dictamens, nor from the orders, and rules of his Religion: and therefore he attended to read them, as he might euery moment without difficulty be putting them in practise. Besides which, knowing how important sobriety and abstinence were to restrayne passions, and to conserue the vnderstanding cleere, and quick-sighted, he determined to giue no place to superfluous nourishment & sleep; whence, eyther the flesh might kick through too much pampering, or the mind be ouercast with fumes and vapours. Finally, he euer abhorred all idlenes, not suffering any houre vnfruitfully to passe away, and leauing withall, as litle place as might be to the temptations, and subtilityes of the ancient Enemy.

Theodora the Mother heares of S. Thomas *his entry into Religion; & labours to draw him from it, by all meanes possible.* Chap. 3.

IN the meane tyme Count *Landolph* dyed, after he had suffered many troubles and losses, for defence of the Sea Apostolike, by *Frederick* the Emperour: who being now with his army in *Tuscany*, vnderstanding of the death of the Count, sent for his two eldest sonnes, the one called *Arnold*, the other by the name of his Father, *Landolph*; and vnder the shew of honourable seruice in warre, kept them for hostages, that in defending the cause, and part of the Pope, they might not follow their Fathers steps. The widdow *Theodora* being

being now in these tearmes in the Citty of *Aquinas*, had newes of the election of life, which her sonne *Thomas* had made in *Naples*; and remembring withal the prophesy of the good Hermit, she endeuoured to satisfy her selfe, with what the diuine prouidence had ordayned: yea she began to render thanks to God for it, as became a Christian, and vertuous woman; but was enflamed notwithstanding with such a burning desire, to behold and imbrace her desired sonne, as without delay she trauailed to *Naples*, with the mind (as the writers say) to examine the counsails of the young man, and that if she found them to be reasonable, and well grounded, to encourage him to perseuer in the diuine seruice, rather then to alienate or diuert him any manner of wayes.

Neuertheless, the Dominican Fathers, not to expose so new and worthy a subiect to the hazard of his vocation, vnderstanding of the Countesse comming, made hast to send him to *Rome*; from thence to passe vnto *Paris*. When *Theodora* had notice thereof, it cannot easily be expressed what anger and disdayne she conceiued for it, and laying all other thoughts aside, she posted to *Rome*; and not finding her deere pledge there neyther, she presently wrytes to her sonnes in the Campe, to send forth assoone as may be, to way-lay the Roman passage, and apprehending their Brother on his way to *France* in a Fryars habit, by any meanes to send him to her. This message to those Souldyers (who as yet had heard nothing of the newes of S. *Thomas*) was both sudden, and vngratefull to them. They being no lesse enflamed with choler then the Mother was, with the Emperours consent, they went scouring the Country with a good band, vntill by diuine permission, they found the Pilgrim, through wearines of the iourney sat downe with fowre others, at a cleere fountayne somewhat neere the Bourge of *Aquapendente*, and running furiously vpon him, first they tryed to pull away his habit, by force; but that not becoming them to doe, they tooke him lastly, and sent him bound to his Mother: who receiuing him with sighs and sobs, caused him to be carryed for the present to *Rocca secca* (a place that was seated, on the top of a hill neere to *Aquinas*) to see if hereafter, with more leasure, she might draw him to her designes.

This boldnes of *Theodora*, and of her elder Sonnes, with reason displeased the Pope, when he heard the same from the Fathers of S. *Dominicke*, and would surely haue proceeded against them with censures

censures & excommunications, if the sayd Religious for auoyding scandall, and to shew themselues rather to be friends of peace, had not pacifyed the matter, in leauing all to the diuine iustice. But *Theodora* yet not contented with what she had done, being returned to her countrey, beginns afresh to lay a cruell assault against S. *Thomas*, saying among other thinges, that which followes: When thy Father of happy memory, and I thy vnfortunate Mother first sent thee to *Monte Cassino*, and afterwardes to study at *Naples*, we had verily thought, that the conuersation of such, euen so held in esteeme for sanctity and learning, as the Fathers of S. *Benet* were, and the others of S. *Dominicke*, would haue bred and nourished in thee nothing but piety and reuerence due to a Mother, at least humanity and discretion, to be shewed of right to euery one: but now with these deportements of thyne, thou makest me doubt that these new Orders insteed of meeknes and ciuility do but teach men to put on the habit of fiercenes & cruelty: yet when I am present at their preachinges, I do heare them commend both with reasons, and with authority of sacred Scriptures, the obseruance, and honour due vnto Father and Mother, and the care which euery one ought to haue of their domestiques. If these moderne Deuines, to purchase in publique an opinion of sanctity, and in secret to attend to their priuate interests, do but celebrate Mercy in the Pulpit, and in their Cell approue inhumane, rigours, and of harsh manners, and if so it be with them; then surely it is to be thought a goodly sanctity to lye so in the Pulpit, to deceaue the Auditours, & with trim and colourable speaches of piety to inueagle and entice the vnwary youth, to make them afterwardes in Cloysters, to become very sauage and brutish, arming them, and setting them on against their owne Mothers, sometymes more iust and timourous of God, then euen the Preachers themselues.

And likewise if it be true, as I haue alwayes vnderstood, that to haue respect to Parents, both by diuine Law and naturall instinct, be straightly imposed on euery man; what excuse canst thou seeme to alleadge, my Sonne, for not casting thyne eyes hitherto, on so great calamityes, as now haue partly happened to me, and partly also, are likely to arriue anew, and euen hang ouer my head? Tell me? Where is thy Father, who hath left me a Widdow, surcharged so with yeares, amidst so grieuous stormes & aduersities? Where are thy Brothers, who being accused for being

too fauourable, and followers of the Pope, are violently detayned by *Cæsar*? Yet so great losse, and miseries might in some manner be suffered by me, if there were but any hope yet left vs of better. But these differences which raigne so betweene the Emperour and the Pope, and the siniſter conceit, wherein we are with the moſt potent and stronger part; alas, how I feare it will redound at laſt, to an vtter ruine of our houſe, and our whole Citty. One comfort only remayned vnto me, in thy perſon, while thy wiſedome and rare partes ſeemed to promiſe me, they would ſhortly rayſe thee to ſo high an eſtate and dignity, as thou only mighſt ſuffice to remedy all theſe loſſes and perills. But moſt vnhappy we, that euen we applyed thee to ſtudy and deuotion, while now thou art become an idle ſpectatour only of the calamityes, and troubles of thy diſconſolate Mother, Brothers, Parents and Friends, and laſtly of the flames and aſhes of all the afflicted countrey. To which I ſee well thou art likely to giue vs ſome goodly ſuccour ſurely, with thoſe horrid garments I ſee vpon thee, and with thy flying ſo, into the dens of *France*, there to reioyce thee, and to laugh at our death and Exequies.

The Anſwere of S. Thomas *to his Lady Mother.* Chap. 4.

THeſe words *Theodora* accompanyed with weeping, and anger withall, but yet not entring into menaces, hoping that her Sonne being mooued to pitty would be able to make no more reſiſtance againſt her. But he being reſolute and firme as a tower, did ſeeke indeed to comfort her, but as farre as duty would and no further, and gaue her accompt of his doings in the manner following. If ſo many ruines as you ſay Madame, are like to befall our houſe, neyther you nor I can tell which way to remedy them, ſince for the future it reſts in the hands, and will of God. Nor to me appeares, we are to expect ſo much euill frõ the diuine Goodnes: & if in very deed our ſinnes, and thoſe of our Country ſeeme to merit the ſame, what better meane can I take, to pacify the Heauenly wrath, then to diſpoyle me of my ſelfe, and to offer me vp as a full and perfect Holocauſt to his Eternall Maieſty? If I ſhould haue remayned with you in the world, or now returne to it a new, what ſhould I doe but increaſe with my preſence your misfortunes, laments, & woes? And is it poſſible that our Citty ſhould be reduced into ſo il tearmes,

as that the only safety thereof, should be founded in a poore youth, of little knowledge and of no experience at all? And yet when necessity shall require it, I shall be ready to succour it with my life and bloud.

But where are the flames? where the fires you exaggerate so much? For my part I do see none present, nor do I know whence they are like to come. And if indeed (as I sayd) they were to be feared so, for our owne sinnes; it rests not in my power but in Gods only, to exempt vs from them. And when you would rely on humane succours, haue you not other Sonnes, as more auncient in yeares, so of much more prudence and worth then I? Are they not continually with the person of the Emperour? Who, supposing he haue some suspition of out bloud, yet will it be no hard matter, for them with their seruice and loyalty (which is wont to soften & relent euen Beares and Lyons) to pacify him so, that his ill conceipt may turne to a good opinion agayne, and his hatred be conuerted into grace and protection. Nor would I haue you say heere, Madame, that I am quite depriued of affection and of common sense, and that from the Seruants of God I haue learned to be inhuman & sauage: these are but fables meerly. I contemne not your sighes, I take no pleasure (as you please to say) in your tribulations and afflictions. God calls me another way, him must I needs obey rather then men: and you consider not the great danger, the while, you put me into, through your so obstinately opposing his holy will. And since you tearme me hard and sauage, for sequestring my selfe from the snares of the world, what manner of loue shall I call yours? how pious, how benigne, how motherly, so to pull me from the midst of the hauen of tranquility, to expose me to the raging winds and furious tempests of the world? But in summe, you deceiue your selfe Madame, if you thinke with your artificiousnes to draw a soule into basenes and mire, that hauing through the grace of God already tasted some fruite of the spirit and true vertues, hath now at last in scorne and loathing what pleasures soeuer the sense and flesh can promise. And well may you with violence retayne this body of mine with you, and make it consume in prison: but that euer the mind should be aliened from Religion, and should lay aside this poore habit, and courser garments, while I breath you shall neuer obtayne the same.

The perswasions vsed by S. Thomas *his sisters. His answere to them, and to what followed thereof.* Chap. 5.

WIth this so free discourse of *S. Thomas*, the Mother now satisfyed, that by way of perswasions, or prayers, she should profit but little; so as being much exasperated therat, with an angry contenance she betakes her selfe to protestations & threats: but finding him continually more constant and impregnable, very sad and heauy she parts from him, leauing him still shut vp in the Rock with a good guard. A litle after to see if the enterprise would succeed better with others, she commaund two daughters of hers of sharp wits, and of excellent speach to goe vnto him, and to try by all meanes to bow that obdurate hart. Nor stayd they a whit (as the human Nature is more prompt to the execution of euill then good) to make tryall with all industry that might be. Apparelled then very sumptuously, and with the most gorgeous ornaments they had, they went both of purpose to see him, shewing themselues with amourous lookes, and premeditated words, to mervayle much, how he could once let such a folly enter into his head, and by whom he had been so deceiued, and induced, as to forget his greatnes so much, and the splendour of his so illustrious and ancient a Family, of so many and so famous Predecessours of his. He should consider a litle, if the habits and habitations of the meane, base, and obscure people, become persons of so noble bloud: if it were sufferable, that a yonge man elected by God, for high enterprises and affayres, to gouerne states, to rule vassells, with so much dishonour of him, and his freinds and parents, should goe hide and bury himselfe in cloisters. And therefore by all meanes, he should chaunge his mind, and turne the same, to take to himselfe some noble and bewtifull Spouse, to liue (as men of iudgment doe) according to determin, and to procure by all meanes, the greatnes & glory of the house of *Aquino*, for these were atcheiuements worthy of him.

At which suggestions of theirs *S. Thomas* fetching a deep sigh: Cease, answered he, from such vanityes, for you are not to deale heere with a Reed, to be shaken with euery wind, but with a Religious man and seruant of Christ. The noble bloud you so much vaunt of, if not accompanyed with solid vertues and diuine grace,

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is no more then a fooliſh fantaſy? And where the goodnes & friendſhip of God is found, what need is there of nobility of birth? As for the exteriour habit, I haue a great deale more occaſion to ſee you, or rather to bewayle you, to behold you ſo braue and gallant as you be. And know you not how this quaint workeman-ſhip of yours, ſpringes but from the diuell, & ſerues for nothing elſe, but to put the honeſty of body and ſoule in hazard? And much better is it, vnder a poore, and courſe mantle, to couer a candid and pure ſpirit, then with ſuperfluous ornaments of the body to ſhew a mind not ſo Chriſtian or modeſt as it ought? And it appeares, Siſters, you regard not ſo much the eyes of Chriſt, as thoſe of men. And this perhapps were a leſſe euill, if together with humane arts heere, were not mingled alſo the diabolicall. You ſee not the ſpots which by this maner, you put vpon the ſoule, & thinke belike, you wretches as you are, with your ſilks, gold, and iewells, to deceiue the ſight of the moſt holy Trinity, and of all the heauenly Court. And what ſuppoſe you at laſt to deriue from terrene loue, but a perpetuall ſucceſſion of ſorowes and troubles?

Looke vpon our Mother, in what torments ſhe is now, & how vnhappy a life ſhe confeſſeth ſhe leades. Let her goe on, forſooth, gathering the ſweete fruites of the world, and do you follow her likewiſe if you will, hauing ſtill before your eyes the continuall puniſhments ſhe hath, and the infinit dolours ſhe feeles. Theſe are the gaynes your worldly induſtryes procure you. To this finally, doe thoſe dreſſings of the body point; to thoſe proud thoughts of vayne glory, of vayne nobility, of vayne honour. I would to God, he would ſo open your eyes a little, as that tranſcending the heauens and ſtarres, they might penetrate into the ſumoſt bowers of the bleſſed ſpirits, where you ſhould behold, very liuely tragedyes of your perdition, and folly, moſt perfectly repreſented. And if in that fortunate number, were ſome of our Auncеſtours to be found, whoſe fame you ſeeme to extol ſo much, whence thinke you, would they receiue a more gratefull and ſweete ſpectacle, eyther of me, that labour withall my forces to imitate them, and who therefore treading vnder foot all mortall care, and contemning all humane reputation, do guirt with this habit to be able more freely to follow their ſtepps; the of you, who forgetting their examples, do ſpend their time in chars, & attend to fleſh, without any reckoning of the ſoule, and doe ſeeme to giue your ſelues to nothing els, then to kindle

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your selues an everlasting fire?

With this discourse accompanyed with truth & spirit, S. *Thomas* did so mortify the boldnes of his Sisters, as for shame they held their peace. And the one of them being touched with particuler feeling, afterwards continued a good life, and holy conuersation, vntill such tyme as moued by God, imitating her Brother she made a vow of Religion, and being recluse in a monastery of the Nunnes of S. *Benet* of *Capua*, laudably persseuered therein vnto her death. But S. *Thomas* in the meane tyme making a vertue of necessity, & a Cell of his prison, spent the tyme in prayer and study as he was wont, esteeming it to be no small happynes to him in those persecutions, to see occasions cut off, of wandering abroad, heere and there, & the distractions, which a more free, and common life would bring with them.

How S. Thomas is provoked by his Brothers agayne; then tempted by a woman; and lastly escapes out of prison. Chap. 6.

S. *Thomas* continued not long thus quiet and secure, because *Frederick* the Emperour, being passed with his army into *Puglia*, the two Brothers, of whom we haue aboue made mention, vpon that occasion came to *Rocca secca*, renewing their auncient purpose, of diuerting S. *Thomas*, by all meanes possible, from his way begun: and since that neyther with terrours, nor flatteryes they could preuayle with him, being enflamed with rage, they doubted not furiously to teare off the sacred weed from his back, and leauing him so haste naked in the place, they departed thence full of wrath and indignation. Then the disciple of Christ, taking compassion of their youthfull errour, & praying most earnestly for those soules, endeuoured to peece vp agayne the torne habit, the best he could with his owne hands, and thanking God for the victory obtayned, now returned agayne to his wonted occupations; when besides all expectation, he was surprized with a new assault, more fierce then euer, a wanton woman, set on by the Brothers, and brought in of purpose to tempt him: But he, as one that knew well the daunger of such manner of battayles, snatching suddenly a brand out of the fire, chased away that monster from his chamber, and shutting fast the doore, at the same instant drew a Crosse on the wall with the same stick, before which hauing prostrated himselfe, most humbly

humbly besought he our Lord, that if by chance that hellish sight had left in his imagination any manner of blot whatsoeuer, he would vouchsafe of his infinite mercy to take it away quite, and to graunt him besides so much help and fauour, as he might be able very perfectly to preserue his chastity to his death, which in Religion he had deuoutly promised.

The diuine eares were not deafe, vnto so iust & feruent prayers. The Champion of Christ thereupon being growne very weary, fell into a short sleepe; when two Angells from heauen appeared to him, telling him his prayers were heard, & for a testimony thereof, they guirded his loynes with a belt, so strongly, as that through payne therof crying out aloud, it made his keepers toonies into him, to whom notwithstanding he would not discouer what had happened, as neyther reuealed he it afterwards to any others, vntill the article of his death, when it seemed to him, he was then obliged in cõscience not to bury so cleere an act of the diuine goodnesse in perpetuall obliuion. But after that accident, if some great necessity for the glory of God or behoof of the neighbours required it not, he kept himselfe wholy from all couersation with women, as from basiliskes, and serpents.

For two whole yeares he had now been shut vp in that prison, at the end whereof *Theodora*, being now growne weary, & partly also being gauled with touches of her conscience, calling for some of the Fathers Preachers vnto her, she secretly gaue order to them to come at a certaine houre of the night, vnto the foot of the wall against the chamber of S. *Thomas*, and that he descending by a cord from the window, or a false ladder, they might carry him away in the name of God. The occasion of this secrecy was, as well the feare of offending her other Sonnes, if without their consentes he had been openly let goe, as the respect of her owne reputation, which seemed to be in danger, if after so many contentions, and so much adoe, her sage practizes should manifestly be vanquished at last, by the constancy and reasons of a youth only. For this enterprize *Iohn* of *S. Iulian* was chosen, whome we mentioned aboue, being the deer father & Maister of S. *Thomas*, & who heertofore truly was wont by the tacite consent of *Theodora* to visit him in prison. By this man, and other his companions being led away to *Naples*, not without the common Iubiley of all, from thence they sent him to *Rome*, by order of Superiours, and from *Rome* in company

of the Generall of the *Dominicans* he went to *Paris*; and from thence againe within few monthes, being sent to *Colen*, he began with great contentment, to heare *Albertus Magnus*, holding it to be no small happynes to him to haue met with so famous and excellent a Maister, and with so cleere a glasse of all religious vertues.

S. Thomas *is graduated, and made Maister of the Chayre: and how he ca-ryes himselfe therein.* Chap. 7.

BY occasion of such a Doctour, S. *Thomas* gaue himselfe to heape vp new treasures of wisedome, and to attend the better to so noble a purchase. He impoſed on himselfe in the meane tyme, a Pithagorean silence, in so much as he was come into contempt for the same with the rest of his fellowes in the schoole, & was brought into such a conceipt amongst them of a slow and grosse capacity, as by a surname they called him the *dumbe Oxe*. But the diuine Prouidence suffered not so rare a light of wit, should be hidden long. It came into the mind, to some of the more curious, with diuers demands to tempt the vnknowne learning of the youth, & to breake in some sort that pertinacious silence of his. There was explicated at that tyme in Schooles the booke of S. *Denys Arcopagita, de Diuinis nominibus*, a very high matter, and full of deep mysteryes. Vpon the lessons S. *Thomas* then being cunningly examined by more thē one he gaue such accompt thereof beyond all expectation, both by his pen, and by word of mouth, that *Albertus* would needs oppose, and proue him also; ordayning in the first disputations, he should be *Respondent* in very difficult questions.

This did S. *Thomas* refuse at first, of his innated modesty. But *Albertus* continually making more instance, he thought good, to resist no longer: and recommending himselfe first very humbly to our Lord God as he was wont, he answered after, with such acumen of wit, and with so much dexterity withall, as that *Albertus* being full of astonishment exclaymed at last: *Thomas, thou seemest to me rather a Moderatour, then a meere Respondent*. And thereupon turning to the Auditory. *My Maysters* (sayd he) *you call him a dumbe Oxe, but certainely he shall one day giue forth such lowings, as shall be heard throughout the whole world*. With his so cleere a testimony made so publiquely of him, it was not possible for him any more, to remayne eyther retired or silent; but yet he alwayes conserued himselfe

himselfe farre from any arroganey at all: whence he came euery day to be so much the more admirable to all, and was by vniuersall consent held no lesse then a Saint. Thus being in Colen for some tyme, he was by the instance of *Albertus Magnus*, recalled to Paris by the Generall of the order, there to take the degree of Bachelour vpon him. To which degree being promoted against his will, they applyed him presently to expound the Maister of *Sentences*; wherein (hauing kept for this intention very strict vigils, and fasts, and made his prayer) he came off with it in such manner, as that the Rectour of the Studyes, determined very soone to make him a Maister in Theology, with all the solemnity that might be.

S. *Thomas* vnderstanding thereof, and esteeming himselfe very farre vnworthy of that name, began afresh to find excuses, and to alleadge particulerly his age, which as yet had not finished the thirtith yeare, yet for all that he was fayne to obey. And in such extremity of his, recurring (according to custome) to the armes of prayer, he begins to craue the succour of the Almighty God; vntill such tyme as being once perplexed, among other things, about the Theme he should take in that publike act, a venerable old man appeared to him in sleep, and sayd to him: What ayleth thou *Thomas*, that thou weepest, and so afflictest thy selfe in this manner? He answered, they enforce me to take the name & office of Maister vpon me, wherto I know my selfe, to be insufficient: and being among other things at the beginning to make a discourse, I know not what Theme to take. Then, replyed the old man: Be of good cheer my Sonne: It is the will of God that thou accept the degree. For Theme thou shalt take that verse of the Psalme, *Rigans montes de superioribus suis, & de fructu operum tuorum satiabitur terra*. That sayd, the old man vanished, and *S. Thomas* yielded many thanks to God, for being so benignly comforted by his immense goodnes. Being now made Maister, he went forward in explicating the sacred Theology with great applause, hauing alwayes an eye to the profit, & capacity of the schollers, rather then to his owne reputation or proper gust. In his manner of interpreting he had an easy, cleare, and distinct methode. He fled new opinions, and the vnusuall manner of phrases and words. In disputes, he kept himselfe from moderate contentions, and extrauagant acts or clamors, maturely yeilding to others obstinacyes or pertinacityes, and choosing rather for the glory of God, and edification of the Neighbour, to appeare

sometyme

sometymes lesse learned, then little modest. Whereseouer he read, but especially in *Paris*, and in *Rome*, he had alwayer his Schoole very flourishing, both for number and quality of hearers, Doctours, Bishops, Cardinals: and it is a notable thing, that with all the credit and authority he had gotten, yet neuer slacked he his dilgence, being otherwise one of so great a naturall wit, as he had few his equalls, and of so happy a memory withal, that in a manner, as often as he had but once seene any thing, he would faythfully retayne it for euer; and of such vigour of mind, as that which is recounted of some Ancients for so admirable a thing, he would yet doe more in dictating, in diuers matters, vnto three or foure Scribes at once, & yet that rich floud of wisedome would neuer be diminished.

of S. Thomas *his Speculations in studyes; with his Rapts, and Extasies in Spirit.* Chap. 8.

IT would be too long, and a superfluous thing to make heere a Catalogue of his workes so many, and of so great note, wherwith he confirmed the Catholike fayth, & rooted out, and oppresst many heresies, partly increased already, and partly new growne vp: ech state and quality of persons he would instruct with holsom aduises and precepts, and finally illustrated the sacred Thology, and brought it againe to its ancient dignity, reducing and submitting all other sciences to its Empire, which through the fault of some impious Sophisters seemed heeretofore to dissent and rebell from it. But as he would touch the point in euery matter, so he seemed to haue a speciall grace, in treating of the most excellent Sacrament of the Altar, and not only in Prose, but in Latin rime also, according to the customes of those tymes; in so much as for the eminent doctrine and piety contayned therin, the Catholike Church euen to this day, singes no other Office, or Masse on the day of the great solemnity of *Corpus Christi*, then that which he composed, at the instance of Pope *Vrban* the IV.

And it is most certaine, that in *Naples*, being once much elevated in mind, and present in person before a Crucifix, our Lord spake to him in that image: *Well hast thou written of me, Thomas; What reward then wouldst thou haue? He answered: surely nothing, O Lord, but thyne owne selfe.* Two notable parts concurred in the glorious Doctour, which are hardly coupled together, as quicknes in

in apprehenſion, and patience in ſpeculation. Foraſmuch as he not only acutely penetrated and diſtinguiſhed at once, but would alſo dive into the deeper inueſtigations, as that very often he would come to looſe his ſenſes. When on a tyme, being in ſuch an abſtraction, a cole of fire, lighting on his leg, and agayne the flame of the candell, which ſtudying he held in his hand, euen touching his fleſh, a prety while, he ſtirred not awhit, nor was moued any more thereat then a meere ſtone.

That ſame likewiſe was memorable, which happened to him, at a Feaſt with *S. Lewys* King of *France*, at ſuch tyme as he wrot that noble Summe againſt the Gentils: in which matter he was then ſo abſorpt, as that amidſt the Royall diſhes of the King, forgetting himſelfe and the ſtanders by, he ſuddenly cryed out: *The Manichies are conuinced*; and ſeeming to him, that he was in his Cell, called to *Fryar Reginald* his companion, to dictate to him as he was wont. But after awaked by the Dominican Priour who ſate by him, and crauing pardon with ſome confuſion, he was comforted and excuſed by the wiſe King, at whoſe beck one was ſuddenly called that might faythfully note thoſe new conceipts. Nor leſſe memorable was the exceſſe, which he ſuffred towards the end of his life, remayning in the Caſtle of his *Siſter*, where he was for three dayes abſtract, as it were, from his body, and returning on the laſt to himſelfe agayne, he confeſſed to the aforeſayd *Reginald* (but vnder the ſeale of a ſecret, vntill his death) that he had notice of more things and of more excellent miſteryes in that ſpace only, then euer he had in all the labours, & watches he had endured till that tyme.

And ſurely is it not to be paſt ouer in ſilence, that he being adorned with ſo great guifts by nature, and beſides that, ſo greata freind to labour, yet to make new profit euery day in ſciences, he depended ſo much on God, as that before his entring vnto ſtudy, he would allwayes recommend himſelfe very ardently to the eternall wiſedome, as if he had expected all ſucceſſe from heauen only, and by no other wayes. An induſtry truly, very worthy to be imitated of ech Student: Becauſe that ſuch as without hauing recourſe to God more then ſo, do confide & in their proper guifts, by how much they goe forward, and proceed in learning, ſo much are they puffed vp in their ſoules; in ſuch wiſe, as being thence blinded whence they might haue had light, they ſtumble themſelues, and draw others withall into their miſerable errours and pe-

pestiferous opinions. But the Angelicall Doctour (as I sayd) did quite the contrary; nor was he deceiued awhit of his hope: since many conclusions, being otherwise doubtfull and obscure, by this only way he drew forth from the deep abysse (as they say) of truth, as we shall cleerely make appeare by the example following.

The Saint explicated the oracles of *Esay*, and being come vnto a passage, whence by human help he could no wayes acquit himselfe; according to his vse he recurred to diuine, and gaue himselfe to fast and pray for that intention, so many dayes (taking besides *S. Peter* and *S. Paul* for intercessours) as that those glorious Apostles at last one night appeared to him in his Cell, and there sweetly conferring with him, a prety while, put light into him, and so quit him of al perplexity. In the meane tyme, *Fryar Reginald* was in the ante-châber as he was wont; and though he heard the voyces, yet nothing vnderstood what they sayd. The vision then being vanished; S. *Thomas* called him in to write, and dictated the whole declaration to him, so largely, and without stop, as if he had been taking it forth of another booke in order. The dictates being ended; *Reginald*, who had heard confusedly the murmure aforesaid, did most ardently thirst, to haue a distinct notice thereof, and therefore lying prostrate on the earth, besought him not to hide or conceale it from him, and that with so much affect, and with so great instance withall, as the seruant of God (vnder the condition and seale as before) ingenuously discouered it to him.

Besides that, this so frequent prayer anailed him much, to maintayne his spirit alwayes very cheerefull and fresh, which of its nature with much speculation is wont to be arid and dry. Howbeit the holy man togeather with the assiduity of prayer, would vse also other potent and generous remedyes. Whereof the principall was, to approach to the fouraine of all graces, the sacred Euchariſt; wherto he was so deuout, that besides his saying euery day Masse, he would afterwards humbly serue another. And as in preparing himselfe to that banket of the Angells, he would add particuler study and attention; so after in rendring of thankes, he would suddenly be rapt into extasies, and being liquefyed in celestial sweetnesses, ere he were once aware thereof, would be wholy bathed in teares. He was exceeding sollicious moreouer, in procuring the protection and fauour of the Saints, and especially of the glorious Virgin and Martyr *Agnes*, whose reliques he had alwayes hanging at his brea st

with

with so much fayth, as that one day touching *Fryar Reginald* therewith being dangerously sicke, he recouered him straight. He was wont also at tymes to help himselfe, with the reading affectuous & moralt bookes, especially the Collations of *Cassian*; wherein he knew likewise the Patriarke *S. Dominicke* to be exceedingly versed, and to haue gathered thence incomparable helps for discretion of spirits, and solid vertues.

By which meanes, in so great an abundance of heauenly guifts, how he kept himselfe humble, and magnanimous both, through his whole life (being qualities not so disioyned from themselues, as some thinke, but deere companions rather, and indiuiduall Sisters) may be easily gathered, by the acts that immediately follow.

Some notable Acts of Humility of S. Thomas, *with the like; and particularly his deuotion for the soules in Purgatory.* Chap. 9.

SAint *Thomas* now ripe for glory and age, by this tyme passed to the Cloysters of *Bologna*, addicting himselfe to most deep considerations: when a certaine Fryar, new come from forren parts, & hauing leaue of the Priour, to goe forth into the Citty for some businesse with the first Companion he could meete with, by chaunce lighted on *S. Thomas*, not knowing him by sight, and willed him in behalfe of the Superiour, to goe along with him: at which voyce, the Imitatour of Christ, as sent from an Oracle, not only obeyed without delay, but also being after not able to go so fast as the other, through a lame legge which he had, with incredible patience he suffered some rebukes for the same; vntill such tyme as being aduised by Seculars of the person whome he intreated so ill, being wholy confounded thereat, and excusing himselfe of his ignorance, very humbly craued pardon of him for it. Whereupon *S. Thomas* being demaunded of the same Gentlemen, wherefore he had so abased himselfe, he made answere with a graue countenance: *Religion* (forsooth) *consists in Obedience, and obedience for one man to submit himselfe to another for God, since God himselfe for our sake would subiect himselfe to Man.*

From another thing, we may likewise gather, the loue which the Saint had of his owne proper subiection; Which is, that he not only, in his owne Order, abstayned alwayes from Prelacy and gouernement, but euen likewise abroad, being called by Pope *Clement*

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the IV. to the Archbishopricke of *Naples*, he so refused the same, as he supplicated withall, and as much as he durst tooke hold of the chiefe Bishop, beseeching him not to offer him any dignityes. What shall we say then of the regard and caution he had, not to attribute any good to himselfe? In so much as to the honour of Christ, and for the help of soules, vpon good occasion he confessed sincerely, being then of good yeares, amidst so much celebrity and humane prayses, so many Magistrall Chayres, so many Preachinges, lessons, disputes and so many publique Acts maintayned, and so great variety of compositions and labours, he had neuer felt in his soule the least gust, or complacence of Vaine-glory.

From this so chast a loue and feare of God, and from this care which the Seruant of Christ had of himself, sprung the fruit which he wrought with others; and from his conuersation in Heauen, followed his dealing securely with men. In his preachinges (as we haue sayd also of his Lessons) he attended more vnto profit, then pompe; he attempered himselfe to the reach of the people, and aboue all, confirmed his life with his wordes. Whence he came to be heard with so great concourse, veneration, and silence, as he had beene an Angell descended from Paradise. And sometymes our Lord God would concurre with euident miracles, as it happened once on an Easter day in the Citty of *Rome* at S. *Peters*, where he descending from the Pulpit, a certaine woman, now troubled and afflicted a long tyme with an incurable fluxe of bloud, approached vnto him in a presse of people, and touching him by the hemme of his Cloake with much fayth, she was immediatly made sound, and as strong as euer.

His priuate discourses also were of marueilous efficaay, wherein he studyed alwayes to insert vpon good occasions, some thing of edification, and if perhaps in any graue matter, it were needfull to perswade, or to examine out the truth of any thing with reasons, there was hardly found any that were able to make resistance against him, as may easily appeare by the action following. Being once present at the feast of the Nativity, for certaine occurrences with the Cardinall *Riccardo*, at *Molara*, a place somewhat neare to *Rome*, there met also by good happe two *Iewes*, by how much richer in substance and more learned in the ancient Law, so much the more were they addicted to flesh, and more obstinate in their perfidiousnes. Hauing taken in hand then to treat with those two soules

soules at the instance of the Cardinall, after an encounter had, with a long dispute, he conuinced them in such sort, that hauing both by accord taken the space of a night to thinke vpon it (while he in the meane tyme was praying for them) at last they yielded, and the infant Iesus now corporally borne in a vile manner, was spiritually borne anew in their hartes. So as repenting themselues of their life past, and comming forth of darknes into a cleare light, they were both baptized with the common ioy and gladnes of all.

This singular Man had a notable zeale of the saluation of all; but yet notwithstanding his familiar freindshipps were restrayned to few. One of his deerest and beloued was, the Seraphicall S. *Bonauenture*; & to this purpose it is recounted, that going once to visit him, at such tyme as the Saint was writing the life of S. *Francis*, finding him in an extasy, and with the body eleuated in the ayre, he stopt awhile, and turning to his companion sayd: *Let vs leaue one Saint to work for another*. One quality also was seen in him, very proper for perfect men, that he being so rigid & seuere to himselfe, was yet exceeding benigne and mercifull to those, that synned out of human frailty, in taking compassion vpon their defects, yea weeping also alike for them, as they were his owne. And besides had a pious and officious memory of the faythfull departed, so as his *Sister*, once being dead appeared to him in *Paris*, craueing succour at his hands to be deliuered from Purgatory. And he as well by himselfe as others, afforded such helps, and suffrages togeather, as a litle after he being in *Rome*, she returned to him, to let him vnderstand, that now she was quit of her paynes, & for euer blessed, beholding the face of God. Vpon this occasion, S. *Thomas* required of her some new as likewise of his of two Brothers, both deceased: & she answeared, that *Landulph* continued yet in Purgatory, but *Arnold* reioyced now in heauen; and thou soone shalt be also in our company, but with a great deale more glory, for thy labours endured in the seruice of the holy Church.

The death of S. Thomas, *with his funeralls, and what happened thereupon.* Chap. 10.

AS this great Seruant of God, had so much charity towards euery one, so he was ordinarily esteemed and loued by as many as knew him, but especially he was gratefull and acceptable, to

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three seuerall holy Popes, *Clement* the IV. *Vrban* the IV. & *Gregory* the X. The first whereof, as hath been sayd, endeuoured in vayne to make him Archbishop of *Naples*: the second helped himselfe much by him in writing things of great importance, and especially in confuting the errours of the Greeks: the third hauing intimated a Councell at *Lyons* in *France* for weighty necessityes of the Catholike Church, among the cheife, called for S. *Thomas* thither; and heerewith, not thinking thereof, he hastened his end, and the reward of his labours. Because being then at *Naples*, not wel disposed for health, to obey the Pope, he put himselfe on the iourney without delay; and being arriued at S. *Seuerine* a Castle of his Sisters, there fell sick. From thence, being yet not well recouered, sustayning the weakenes of his body with the forces of the mind, against the will of his deerest freinds, he went forwards, vntill such tyme as he fell into a relapse at *Fossa-noua*, a place of the *Cistercians* in the Diocesse of *Piperno*, in so much as he felt (and so told Fryar *Reginald* in secret) that now approached his last day.

Heere he was receaued by the Abbot, and the other Monkes with the greatest Charity that might be, who the more they laboured in curing and seruing him, in carrying among other things some fuell from the wood, on their owne shoulders, being then the tyme of winter, so much more was the sicke man sorry and troubled, to haue them suffer so much for his sake, saying with great feeling: *And who am I, that the seruants of Christ, should trauaile so much for me?* Nor would he likewise in that space be found to be idle, because at the instance of some of them, who desired some yssue of his noble wit, he briefely expounded the Canticles of *Salomon*, foreseeing his passage out of this life, and aspiring vnto the Eternall Canticles. And for that now his forces began to fayle him, he deuoutly required the most holy Sacrament of the Eucharist, which being brought by the Abbot, withall the Conuent, though now reduced to extremes, yet he leaped from his bed, and cast himselfe on the ground with many teares.

Being afterwards demaunded (according to custome) if he beleiued indeed the true Sonne of God, for our saluation borne of the Virgin, dead on the Crosse, and then risen agayne, to be contayned in the sacred Host, with a cleere and confident voyce he sayd: *I wholy beleiue it, or rather more then certainely I know, this to be IESVS CHRIST true God, and true man, the Sonne of the eternall Father, and of the*

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the Virgin Mother. And as I beleiue it with a pure hart, so doe I also with sincere mouth confesse the same.

That sayd, very reuerently he receiued the Viatique, and the day following he craued the extreme Vnction, remayning alwayes in his perfect iudgment, so as himselfe did answere very punctually to euery thing: and finally with hands vnited & lifted vp to heauen-wards, recommending his spirit to the Creatour, he happily departed, in the morning on the seauenth day of March, in the yeare of our Lord 1274. which was of his vocation the 32. & the 50. of his life. At this his passage, besides the *Cistertians*, were present many Dominicans and Franciscans, being come at that tyme to visit him from sundry Monasteryes. The Bishop of *Terracina*, likewise was there present. But the Nephew of the Saint, running thither at the report of his danger, now finding him departed this life, and being not able to enter into the Monastery, obteyned with much prayers, the sacred corps might be exposed at the gate that he might behold the same. Heere arose a great and vniuersall playnt for the losse of such a personage. Yea the writers doe affirme for certaine, that the beast it selfe which he was wont to ride on, breaking the halter by force wherewith he was tyed, ran thither at the same tyme also, to the Beere or hearse, and there in the presence of all, falling to the earth, fell suddenly dead. Whereat the standers by being astonished did glorify God, and carrying the body into the Church of S. *Thomas*, with such and so great veneration they buryed it, as cannot easely be expressed, and that before the high aultar. He was of complexion very corpulent, though he were so strict an obseruer of fasts and abstinence. He was of a very delicate flesh, sensitiue, and conuenient for the most excellent temperature of his organs; of stature straight and tall; of the colour of wheat, of eyes most modest; for strength robustuous, his head somwhat great, and bald in diuers parts.

Of two notable presages of S. Thomas *his death before hand.* Chap. II.

SOme notable signes did prognosticate the death of this our Saint. Because, he lying at *Naples*, so indisposed as he was at first, before his departure to the Councell, a most bright starre was seene by two honourable persons of the house of *Coppa*, who were then with him,

him, to enter in by the window, and to reſt a good while vpon the Saints head. Beſides this, ſome three dayes before his death, appeared a Comet ouer his Inne at *Foſſa-noua*, and when he gaue vp the ghoſt the ſame vaniſhed away. Moreouer at the very ſame houre that he was in his paſſage, a Dominican Father of great vertue, by name *Fryar Paul Aquilin*, in the Conuent of *Naples*, ſaw in his ſleep, how S. *Thomas* reading in the ſame Citty vnto a great Auditory, S. *Paul* entred into the Schoole, with a great troupe of Saints in his company, and the Angelicall Doctour being willing to deſcend from the chayre, the Apoſtle commanded him to proceed in his leſſon: and at laſt demaunding of the ſame Apoſtle, whether he had penetrated the ſenſe of his Epiſtles or no; he anſwered: Very well truly, as much as humane vnderſtanding in a mortall body can poſſibly arriue to. But I will lead thee into a place, where thou ſhalt vnderſtand them much better: and heerewith taking him by the garment he lead him out of the Schoole. And *Fryar Paul* began to cry out with a loud voyce: Help Brothers help, becauſe *Fryar Thomas* is taken away. At which cryes of his, many in haſt running in, & requiring wherefore, he declared vnto them the whole viſion in order. The houre was noted, and diligent inquiſition being made thereupon, it was found, that at that very inſtant the bleſſed ſoule departed from the body.

Many miracles afterwards of health, and of other ſupernaturall effects, enſued to the perpetuall prayſe and exaltation of the Saint, which would be too long & ſuperfluous to relate in this place. But howbeyt by ſuch euents, is diſcouered in a manner the greatnes of the merits and rewards of the man of God; yet more euident teſtimony therof, gaue another viſion, which *Fryar Albert* a Dominicã of *Breſcia* had afterwards, being a man very famous alike both in ſanctity and learning. This man being giuen to the doctrine of *S. Thomas*, and much deuoted to his diuine vertues, had now a great while deſired to know, what degree of glory he was to haue in Heauen. With this ardent deſire, being once in prayer with teares, before an Aultar of the moſt Bleſſed Virgin, after many enflamed ſighs and feruent prayers, there appeared at laſt two perſons vnto him, no leſſe venerable in aſpect, then for ornament and ſplendour admirable: the one in *Pontificalibus*, with a Miter on his head, another with the habit of the Dominican Fathers, with two very rich chaines about their neckes, one of gold, the other of ſiluer, and a Car-

Carbuncle on the breaſt, which with its rayes did illumine the whole Church. The reſt of the garments beſides were powdred & beſet with moſt noble Pearles, Diamonds and Rubyes.

Then he in the miter ſayd: Brother *Albert*, what lookeſt thou on? I am *Auguſtine*, the Doctour of the Church, ſent hither to let thee vnderſtand the glory of *Thomas* of *Aquine*, who is now heere preſent with me, in following the Apoſtolicall traditions, and illuſtrating the Church of Chriſt. That ſame ſo reſplendant iewel which thou ſeeſt at his breaſt ſignifyes a moſt right intentiõ, which he hath had continually in teaching and defending the Catholike fayth. Thoſe other pretious ſtones heere and there, do ſhew the multitude and variety of bookes he hath written, and put to light for the help of ſoules. In ſumme we are both equall in the eſſential of glory; for the reſt he exceeds me in virginall purity, and I him in Pontificall Excellency: which ſaying they vaniſhed away. Of this ſingular chaſtity of the holy Doctour, beſydes what hath been ſayd allready, there appeared very euident ſignes thereof in his funerals.

Of the diuers tranſlations made of the holy Body of S. Thoma, and when it reſted at laſt. Chap. 12.

A Litle after the corps of S. *Thomas* was enterred, the Abbot of *Foſſa-noua* with others of the Conuent, fearing that ſuch a treaſure would be taken away from them, eſpecially ſince *Fryar Reginald*, by Notary, & witneſſes now had conſigned him as *in depoſito*; in the midſt of the night, they ſecretly conueighed him into the Chapell of S. *Steuen*. But *S. Thomas* appeared to the Superiour in ſleepe, threatning him much, if he carryed it not backe, into the place agayne. Whereupon being terrifyed, he went with ſome lay men vnto the ſayd Chapell of S. *Steuen*, opened the ſepulcher, from whence proceeded an odour ſo fragrant, as preſently drew thither all the reſt of the Monks, in whoſe preſence, that chaſt lodging of the holy Ghoſt, was found to be wholy and throughout entire, together with the garments. Being a thing ſomuch the more to be wondred at, as the place was more humid, and the body (as hath been ſayd) more full and corpulent. Repleniſhed then with all conſolation and meruaile atonce, they honourably conueighed him back where he was at firſt. And the day following hauinga

ſcruple

ſcruple to ſing the Maſſe of the dead for him, through diuine inſtinct they celebrated Maſſe, of a Confeſſour not Biſhop.

This firſt tranſlation was made 7. monthes after his death: he afterwards was chaunged agayne more then once, while the ſame fragrancy continued ſtill as before, as well to make he ſeppulcher more magnificent, as alſo to affoard others ſome part of the holy Reliques. One of his hands was graunted to his Siſter, in whoſe Oratory remayning awhile, it was carryed to *Salerno*. The head was giuen to the Fryars Preachers of *Pipern*. It being after vnderſtood that a wicked man went about to rob and to ſell away the reſt, the Count of *Fondi* preuented it, by taking it into his owne cuſtody, & after that at the inſtance of his wife (who was therefore in ſleepe very greiuouſly reprehended by the Saint) he conſigned it to the conuent of Preachers, in the ſame Citty of *Fondi*.

The Monkes of *Foſſa-noua* reſented the iniury, and for the ſame hauing made many tymes complaints to the Sea Apoſtolike, Pope *Vrban* the V. at laſt to put an end to ſo great quarells and contentions, cauſed it to be tranſported from *Fondi* to *Thoulouſe* in *France* to the end that Vniuerſity (there newly founded by the Pope) might continually proſper vnder the ſhaddow of ſuch a Protectour. And this laſt Tranſlation, was the moſt noble and ſolemne of all, as well for that now after a full and exact information, he was canonized by Pope *Iohn* the XXII. as alſo for the great number of miracles, which in that Tranſlation there followed anew. The greater part of the Biſhops there, and *Lewis* Duke of *Angion*, being the Brother of the King of *France*, with an infinite number of people, came to meet with, and receaue the ſacred Pledge; by all which with great preparation and exquiſite pompe, it was decently repoſed at *Thoulouſe* in the yeare of our Lord 1370. It hath preſerued that Citty euen to theſe dayes from many perills of body and ſoule.

FINIS.

S. ANDREW. B.

THE ARGVMENT.

THE very Starre that's placed neere the Line
That parts vs from the other *Hemisphere*,
Through interposed vapours cleare doth shine,
When in our *Zenith* dimme it doth appeare:
Blinded, we slight heau'ns ioyes, which we might gaine
As well as earth; and with an equall paine.
If this perceyu'd, and learn't to rayse my hart,
And farre aboue such fain'd contents to soare;
I with the World, and with * the Wolfe did part,
And tooke the *Lambe*, whome I contem'd before:
And borne by zealous loue ascend the skies
In fiery Carre, to * my *Elias* flyes.

* Ellis Mel sheet dream

* This skin Caninius

FINIS.

THE LIFE OF B. ANDREVV BISHOP OF FESVLA.

Written by *Francis* his Succeſſour, and others.

Of the Parents of B. Andrew: *with the miraculous preſage of his Birth, and firſt beginnings.* Chap. I.

AMONG the noble families of the renowned Citty of *Florence*, is *Corſina* worthily named for one, ſpread as we find, in other parts of *Italy*. Of this bloud *Nicolas* and *Peregrina*, being conioyned togeather with the holy band of Matrimony, as they were both timorous and fearing God, and much frequenting Churches, & the ſacred offices, had a great deſire to offer vp to the high Creatour, and the moſt B. Virgin, the firſt-borne of their Progeny, to imitate in this poinc alſo, the piety of the ancient Patriarks, ſo much celebrated in ſacred Scriptures. Nor did any thing hinder them from fulfilling their vow then ſterility, or want of fruit to preſent: from which being deliuered through the interceſſion of the ſame Virgin they at laſt had a ſonne, in Baptiſme called by the name of *Andrew*, for being borne on the feaſt of that glorious Apoſtle. But the day before his nativity, for a cleare preſage, as it were of thinges to come; it ſeemed to the Mother in ſleep, that ſhe was deliuered of a Wolfe

a Wolfe, which turning into the Church, was by little and little transformed into a Lambe. At which apparition, though *Peregrina* remayned in some feare, yet made she no kind of demonstration thereof, but kept it secret vntill the tyme we shall speake of anone.

In the meane tyme, the faythfull parents trayned vp the child in learning, and much more in manners, with that care, as was fit for the yssue now dedicated already to the seruice of the Queene of Angells. But soone might be gathered in him without doubt, how prone to ech vice is human kind, without the particuler ayde and stay of celestiall grace. Scarcely was he arriued to the vse of reason, when being enflamed within, by the ardours of concupiscence, and by the incentiues of the false Angell, and outwardly allured by sensible obiects, and lewd companyes; he began, from the straight and direct way of saluation, to bend to the spacious and large way of perdition, to abhorre vertue, to fly his studyes, to serue the belly, and dishoneſt pleasures, to follow the dissolute, to giue himselfe to pompes, to handle partly cards and dice, & partly also his sword, and armes prohibited, to moue often quarells, and to challenge now this man, and now that into the field, to wast the goods of his family, and to put himselfe continually into dangers both of body and soule.

These manners of his euen pierced the Parents to the hart, seeming very vnfit for one, so conceiued through prayers, & brought vp for the setuice of the Mother of God. In the meane while they sought, now with allurements, and now with menaces, and agayne with reasons, to pull him back from the precipices he ran into, without stay, but all in vayne. The fierce youth had now shaken off the yoke, he champed the bridle, he scorned the rod, & finally became euery day more rebellious, and refractary then other. Yet for all this the diuine Clemency, would not suffer so ill a bud of so good rootes should eternally perish, but through meanes vnexpected reformed him on a sudden, in the height of his debauchments. Because hauing once among other tymes, answered not only with contempt and contumacy to the holsome aduises of them that loued him so deerely, but euen also with iniuryes and outrages very impiously turning his back towardes them; *Peregrina* remembring her ancient dreame: Thou art surely (sayd she to him) that infamous wolfe, which in vision I seemed to bring forth into the world, when thou wast borne.

At the sound of which words, B. *Andrew*, as awaked through diuine operation, as it were from a deepe letargy, and returning to himselfe, stood still, and with voyce and countenance altered, returning himselfe to *Peregrina*: I beseech you, sweet Mother (replyed he) not to hide from me longer that monstruous prodigy, which you now intimated to me: whence howbeyt on the one side I find my selfe terrifyed & astonished as stroke with a thunderbolt, yet me thinkes on the other, I doe feele my selfe to burne with so ardent desire, to know the full truth, as I shall neuer be at rest, vntill you giue me a faythfull and distinct notice thereof.

Then the disconsolate Matron, being moued from the bottome of her hart, and now brought into some hope of amendment in her Sonne: Know thou, sayd she, my beloued Sonne, that after my espousals I liued many yeares without yssue, but with so great desire thereof, that to obtayne the same I promised and obliged, with solemne vow to the seruice of the diuine Maiesty and to his most holy Mother, the first Sonne that should spring from my wombe. Thy Father also concurred in the same vow with me, and with the same deliberation which I did. Nor was the remedy in vayne. The Conception followed, & now being neare to those pangs of childbirth, I dreamed I was deliuered of a Beast, which entring into the Temple in the figure of a wolfe, was changed into that of a lambe. The day following wast thou brought forth into the world. What thou hitherto hast shewed thy selfe to the world, thou knowst very well, and that surely no rational creature, but a sauage & rauenous wild beast. It were now high tyme thou conuertedst thy selfe, and helpedst vs in good order, to repay what we owe as debtours for thee. For neyther to *Nicolas*, nor *Peregrina* wast thou borne, but rather to the Virgin Mary. Awake then my Hart now, once at last, nor goe thou on so blotting that victime, that should liuing and cleane be presented to the highest. By these, & such other words, full of iust disdayne, and of most tender affect, through diuine power, that stony breast was mollifyed and compunct at last, who casting his eyes with horrour on his actions past, became on a sudden to be a bitter accuser of himselfe. And finding no other remedy, then to humble himselfe, to craue pardon, and to procure aduocates, he went the next day to the Carmelites, being a Family by an ancient Institute applyed to the honour of the most Blessed Virgin. Heere then being prostrate before her Aultar,

as well for shame of his offences as feare of the punishments, with a blush and paleues enterchangeably, going and comming in his countenance, without motion of his lipps, and with deep sighes, he remayned a good while begging of succour, and mercy at her hands.

B. Andrew *is conuerted frō his loose life, and enters into Religion.* Chap. 2.

WHyle B. *Andrew* was in that agony aforesaid, he was let see by diuine power, his debts to haue gone so farre, & growne to be so great, as there was no way to be acquit of them, but to change himself, & to leaue the world; & to deale with some creditour, so exact and rigid on the one side, who should sift out al what possible he might, without leauing a dram; and so magnanimous and courteous on the other, that for so vnequall a payment, should giue not only a full acquittance, but an Eternity moreouer. The contrite yong man was not backward awhit to these heauenly consayls. He goes in all hast to Father *Hierome Migorato* Prouinciall of the Order, and beseeches him on his knees, he would be pleased to accept him into the number of his subiects, he being most resolute to leaue the world, & promptly to follow the Euangelical cōsails.

With this short manner of speach, so accorded his gestures and actions withall, as left no place of sinister suspitions to any. The holy and discreet Superiour notwithstanding, regarding the qualityes of so noble and delicate a subiect, partly to assure himselfe the better of his vocation, and partly also to auoyd all scandall; giuing good words for that tyme to the suiter, sends by an expresse messenger to certify *Nicolas Corsino*, & *Peregrina* his wife, how their Sonne *Andrew* had made great instance for Religion, and the habit. More ioyfull tydings could not possibly arriue to the eares of the good and truly Christian couple. But both full of ioy and iubiley alike giue infinite thankes therefore to the diuine goodnes; after which without delay they went both togeather vnto the Conuent, where the feruorous Penitent anew, was set to prayer at the same Aultar as before. With this opportunity they likewise falling on their knees, being quiet, and all of one accord made the desired oblation of him, and so performed their vow. From thence the holy busynes being concluded with the Prouinciall, the Father and Mother being wholy replenished with consolation, returned home

agayne, while the sonne so altered now and quite transformed with the singular content and edification of the Fryars, remayned in the Monastery; nor cared he awhit to change his name, while to him it seemed the name of *Andrew*, would be a sufficient incitement for him to loue and embrace the Crosse of our Lord Christ. And he conuerted his thoughts & applyed his whole mind by all meanes possible to suppresse the vices which infested him most, and particulerly pride, and a vayne esteeme of himselfe.

In which battayle besides the actions which he did of his owne accord, in submitting himselfe to others, and flying all shew and demonstration of vanity, he was much furthered likewise by maisters skilfull in that Religious list. Who exercised him in those occupations point by point, which were most accommodate to abate pride, and to subdue the appetite of disordinate excellency. So as they deputed him to the vile seruices of the kitchin, to wash the dishes, to sweep the house, to cary away the dust, to serue & wayte at the porch; which things he discharged with so great simplicity and feruour, as they were all astonished thereat, and he remayned euery day more confirmed, then other in his good purposes.

How B. Andrew was tempted by a kinsman of his, to leaue his vocation, but in vayne. Chap. 3.

TO come now to some particular of the soundnesse of his vocation; he hauing one day the care of the Gate, while the rest were at dinner, behold on a sudden, there arriued thither, a Gentleman a kinsman of his, with a good trayne with him, very rich and gallant, but exceeding subtile and practical in the world. Who being let in, when he saw the seruant of God with keyes in his hand, so meagre in the face, and so poorely clad; discouering at once both wonder and scorne, with a voyce full fraught of disdayne: Is it possible (sayd he) this same should be that *Andrew Corsino*, who but euen the other day flourished so among the noblest, and gallantest of our youth, of so royall aspect, of sumptuous apparell, and of so great acquaintances of all? What madnes or what desperation, most deere Brother, hath brought thee into this Cloyster, to loose thy best & fayrest years, and to denigrate with so base a habit and abiect seruitude, the rytles and splendour of thy family? Re-enter agayne into thy selfe; Thinke on the irreparable losse thou incurrest, and that while

while thou art as yet, but new in the rule, and mayst without note of leuity, resume agayne to thy selfe, the passed course of thy happy life: Breake off these bands, and render thy selfe to thy sweet companions agayne, to thy deare bloud, and particularly to me, who thou knowest how deerely hath euer loued thee. And if some respect peraduenture of Fathers or Mothers superstition doth retayne thee from going hence directly vnto their house, stay with me vntill such tyme as things be accommodated betweene you, there shall be no diuision or difference betweene vs two. We will be all one, thou shalt euer dispose of my Wardrob, seruants, and rents with the same security as of thine owne. But if perhapps certayne gusts allure thee, which these Saints and precise Hypocrites tell thee are found in that solitary and extrauagant life; make this accompt, (as so it is likewise their owne doctrine too) that after a little hony shall follow a great deale of gaul. The memory of the commodityes and hopes so left shall vex thee, vnprofitable repentances shall gaul thee, and the rage of persecutions, infirmityes of the body, and bitternes of mynd shall torment thee; and when there is nothing els, thou shalt euen cary thy selfe with thee, nor with the flying world, hast thou layd away thy flesh: whence the more continuall the wills are that do spring from thence (especially of thinges that are wholy forbidden vs) so much more shalt thou find thy selfe to be suspended, and strangled as it were amidst the incentiues of thy appetit, & impossibility to quench them. Wherupon of necessity, eyther thou must needes dye of sadnes, or prolong thy dayes in infinite dolours, or abandon thy profession with eternall infamy.

Remember, how the lyllies flourish not alwayes, nor the leaues are euer greene: Let so many others be a warning and example to thee, who eyther in Cloysters being forlorne of al, in their greatest necessity, haue finished their dayes vpon straw, or after many yeares of Religion, being vanquished with the labour & tediousnes thereof, and lastly turned backe from Religion, are at this day to their endles reproach, now pointed at in the Citty. So as now while matters are yet but fresh and entiere, doe thou looke to, & prouide for thy selfe; and throwing away in good houre these keyes and raggs of thine, come along with me without delay. And beleiue me, from others thou shalt receiue but wordes only; but deeds at my hands thou shalt really find, who vaunt my selfe, that I will be to thee no feigned Fryar, but a true friend, and louing kinsman to my liues

end. Therefore (deereſt Nephew) let me preadmoniſh thee of theſe future euents, and ſeeke with all thy diligence to preuent them; and returne agayne to thy moſt louing Companions, who will exceedingly reioyce at thy preſence.

With theſe, and other ſuch like fiery darts, was the fayth and conſtancy of B. *Andrew* aſſayled this day. In which conflict he defending himſelfe with the ſigne of the Croſſe, and reſolute ſilence, ſtood as firme as a tower, in ſuch ſort as the domeſticall enemy, being aſtoniſhed at ſuch fortitude, and confounded at his proofes ſo deluded, departed without more ado. It is held indeed by many with probable coniectures, that ſome ſpirit of Hell, had appeared in the figure of that Gentleman, but whether the Diuell or ſome Miniſter of his (for euen alſo among the Children of *Adam* there want not ſuch) it is manifeſt, that with ſuch aſſaults, he wrought no other effect, then to affoard to the new Souldier of Chriſt both matter & occaſion of a noble fight, and of a glorious victory. Hence taking more courage and new vigour, and after many other experiences, B. *Andrew* being admitted with ſolemne ceremonyes into the body of Religion, he gaue himſelfe together with the ſtudy of perfection, to the purchaſe alſo of ſciences: with particuler caution, that the vehemency and aſſiduity of ſpeculation (as happens but too often) conſume not, or quite extinguiſh the oyle of deuotion, and the ardour of ſpirit.

Of the zeale of ſoules, which B. Andrew *had, and how he conuerted a Kinſman of his from a lewd life.* Chap. 4.

B. *Andrew* had yet reguard to the age he was of, & to the ſtrength and liuely temperature of his complexion: and aboue all things, held it a great baſenes, & a barbarous ingratitude to abandon Chriſt in his paſſion, and to haue no will to taſt of the chalice, which the heauēly Phiſitian ſo benignly for vs would firſt be prouing himſelf. So as beſides the continuall guard & cuſtody of the hart, beſids the familiarity with God, by the meanes of holy prayer, beſides the frequent interiour acts of humility and of charity, he left not alſo at tymes to macerate the body with abſtinences, vigils, and ſharp labours. He wore on his bare fleſh a cruell cilice, he made frequent diſciplines, he kept moſt exact and entire ſilence, at due howers, he faſted (beſides other obſeruances of the order) in bread & water for

for three dayes of the weeke; would take euery occasion to serue and obey eche one, euen the least of all. He would goe forth with a wallet on his back, to beg from doore to doore, especially *In via maggia*, a Way so called, where many of his noble freinds, kindred, and acquaintance were assembled together; reioycing not a litle to labour in so base an occupation for sustenance of the Monks. And much more for hauing by that meanes frequent occasion to be mocked, scorned, and iniured not only by those, who call holy mendicity, a lazy and Gipsian life, but euen also by such that through his appearing so in that habit, with a foolish pride reputed themselues to be much disparaged and digraced by him.

Vnto this loue of purity, and contempt of himselfe, and of true pennance indeed, and voluntary pouerty, was added an inflamed desire, and zeale of saluation of soules, whereto he attended not only with feruent prayers, and good examples of life, but also as occasion serued, with exhortations, counsailes and aduises. And the Eternall Goodnes also sometymes fayled not to concurre thereto with diuine workes: as it happened perticulary in the conuersion of a kinsman of his, by name *Iohn Corsino*. Which fel out, as followeth.

This man being afflicted with a most troublesome disease of the Wolfe, the lesse hope he had to be cured thereof, so much sought he out solaces and allurements to diuert the thought thereof; and among other thinges gaue place to vnlawfull games, with such a number of debauched people, as his house at last was become a publique house of mis-rule, and was commonly called the *Dicing-house*. The Blessed *Andrew* not brooking so hellish an errour, to so great an infamy of the name of *Corsino*, and so grieuous a scandall to the whole Citty: First calling vpon diuine succour (as he was wont) he went at a fit hower to visit the sick patient; & after mutuall salutation and demaunds had betweene them, which in such encounters are vsuall with those of the best breeding, with a liuely fayth and a lonely face he sayes to him: If thou wouldst but doe as I would haue thee, *Iohn*, I doe heere promise thee with the grace of God, to deliuer thee suddenly of this soare, which seemes so incurable, and from the snares and deceipts of thine enemyes, that so persecute thee. To this promise of his the sick man, though he could hardly afford any credit, yet for the great desire he had to be rid of his paynes, did offer himselfe very prompt and ready to any thing that B. *Andrew* should please to commaund him.

Then

Then answered the seruant of Christ: I will haue thee the first thing thou dost, to relinquish this ill practise and conuersation of Gamesters; and after that, for eight dayes, that thou attend to Fasting, and to recommend thy selfe hartily to the most Blessed Virgin. The conditions seemed hard to *Iohn*, and yet notwithstanding to make some tryall thereof, vsing some violence to himselfe, he dismissed and abandonned the euill companyes, and with abstinence and prayer, made the Mother of God so propitious to him, as not without the amazement of the whole Citty, and his infinite ioy, he was cured, both of the Vlcer, which deuoured his flesh, and of the greedy appetites, which vnder a false shadow of good, consumed his sensuall and vnwary soule. Such then were the actes which B. *Andrew* practised with his neighbour, full of simplicity & truth; by whose meanes we may well beleeue, that many others at that tyme, were weaned from vices, and confirmed in vertue.

How B. Andrew was made Preist, and then Superiour: and of the guift of Prophesy, which he shewed in a particuler euent. Chap. 5.

THough the modesty & submission of the Blessed *Andrew* were now already well knowne, he had notwithstanding new commodity to manifest, with a noble document, how much he sought to please God only, and how he abhord all worldly glory.

It was in tymes past, and is yet to this day, a custome in *Florence*, as in other places of Christendome also, to make feasts at the first Masse of a new Preist, with musique, pompes, and banqueres: which demonstrations of ioy and gladnes, as they are not to be blamed, while they are kept within the bounds of a moderate festiuity; so when they exceed the same, there is much danger incurred, least Christia ceremonyes degenerate into gentil, & prophane, and that in operations of the spirit, and mind, the flesh and belly may intrude themselues; and finally least in the seruice and worship due to God only, the diuell (a fearefull thing) should haue his part therein. Now the Blessed *Andrew*, hauing passed ouer allready the gulf of youth, and not being able to resist Superiours, that he might not be promoted vnto sacred Orders; as soone as he knew the matter to be diuulged, and how the *Corsinees* striued to celebrate the *Primitiæ* of his Priesthood, with exquisite musique, rich hangings, and sumptous banquetes; recollecting himselfe a litle, and consi-

considering such pompes were not any thing conformable with his profession, and worthily fearing some manner of abuse therein, with leaue of the Prelate, retired himselfe into a Conuent, which is called by the name of the *Sylua*, some seauen miles forth of the Citty; and heere as without all noyse, so with extraordinary spirituall sweetenes, he offered his first sacrifice to the most holy Trinity. which how gratefull and acceptable it was, the Empereſſe of Heaue̅ her selfe did testify, who ouer that same vnbloudy hoast, appeared to B. *Andrew* encompassed with a troupe of Angells, and with the words of *Esay* the Prophet very plainely sayd to him: *Seruus meus es tu, & in te gloriabor*. Which sayd, by little and little mounting aloft, she vanished quite.

With which fauours, the prudent man not puffed vp awhit, but rather attending to abase himselfe, and to acknowledge all good to proceed from the meere benignity of the highest, became euery day more worthy, and more capable of new graces. So as a little after the aforesayd vision, being sent to *Paris*, to giue himselfe more exactly to his studyes, and thence afterwardes in his returne into Italy passing by *Auignon*, where the Cardinall *Corsino* his neere kinsman was, while there he entertayned himselfe for some space, he gaue sight to a blind man, who in the Church porch according to custome was publikely begging an Almes. From thence being come into *Florence*, he deliuered one Fryar *Ventura* a Carmelite from a dropsy.

And to the end that B. *Andrew* might not seeme to want the guift of prophesy also, euen much about that tyme, being intreated by a freind to baptize an infant, which had beene newly borne into the world, he did it louingly, and in taking him out of the sacred Font, had a reuelation from heauen of the vnhappy successe, which that poore creature was to haue. Whereupon being moued to compassion, and being not able to hold from weeping, he was demanded by the Gossipe, what made him to weep so. Then B. *Andrew* though vnwillingly made answere: Know then, how this Child is come into the world to the totall destruction of himselfe and his howse. Of which prediction as then the secular made but litle reckoning, but saw it at last to be too true. Because the Child in progresse of yeares being giuen to an ill life, and euen loaden with crymes and wickednes, at last with some men of ill demeanour conspired against his countrey, and the conspiracy discouered, the miserable

miserable wretch by the hãds of a hangman finished his dayes, with a due punishment, and the vtter ruyne of his Family.

The excellent tallent, and manner, which B. Andrew *had, in gouernement.* Chap. 6.

THough B. *Andrew* endeauoured what he could, to keep himselfe from the eyes of mortall men obscure, and vnknowne; notwithstanding being now come into a singular opinion & fame of sanctity, he was chosen by the Pouinciall Chapter of the *Carmelit* Fathers to be Superiour of the Conuent of *Florence*; to which charge, he maynly opposed himselfe: but yet the common consent of the Electours preuailed, and the authority of him who of obedience might impose it vpon him. In which office, he let the world to vnderstand cleerely, that it is not, as others thinke, that much spirit, and good gouernement be incompatible in the same person. B. *Andrew* through the habit of prayer and of other vertues now already confirmed in him, conseruing that which he had so purchased for himselfe continually (without loosing yet awhit of his authority) the least of all; and not affecting preeminencyes nor titles; but endeuouring with all possible diligence, that such as were vnder his care, should, wholy free from all temporall sollicitude, attend to God only, wherein without doubt consists the true and essenciall fruite of the religious and monastical life; since otherwise for a man to be shut vp in Cloysters, and to thinke continually of meat, drinke, and cloth, and other such like necessityes, is not formally to abandon the world, but materially to change the dwelling only; nor is it to leaue the old habits, but only to alter the obiects; and it is euen the same to be drowned in the Hauen, as in the wide Ocean, as much to be loaden and oppressed with iron as with lead. Whereas on the contrary the mind being discharged of terren thoughts, like a dry feather flyes lightly aloft; and then spirituall exercises do neuer tire, when the frayle nature neuer wants its due and conuenient sustenance.

Which charge for that it singularly belonges to him that gouernes others in the diuine seruice; hence it is that Prelates and Princes, are worthily called and sayd to be honourable seruants; & for want of this sollicitude and prouidence, murmurs and scandalls doe openly follow, and finally vnhappy propriations, the certaine

peſt, and vtter ruine of Congregations and Orders. Which thing the man of God, well foreſeeing, did not only heare benignely, but euen preuented the honeſt ſuites, and neceſſityes of his Monkes: whence after would appeare that it was no hard matter to exact the rule and diſcipline of euery one; while to all it was manifeſt and cleere, that he being wholy attentiue to the weale publike, had no reguard to his particular intereſts, guſts, or greatneſſes. In ſumme, he in that Superintendency of his gaue ſuch proofe of the talent he had, in dealing with, and guiding men, as that euen both heauen and earth might ſeeme to haue accorded togeather to exalt him, with the occaſion that followes.

How B. Andrew, *was miraculouſly elected Biſhop of* Feſula. Chap. 7.

IN thoſe dayes, *Fuligno* the Lord Biſhop of *Feſula*, a moſt noble Citty neere to *Florence*, though now quite deſtroyed as it were, dyed. Whereupon the Canons and the reſt, to whome belonged the nomination of a new Paſtour, being aſſembled togeather in the name of God, and mooued through the conſtant fame that reſounded euery where of the name of B. *Andrew* preferred him before any other, that might be deſtined to that Chayre. The newes whereof, was ſpeedily brought to the Man of God. But knowing well the greatnes of the weight, and eſteeming it farre too burdenſome for his ſhoulders, he retired himſelfe from his Conuent, into the Monaſtery of *Carthuſians*, a little out of *Florence*: & there hid himſelfe in ſuch wiſe, as the *Feſulans* hauing ſought him through the Citty and Prouince, were reſolued at laſt to come to a new election.

But to the end it might euidently appeare, how that tytle was reſerued by the diuine Prouidence, to no other then B. *Andrew*: behold while the Aſſembly was ready to enter into the Scrutiny, a Child there preſent, cryed out with a lowd voyce, ſaying: *Elegit Deus Andream in ſacerdotem ſibi*, who is now in the Charterhowſe, making his prayer; there ſhal you certainely find him out. At which voyce thoſe of the Councell being aſtoniſhed, without more adoe confirming the former election ſent immediately meſſengers to the *Carthuſian* Fathers, beſeeching them very earneſtly to worke ſo, as their Biſhop, with ſo marueilous an vnion choſen of men, and with a greater wonder approued of God, might accept now at laſt the enterpriſe, whereto with ſo cleere and euident ſignes, he was

called

called so by the high Rector our and *Ruler* of all. And euen iust at that tyme, while this passed in *Florence*, there appeared to B. *Andrew* then, being in deepe contemplation, another Child in a white garment, which openly declared to him, the will of God to be, that he should goe forth to that charge, nor feare the while, any danger, nor fly the trauayle. By this declaration the seruant of God being finally assured, and arysing from his Oratory went to meet with the messengers of *Fesula* that sought for him: and taking a sweet leaue with a thousand thanks of his Hosts, he went cheerfully to his dioceese, being then some 58. yeares of age, & through diuine fauour completly answered to the great expectation which all had already conceiued of him.

How B. Andrew, *demeaned himselfe in his Bishoprike: and how charitable he was to the poore.* Chap. 8.

OVr B. *Andrew* knowing both by learning and experience, that the office of a good Prelate consists, in feeding the subiects as well with example as with the word; and also in temporall necessity with meate and drinke: first of all he reteyned his ancient maxime in preaching Christ aboue all, with works. So as he endeauoured to shew himselfe continually a Maister of all disordinate passions, to restrayne sensuality, and to macerate the body with abstinencyes, and with wearing on his bare flesh, not sackcloth and cilices now as he was wont to doe, but an iron chayne; to sleep, insteed of a mattereese, vpon hurdles, to fly all banquettings, to beware as much as possibly he might from discoursing with women, to shut his eares to flatterers, to trample on vayne confidence or esteeme of himselfe, not to remit the study of meditation, to walke alwayes in the presence of God, & to acknowledge him with amorous affects in all creatures; whence afterwardes deriued that charity of his towardes his neighbour, and that so tender cō passion on the afflicted and distressed, as that in hearing their calamities he could not hould from teares; and none had recourse to him for comfort or succour, but he indeauoured by all meanes to send them away both comforted and contented. Yea following the stepps of the great S. *Gregory* he would haue an exact catalogue with him of all the poore, especially of the shamefast, and continued to susteyne them with all possible secrecy. With

With which humanity and bounty of his, how much the Giuer of al good was pleaſed, very manifeſtly appeared in tyme of a cruel Dearth, wherewith the people of *Feſula* being much tormented & oppreſſed, not finding on earth any refuge more fit and opportune then the benignity of their Biſhop, they came running in troupes vnto him, and he ſhut not vp his coffers, or diſpenſe from any: in ſo much as hauing one day very liberally diſtributed what bread was in the houſe, and now beggars continually comming in, he commanded more bread to be giuen vnto them; and his ſeruants knowing very well, there was not ſo much as a loafe left, they endeauoured to certify the Maiſter therof, who notwithſtanding perſeuering in calling for it, and bidding them earneſtly to ſeeke yet better; they not to ſeeme contumacious, though againſt their wils, turning backe, found to their extreme wonder a great quantity of loaues, and with great ioy brought them to the man of God. Which preſently he deuided among the hungry, imitating in this alſo, the mercy, and repreſenting the infinite power of the Sauiour. Beſides this, he was wont truly, in memory of our ſayd Redeemer and Lord, the ſingular Maiſter of holy humility, to waſh euery Thurſday with his owne handes the feet of ſome poore folkes, wherin he felt particuler guſt and conſolation.

Now it happened once, that among thoſe Beggars, was called in one, who had his legs in a loatſome manner very ſoare and corrupted, who as he was well bred and modeſt, began to reſiſt the admirable man, not ſuffering by all meanes he ſhould waſh his feet: and B. *Andrew* demanding wherefore? The other anſwered: My leges are ſo ſoare and pūtrifyed, as I haue good cauſe to feare, they will turne a Prelats ſtomake, and breed a loathing. Then anſwered the Saint, haue confidence my ſonne in our Lord Ieſus Chriſt, & ſo hauing ſayd, he powred out the water into the veſſel ſtraight, and ſets himſelfe to waſh his feet. A wonderfull thing, ſcarcely had he finiſhed to wipe that happy man, but his feet were made cleane, and his ſoares cured. Such was B. *Andrews* care & diligence of the corporall neceſſityes of his flocke, and vpon theſe foundarions of well knowne goodnes, did after ſecurely ariſe the celeſtiall building of ſoules: becauſe he had gotten ſo much credit and authority with thoſe carriages of his; as to reclayme and pull away ill liuers from their lewd life, one word or becke of his, had more moment with it, then the longe and premeditated diſſwaſions of others.

How

How B. Andrew *reconciled most deadly emnityes and debates; and how his death was miraculously foretould him.* Chap. 9.

THough B. *Andrew* had great efficacy with him, in ech kind of spirituall remedyes, yet shewed he to haue a particuler talent in contracting honest friendships, in taking vp quarells, in composing controuersies, and so much the more willingly laboured he in these thinges, as the Holy Ghost had giuen him to vnderstand, that in mutuall fraternall loue, consists the whole summe of the Christian Law. The honourable fame now of all these noble actions dilating it selfe, through all parts, Pope *Vrban* the V. tooke particuler contentment therat, and for some dayes, gaue a large field vnto so eminent vertue to exercise it selfe in. The Citty of *Bologna* in those dayes was enflamed with perilous tumults and discordes, nor was there any remedy of that euill to be found, through the inueterated haureds, disordinate passions, and obstinate pertinacity of the parties. The common Pastour being worthily anxious and sollicitous for it, after many cares and diligences in vayne vsed about the same, resolued with himselfe to make vse of the person of the Bishop of *Fesula* for that busines, and with an ample power sent him as his *Nuntius* to the *Bolognians*: nor was he awhit deceaued in his opinion, because B. *Andrew* being arriued thither, began immediatly to mitigate the exasperated woundes of their mindes, and with the diuine help, had so lucky and dexterous a hand, as he shortly recouered them, reducing the nobility and people, without new noyse to a desired peace and tranquility. And some few more stiff and obstinate then the rest, by diuine iudgment being strook with a greiuous and sudden infirmity, and agayne through the merits of the Saint deliuered thereof, did willingly yield themselues likewise, and he with the like contentment of Citizens and Pope *Vrban* also, and with the vniuersall applause of all Italy, returned home agayne to his residence. Where besides the mayntayning and nourishing as we haue sayd, with great charity, the bodyes and soules committed to him, he tooke likewise particuler accompt of the sacred buildinges; and among other restaurations sumptuously repayred the Cathedral Church, which was euen threatning ruine.

With these passages being arriued to the 71. yeare of his age, while he was celebrating solemne Masse on the most happy night of

of the Natiuity, the Virgin Mother of God appeared to him anew, and saluted him truly with the good tyme; aduertising him withall, on the *Epiphany* he should be loosed from the mortall prison, & led to the supernall Hierusalem, to enioy euen face to face the eternall word, whom with such fayth and feruour he had now serued for so many yeares.

At this newes B. *Andrew* felt incredible content. So as where before, through continuall pennances, he was pale and meagre in the face, from that tyme, his vitall spirits dilating themselues, his countenance began to waxe ruddy as a Seraphim; shewing a marueilous serenity to all, communicating with infinite iubiley to his deareſt friends so blessed a reuelation, and aboue all preparing himselfe with extraordinary diligence for the eternall banquet; nor was the terme awhit differred him. The sixth day of Ianuary being come of the yeare following 1373. the affaires of his Bishoprike and conscience being well composed, & leauing most holy aduertisements and examples to his family, he shew the straighteſt way to the heauenly Countrey. Which, besides the certainty which the splendour appearing about his bed gaue while he passed, and a most sweet odour which the spirit, being departed, those sacred members sent forth, was manifested also by some visions and predictions worthy of credit. Which truly, with many other workes besides aboue nature, succeeding at his sepulcher, not only immediatly, but also many yeares after his death, I doe heere forbeare to relate, as well for being sufficiently already recounted by graue Authours, partly also for that my purpose was, and is still, as I haue sayd aboue, to propose to Readers in these venerable memories, not admirable thinges so much, as the imitable, through the grace of our Lord Iesus Christ. To whome with the Father, and with the Holy Ghost, be prayse, honour, and glory for all eternity.

FINIS.

B. AVGVSTINIAN.

THE ARGVMENT.

BY wonders freed, when *Iacobs* ofspring went
From land that *Nile* feeds with his excrement;
Leau'n cloudes * (as Iewes auerre) themselues engage
Them to defend in their long pilgrimage.
One plac't below supports the numerous thronge,
As Nurse the child, or Eagle beares her yonge:
One ser direct betwixt them, and the heate;
Foure on all sides ech one hath seuerall seate.
An Harbinger the last, before doth goe
Serpents to kill, and make the mountaines low.
Our Saint their generall office doth supply,
Prostrate to all with true humility.
Greater himselfe, great weight his shoulders beare;
(How great's the flocke, so great's the Sheepheards care)
His Towring soule doth to the skeys ascend
And makes the Heau'n to him, and his a friend.
He on ech side is watchfull, ready still
T'oppose their foes, and saue his charge from ill.
Things yet conceald his piercing eye could view,
And meet with dangers that were to ensue.
He (the worlds Sunne) contem'd the world, but strone
That this contempt might shew the world his lone.

* The Iewish Rabbins Num 10. Paraphr. Can. 2.

THE LIFE OF
B. LAVRENCE
IVSTINIAN, THE
FIRST PATRIARKE
OF VENICE.

Written by the Honourable *Leonard Iustinian.*

Of the parentage, infancy, & minority of B. Laurence: *and what a strange vocation he had.* Chap. I.

BLESSED LAWRENCE was borne in the Citty of *Venice*, of the Magnifico *Bernardo Iustiniano*, and of *Quirina* his wife (both of a high and noble lineage) in the yeare of our Lord 1380. He was left a child, with other Brethern of his by his Father; who dyed very young. His heavy and disconsolate Mother being yet but young, macerating her body, as well with fastings and vigils, as with a sharp cilice, and a brasen girdle, kept viduall state, not without a prosperous and perpetuall fame of piety: nor attended she with less solicitude in the meane tyme, in bringing up her children in learning, and that which more imports

in Christian mannes: and though they all gaue much hope, hee to degenerate a whit from their Auncestours, notwithstanding a particular towardnes of a great spirit, and generous thoughts went discouering it selfe, in the B. *Laurence*; since that in those his first yeares, scorning and loathing the sports, and other lewdeyes, which are permitted to that age, with a certaine sage maturity, he conuersed with men of stedder iudgments, and of things indeed not childish, in so much as this manner of proceeding of his, was attributed by some to an ouermuch desire of greatnes of glory. Yea his owne Mother, fearing he would giue vp himselfe as a prey to Ambition, (as most commonly the nobler wits are wont) of purpose layd to him on a time: Goe to, *Laurence*, leaue this manner of thyne, this thy pride euen fatuous of Hell. Whereto he smiling, merily made answere: Doubt not Madame, you shall yet see me a great seruant of God. Nor was the prediction a whit in vayne, because he being now come to nineteen yeare of age, when as man commonly stands vpon the point of taking the good, or ill bent; in vision there appeared to him a woman more bright then the Sunne, who with a pleasing and grateful countenance spake to him in this sort:

My beloued youth, why distracts thou thy hart into diuers parts, and seekest rest forth of thy selfe, now in this thing, and now in that? Looke what thou wishest for, is in my handes, and I promise to afford it thee, if thou wilt take me to thy Spouse. At which wordes B. *Laurence* being at first astonished, and taking after more courage, to demand her name, and what her condition was, the Virgin replyed: I am the Wisedome of God, who for reforming the world heeretofore, haue taken mortall flesh: which the happy *Louer* hearing, soone yielded his assent: and she reaching him a chast kisse of peace, very suddenly vanished. At this vision now B. *Laurence* being stirred vp to new cares, & feeling vnwonted flames of fire to burne within his breast, yet could not fully interprete the inuitation made him, nor to which to betake himselfe aboue others. It is true, that inwardly he found himselfe to be much enclined to a religious and perfect life; but as yet not trusting to his owne iudgment, he went for counsaile to a certaine Cousin of his Mother, called *Marinus*, who leading a monasticall life in S. *George* of *Alga*, of the Congregation of *Celestines*, was held in great opinion of learning and sanctity.

He now vnderstanding the inspiration and motiues of the yong

man more maturely to examine the whole, exhorted him first ere he entred into Religion, or changed the habit, he would secretely make some experience, what he were able to suffer in a strict lite. To which aduice B. *Laurence* did very promptly obey, and among other industryes, began insteed of a soft and downy bedde, to ly in the night vpon crabby and knotty wood. And with all to make his accompts the better, he endeauours of purpole one day to contemplate on the one side Magistracyes, Honours, Wiues, Children, riches, sundry sorts of pastimes and sports, and all the pleasure besides which the world may afford; and on the other, abstinencyes, fasts, vigills, pouerty, incommodityes, heat & cold, the abnegation of himselfe, with perpetuall seruitude, and other difficultyes besides, which present themselues in the narrow way of more perfect vertue, and diuine seruice.

Heereupon as an Arbitrour placed betweene two troupes of obiectes, demanded he accompt of himselfe, saying: Now consider well *Laurence*, what thou hast to do: Dost thou thinke thou canst endure these austeritycs, and despise those commodityes? Whereupon standing in suspense and contention within himselfe, at last casting his eyes vpon a Crosse of Christ: Thou art (sayd he) my hope, O Lord, in this tree is found comfort and strength for all, a secure & safe refuge for all. And without doubting any more, he determined by all meanes to follow the internall voyce, and counsayles of the Chiefe Pastour.

Of the singular vertues of B. Laurence, *and particularly of his Fortitude in suffering the paynes of the body.* Chap. 2.

IT cannot easily be explicated, how much feruour and spirit was augmented in that blessed soule from that so free and well grounded resolution which B. *Laurence* made. Which howbeyt he laboured to hide by all meanes possible: yet could he not so do, but those of the howse, especially his Mother must needes find it out. Whereupon she, though vertuous and deuout, yet tender and anxious for her deer sonne, fearing least through violence of nature, he might come to be transported vnto some hardy enterprise beyond his forces, she determined vpon agreement with others, to ty him, as soone as might be, with the bands of Matrimony: So as hauing practically proceeded therein without delay, the soone

found out, and offered him a beautyfull, noble, and rich spouse. But the holy youth being aware of the temptation, and conspiracy of his freinds, would deterre no longer, to rid himselfe of the danger, and to conuey himselfe as secretly as he could, vnto S. *Georges*: where taking the habit of Religion, he manfully began to enter into the battayle, against the inuisible Enemy.

The first assault then, he gaue to Sensuality, depriuing himselfe of all wantonnes, and disports. To hungar he gaue but that only, which euen the vtmost necessity required. Thirst he did tolerate, in such sort, as that neyther for the vehemency of heates, nor wearines of the iourneys he made, or other labours whatsoeuer, nor for any indisposition of body, would he euer call for drinke. But rather if sometymes, he were inuited therunto, he was wont to answere: how then Brothers shal we be able to endure the fire of Purgatory, if we cannot suffer this litle thirst? At the vigils at night, and matryns, he was the first in coming thither, & the last to depart from thence; for that, it being the custome of others, to returne to bed againe vntill the rising of the Sunne; the B. *Laurence* would neuer goe out of the Church, vntill the hower of prime. He would neuer approch to the fire, not so much as in the hart of winter: a thing so much the more to be admired in so delicate a complexion.

A certaine Father one day inuited him to warme himselfe at the fyre, and not being able to be brought vnto it, he felt his hand, and finding it to be benumm'd through cold, he cryed out: Great is the ardour O Sonne, thou hast within thee since thou feelest not the extremity of cold without. But what great wonder is it, that he approached not to the fyre, who neuer went as it were into the garden likewise, being the only recreation, and ordinary disport of the Monks? At diuine offices he would stand bolt vpright, without leaning awhit eyther on the right or left hand. He would secretly make most cruell disciplines, as testifyed the many stripes all black and blew, through his whole body, with the frequent staynes of bloud therson appearing.

In the dolours of infirmityes, he would shew incredible patience. Being yet a Nouice, his neck was full of swelling of the Kings euill. The Phisitians for a last and only remedy threatned him first cuppings, then launcings, and lastly searing with fire. And the Fryars doubting, he would faynt vnder the cure, he courageously answered: what feare you Brothers? Let come the rasor, bring

bring in the burning irons; can not he happily giue me constancy in this daunger, who afforded it so the three children in the furnace? So as he was cut and burned, without fetching the least groane or sigh, or sending forth other voyce, then Iesus for once only.

Howbeit indeed, it is no great matter, he should shew such fortitude in the greener, who gaue such an example thereof in his latter age, and perhapps more memorable then it: Because, that being vnmeasurably swelled at that tyme in the throate, and being not able to resolue the corrupt humour thereof without incision of the knife, the Father being desirous to be rid of the trouble, to attend more freely to the care of soules, stood still at that launcing as quiet and vnmoueable as a stock, speaking to the timourous Chirurgeon: Cut on couragiously, for thy rasour can not exceed the burning hot irons of the Martyrs. In this sort, the flesh being vanquished quite, and subdued, and the noble Warrier, with full & perfect renunciation, quitting himselfe to his power, of al terrene charge, endeauours to conquer the other impietyes one by one; so much more powerfull and daungerous, as more inward and spirituall they be. But the principall fight which he tooke in hand, was against that horrible monster of Pride, taming it as well in the interiour as exteriour, with contrary, frequent, and intense actes. The garmentes that he wore were all torne; the more abiect offices, and more noysome of the Monastery (most manfully therein subduing his stomack for the loue of Christ) he would take to himselfe.

Besides, he stucke not to go forth a begging of almes, with a Wallet on his backe. And wholy to trample vnder foot the foolish reputation and vayne pride of the world, he would put himselfe of purpose into the thickest nobility, and where the greater concourse of the inhabitants was. He would come also sometimes to the very house, where he was borne, and remayning in the streets be crying aloud, *for Gods sake*. At which words and voyce of his, the motherly bowells being mooued, to cut off at least the walke or circuit of her deere bloud, she suddenly commanded the seruants to fill up his wallet with victualls. But he contenting himselfe with two loaues of bread, and wishing peace to such as had done him the charity, would depart from thence as altogether vnknowne; and so continuing his round from doore to doore, being tyred at last, with the burden, and sometymes ouer loaden with reproaches, he would re-

turne

turne to S. *George* againe.

Being further prouoked, though altogeather vniustly truly, with other occasions, or reprehended for something, he would force himselfe (in biting his tounge sometymes) to represse the naturall vehemency, which the Children of *Adam* haue to iustify and defend themselues. Through which exercise, by little and little he got such a power ouer himselfe, as that being once accused in the open Congregation, by a peruerse man, for hauing committed in gouernment something against the rule, though he knew the malignity of him, & could haue yielded a good accompt of himselfe; notwithstanding without opening his mouth, or changing his countenance, arising from his seate, with eyes cast downe to the earth, and with a moderate pace, he went into the midest of the Chapter, and there falling downe on his knees, craued humbly pennance, and pardon of all those Fathers: so as the accuser himselfe being quite confounded at so great a patience of his, could not hold from casting himselfe at the feet of that innocent, and in the presence of all to condemne his owne malignity. And as in publike acts, so likewise in priuate conuersation would B. *Laurence* most willingly yield to the iudgement and wills of others, and as much as he might without affectation, alwayes seeke the lowest place.

He bare all respect, and veneration to Superiours, he held their becks instead of Oracles. Nor only in things at large, and indifferent, by cutting off all sensuall appetite, he purely followed their will, but euen also in things otherwise very lawfull and vertuous, captiuing his owne vnderstanding, would not dissent a whit from their rules and dictamens. Whence it happened (as all vertues are with a wonderfull harmony conioyned together) that the seruant of God, very perfectly acquiring a habit of Religion, became rich and adorned with many others at the same tyme. Whereby preparing in his hart, a cleane & gratefull chamber for the holy Ghost, in short tyme he obtayned so high a guift of teares, and so much familiarity with his Creatour and Lord, as that remayning with his body on earth, with his soule he conuersed in Heauen; and dealing with men by diuerse occurrences, he departed not at all from the presence of God, chasing away from himselfe with great dexterity, all importune and superfluous phantasmes. From this purity of conscience, soone after ensued such a light, as far surmounted all learning purchased other wayes, and in the will so great an ardour

ardour, as all the waters of the world had not beene able to extinguish it. But rather he sought all wayes, to aduance forwardes, according to the obligation of profession, and so much abhorred to turne himselfe, and looke back being (as they say) at the plough, or to reedify that which he had destroyed, or to resume agayne any thing which he had left and renounced in the world, as he could neuer be brought once, to put his foot in his Fathers howse, although he liued so neere vnto them, and his deareſt freinds were of the best reputation, and of rare example of Christian vertue; Saue only at the death of his Mother, and Brothers, was he present to assist them with due piety in their last passage.

How B. Laurence *conuerted a kinsman of his from his euill purpose, and of the goodly saying he was wont to vse.* Chap. 3.

B. *Laurence*, had not beene yet many yeares in Religion, when a deere companion of his, in the world, who for this meane while had beene in the East, and but newly returned to *Venice* (so powerfull the instigation of the Diuell is) went presently to S. *Georges*, accompanyed with musique, loud and soft, to allure the new Monke to his former life, partly also with a band of men, to vse some violence with the Conuent, if need were. This Gentleman was a man of great employments, and of much respect, so as he obtayned very easily to speake with Blessed *Laurence*; but yet with farre different successe from his designes. Because at the first sight of the new Souldiour of Christ, beholding the modesty of his countenance, the grauity of his gestures, and composition of the whole person, he remayned astonished thereat. And notwithstanding vsing some violence with himselfe, and taking courage withall, he began the enterprise for which he came thither; but the seruant of God permitting that breast full of passion and youthfull errour to vent it selfe forth, with a cheerefull countenance and mild speaches, began first very dexterously to feele him: & then with the memory of Death, of Hell, and of the last Iudgement, and with liuely representing vnto him, the vanity and deceipts of the world, pressed him so hard, as the good man being now conuinc't, vpon a sudden yielded himselfe; & so yielded, as cutting of with the force of spirit, all transitory designes whatsoeuer, resolued to adhere to that Rule, which he had thought to haue vio-

lated

ted, and from henceforth offering himselfe to the diuine worship, he perseuered in the holy Cloyster, with like profit of his owne, and amazement of the whole Citty. In this manner the ancient aduersary departed, and he who had thought to haue had a prey, was himselfe caught in the net.

Nor with the seculars only, being free and dissolute, were the perswasions of the B. *Laurence* efficacious (especially his good example and feruent prayers to our Lord concurring with all) but euen also (a thing to my iudgement yet more hard) with the tepid and negligent Religious. Since he awaked some of them more then once from the deadly sleep of slouthfullnes, and withdrew them from a foolish and vnwary presumption, to a sollicitous and wise feare of Christ: others, being now weary with the spirituall warfare, or rather basely already put to flight, he caused on a sudden to turne head agayne, and beyond all hope, to stand stoutly in the front of the battayle. For the eminent Pulpit, and popular preachings he wanted strength of body: but yet in priuate assemblyes, he would make sweet homilyes and deuout discourses, to the great profit and consolation of the hearers. And also in his dayly speach, would often proceed very notable sentences from his mouth, whereof for example sake we shall put downe some.

He would say, It was not the part of a Religious man to fly only the greater synnes, since that behoued euery one to doe, but euen also, to keepe himselfe from the lesse, least Charity should wax cold. He was wont also to note concerning fastings, that they are not to be remitted wholy as soone as the body waxeth leane, for asmuch as the wished extenuation thereof, is conserued with that which procures it. Three things he iudged to be necessary for a Monke, to wit, feruour, discretion, and heauenly grace, because where any of these are fayling, there can be no perseuerance. He compared the vertue of Humility, to a riuer that swells with rayne: for that euen as a torrent is very low and stil in the sommer, and runs outragious and boystrous in winter; so the humble man, being slack and remisse in prosperity, in aduersity agayne appeares to be high and magnanimous. He added, that no man well comprehends, what the guift of Humility is, but he that hath receiued it from God, and that there is nothing wherein men are more deceiued, then in discerning this vertue, and how true science consists in knowing two things; that God is all, and man nothing.

In the greater troubles of his Country (which at that tyme was much intested with warrs) he stuck not to admonish the principall Senatours, that if they would obtayne mercy of God, they should hold for certaine they were nothing, nor could do any thing of themselues. He aduised that none should be receiued into Religion without mature examine, least by admitting the bad, the good might be hurt. Besides that, when the number of subiects, is too much increased, the Rule cannot long last in its rigour, because perfection is of few only.

A Gentlemans sonne being come to S. *Georges* for the habit, as soone as the Blessed *Laurence* heard that he was induced thither, through the artificious inticements of the Monkes, he renders him to the sollicitous Father with these wordes: Heer take him to you againe, for this renouncing of the world should proceed from the Holy Ghost, and not for human instigation, and much worse it is to fayle afterwards, then to haue neuer begun at all. From the day he was made Priest, he fayld not to celebrate euery day, vnles by occasion of infirmity; and concluded, that he who neglects when he may, to enioy his Lord, declares sufficiently that he maks little account of him. To goe about to keep chastity, amidst commodityes and ease, he protested to be as much as with fuell to extinguish the fire. In the matter of Christ his counsails, he resolued (among other thinges) that no man vnderstands, how great a good this Pouerty is, but he that loues, when tyme is, contemplation and his Cell; and that God of purpose keepes secret the felicity of the Religious state, because that if it were knowne, euery one would be running into it.

He often remembred, that we are neuer to loose our hope in God, since heerin consists the life of the soule. As for the rich he affirmed, that they cannot be saued, but by dealing of almes. He held the Pastorall care to be so much more greiuous and difficult then the gouernment of the state of warre is, as the rule of inuisible things is harder then that of the visible. He likened a good Prince to a head, especially for this reason, that euen as the head & tongue are sufficient to craue help for the whole person, though the rest of the body be quiet & stand still; so the feruent prayer of a Prince, sometymes is inough to appease the wrath of God, though the rest of the Citty apply not it selfe, or attend thereunto. These violent enterprizes, and such as meete with encounters euery foot, he

counsailed

counsayled to forbeare, as growing from an euill spirit, since to the good and holy, the diuine Prouidence it selfe, is wont to open the way, and quit the obstacles that hinder.

How B. Laurence was chosen to gouerne the Religion: and how afterwards he was made Bishop of Venice. Chap. 4.

BY these and other such like aduices, may well be discerned, what light the man of God had, not only in abstract & spirituall matters, but euen also in the morall and practique; yea and without euer hauing attended to Scholasticall doctrine, or subtile dispures, he would answere when need was to profound interrogations of Theology, with so much acumen and clarity, as euen the Doctours themselues would be amazed therat. With the same wisedome surely infused more from Heauen, then borrowed from bookes, he composed diuers workes, fraught as well with soueraigne conceits, as with amorous affects. Which labours being publiquely set forth, and put in print, doe walke and passe at this day through the handes of learned men with notable fruite and help of soules. Amidst these thinges, after the Blessed *Laurence* had giuen a long and sufficient proofe of himselfe, he was elected by the Monkes, full fore against his will, to the gouernement of the Religion, and he bare that burthen with singular approbation vnto the 51. yeare of his age.

At which tyme, the good odour of such vertues, being now spread into diuers parts, it seemed good to Pope *Eugenius* the IV. without doubt through diuine inspiration, to create him Bishop of *Venice*. At which tydinges, it may easily be imagined, how much the holy man was confounded and troubled. Twice he was ready to fly away and to hide himselfe: but the matter not succeeding so with him, he determined at last to remit himselfe to the iudgment of his Congregation. And first hauing made for that intent many fastes and prayers, the Fathers resolued at last to dispatch a man of purpose to the Pope, humbly beseeching his Holynes, not to deprine their Order of such and so great a Guide-maister, and Pastour. And being not heard the first tyme, they replyed the second with more instance, but al in vaine, as appeares by the two Briefs, written by the same *Eugenius* to the sayd Congregation, with words very amorous and consolatory withall.

The Blessed *Laurence* then being not able to resist the Pope without sinne, accepted the power in such sort, as he not only changed not his manners to the worse, as it happens, but continually made them more admirable and perfect then euer. One day about the euening, he tooke possession of the Bishopricke, so simply, and so without all pompe, as euen his neareſt friendes had no knowledge therof, till he was entred therinto. Then all that night without shutting his eyes, he remayned in prayer, beseeching our Lord with many teares, since for the only seruice of his diuine Maiesty, so wholy against his owne inclination, he had condescended to that degree, he would not depriue him of his protection and clemency: that he knew very well, the importance of the charge, the greatnes of the Citty, the variety and multitude of the Orders and states, the forces of the secular power; and how great disgusts had passed heeretofore, betweene that Domination and the Bishops his Predecessours, and how poore a stacke he had for such a manage, and for such accidents, being so a sily wretch as he was, and euer shut vp in a Monastery. His deuout prayers, and feruent sighes, were not powred in vayn. Because they found the eares of the diuine goodnes to be opened to them. Whence, being illustrated with a sudden and new light, he tooke so much vigour and comfort thereat, as he afterwards gouerned the whole Dioceſſe, as easely as he had been but to rule some Conuent, as shall appeare in the next Chapter.

How B. Laurence *gouerned his House, and the Citty, with singular fruit and edification of all.* Chap. 5.

TO begin with domesticall matters, Blessed *Laurence* ordayned his family in this manner. He chose out two vertuous companions of his Congregation; one for diuine offices, the other for the more weighty cares of the Bishoprike. For the seruice of the house, he would haue but fiue assistants and no more. To this retinue of Courtiers was his Table and Wardrobe answerable. He had no plate but of earthen-glasse. Arras, or Tapistry were not there to be seene at any tyme. In his cloathing he neuer altered the purple habit. In the night he lay vpon a scanty bedde of straw, couering himselfe with a grosse and course rugge. His table by how much more exquisite it was for neatnes, so much the more was it

purposely

purposely neglected in vyandes. He neuer had longing for any thing, nor had as little auersion from any, contenting himselfe euer with that which was set before him.

His family thus ordered, he gaue himselfe to the reformation of the Citty, beginning first from the Cathedrall Church, which through others default and careleſnesse, had great need thereof. He set the Chapter on foot agayne, & the Order of the Chanons, now brought almost to nothing, and increased it with Priests and petty Chanons and Quiristers. He reduced many other Churches to so good rearmes, where hardly any Masse was wont to be celebrated before, as they seemed to be Cathedrall and Pontificall. Applying himselfe afterwardes to the censure of the Clergy, he made very excellent Decrees & Constitutions in this nature, nor had he any great difficulty to procure them to be kept and obserued, such was the grace & benignity, wherewith he obliged the harts of his subiects, since he was helpfull to many, and neuer imposed burden vpon any, permitting them fully to enioy the fruites and their rents: howbeit on the other side, when the matter required, he spared not to vse due seuerity.

With the same care and loue he dealt with the Monasteryes, especially of Nunnes; not suffering the fraile sex to suffer any thing, neyther in the body, or spirit. He repayred the Parishes which were ruined, and erected so many a new, as that finding some 20. of them, with good obseruance he left no lesse then 30. behind him at his death, nor vsed he lesse diligence with all the rest of his flocke. It is incredible, what concourse there was euery day at his house of distressed persons, who resorted to him for counsayle & succour. Notwithstanding he was more particularly vigilant vpon Curates and Vicars, as they call them, reducing often into their memory, the strait accompt they are to make to our Lord God. But how shall we expresse his great liberality? He despised money as much as euer was despised of any. His gate, the dispense, his chests, stood euer open to all the poore. He could not be brought by any meanes to take accompt of the mayster of his house; while it seemed to him an vnworthy thing, that a superintendant for the care of gaining souls, should set himselfe of purpose to cast for farthings. And tooke heed much more, least in the manage of Episcopall rents, flesh and bloud might haue place: knowing how much this imported for edificatiō, & for purchasing the minds of the Citty. And therfore endeauoured he

he alwayes, that the world might cleerely know, how in temporall or œconomicall matters, he had no manner of commerce at all with his adherents.

So as, a certayne poore man, being recommended to him, on behalfe of the *Magnifico Leonard* his brother: Go thy wayes (sayd he to him) and bid him from me, to do thee the fauour, since God hath afforded him the meanes. The good Bishop answered to a certaine kinsman of his, not very rich, who demaunded some succour to marry his daughter with: Consider I pray, good Syr, that if I giue you but a little, it is not that which you pretend: and if I giue you much, I shall wrong many to helpe one only. Besides, how litle or much soeuer I hap to giue you, hath been commended to me, by the Church for mayntenance of the poore, and not for iewells, & other ornaments of women. He more willingly gaue almes in bread, wine, wood, garments, and other such like, then in money, to take away (I beleiue) the occasion from many of spending it ill, and when indeed he gaue any mony, he would diuide it into many peeces, that the greater number of the needy and necessitous might participate thereof. Nor in examining their merits was he very scrupulous, or exact; but rather sometymes let himselfe be deceiued, as chosing rather to benefit some vnworthy person, then defraud in the least any well deseruing. True it is that for the bashfull and shame-fac'e poore (towardes whom the holy man, had perticular compassion) he had certaine Matrons deputed of much confidence, and of eminent vertue; who by some good way or other, might take faythfull and exact information of the secret necessityes of ech, especially of those who from good degrees through diuine permission haue fallen into straits.

In summe, he was farre from all tenacity, as when with moneyes he could not furnish others necessityes, he would supply with surety-ships for them, or by charging himselfe with their debts. And being demanded by his neereſt domestiques, vpon what foundation he layd vp his treasure? He would say, of my Lord, who will pay me well for it. Nor was he awhit deceaued of his hope, since when others least thought of it, there would come to him heere and there great quantityes of gold and siluer, that he might dispend them on the poore at his owne pleasure. With all these things went vnited togeather a peace and serenity of mind, not easily to be expressed with wordes; as seeming in a certaine manner, he

held

held the Moone vnder his feet, and had his mind fixed and seated in a place, where the clouds of sadnes, or the winds, and tempests of other disordinate passions could not reach. And to this purpose I will not spare to touch some thinges, not so light in substance, as they will seeme perhaps at first, if it be true indeed that by sudden accidents habits are knowne.

Two notable examples of B. Laurence *his Patience: and how welcome he was to Pope* Eugenius. Chap. 6.

THe Blessed *Laurence* being one day set at the table, one of the wayters deceaued (as sometyms it happens) instead of wine presented him with vinegar, when the good Bishop hauing tasted it, without altering his countenance, or speaking a word, went on with his dinner, and listened to the lesson read, vntill at last the poore seruant aware of the errour, craued pardon for his offence. The B. *Laurence* (as we haue sayd aboue) was exceedingly reuerenced and beloued of the Citty. And yet neuertheless sometyms he had potent aduersaries: One whereof, taking by occasion a great disdaine at certaine Canons published against pompes, assembling a great number of men togeather, for the most part very noble & honourable personages, laboured of purpose to make an Inuectiue against the seruant of God, tearing him (as he was wont) in his fame, and exhorting all to oppose themselues mainly to the too much seuerity, and the indiscreet seruours of the Monke. In the like tenour spake some few of them, but the others partly resented the same, and partly derided such arrogancy; nor was the conuenticle hardly dissolued, when as one deuoted to the holy Pastour, being exceedingly troubled at those blasphemies cast forth, went presently in great hast to acquaint him with what had happened, and that with words so liuely, and with such ardour of the eyes & gestures, as had beene inough to haue set any one on fire, though he had not beene sensible of the iniury. But the Blessed *Laurence*, not being willing to be further informed, eyther of the fact, or the persons, made answere with a cheerefull countenance: Doe not trouble your selfe, my Sonne, for God will haue care of his honour; and so indeed it fell out, since that wretched accuser with his followers was soone very grieuously punished by the Magistrates vpon other occasions. I will add another example like to this.

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The vigilant Bishop, with great equity had condemned a certaine Clerke for ill life, not regarding much the protection which a seditious Lay-man gaue vnto him. Whence this other lewd cõpanion was so enraged against him for it, as the solemne Procession of *Corpus Christi* passing before his doors, at the approach of the Bishop who carryed that sacred Custody, with a loud voyce he vomited forth a number of vile reproaches & contumelies vpon him, calling him (among other thinges) a Cosener, an Hypocrite, and warning the people to beware of him. From which sacrilegious affront ensued so great a scandall, and choler of the standers by, that the Maiesty and reuerence of that great Feast could hardly hold them from running suddenly with their burning torches, to set his house on fire. But the Priest of God, what did he in this case? Holding his eyes fixed on the Venerable Sacrament, without altering his pace a whit, or changing his countenance, he went forward with great grauity on his way. Although indeed, without indeauour of the Saint, the vnbridled presumption of the Wretch was soone punished, because being constrained by the Senate, to recant publiquely, he was afterwardes miserably banished also. Not amidst persecutions and trauailes likewise the B. *Laurence* would shew himselfe to be stoute and constant, but euen also (a thing much more rare and difficult) amidst fauours and greatnesses themselues.

He was more then once inuited by Pope *Eugenius* to *Rome*, but alwayes in vayne, since he finding out new excuses euery houre, eschewed honours, and pompe as much as others sought them. True it is, the same *Eugenius* being come afterwardes to *Bologna*, and renewing the inuitement, the Seruant of God could no more alleadge, as he was wont, eyther the weaknes of his complexion, or the difficulty and length of the way: so as recommending himselfe to our Lord, he went his wayes thither, and in the presence of many Cardinalls, was very graciously receaued by the Pope, and saluted with these wordes: *VVelcome the ornament, and splendour of the Episcopall order*. And frõ henceforth his Holines with the rest of the Clergy and the Citty, held him in great veneration all the tyme that he remayned there, which was but short, through the care and sollicitude he had, to returne to his Dioceese as soone as might be. And howbeit the Pope much desired to haue him with him, with humble instance notwithstanding effectually ma-

king

king his leaue, he departed from Court, without the least rust of auarice, that could once take hold of the fine polish of his Charity.

How B. Laurence was made Patriarke of Venice: and what testimony was giuen of him, by a holy Hermite. Chap. 7.

AFter *Eugenius* the IV. succeeded *Nicolas* the V. who in a certaine manner, contending with his Predeceſſour to exalt B. *Laurence*, determined to create him Patriarke of *Venice*, translating the Primacy into that Citty, from another Citty and Iland of the Adriatique Sea, called *Gradus*, very famous & magnificent in tymes past, though now, as humane viciſſitudes are, as it were forgot, & vtterly deſtroyed. This newes at the beginning was not very grateſull to the States of *Venice*, fearing leaſt in proceſſe of tyme, with ſuch augmentation and aduancement of the Prelacy and the Title, the troubles and factions againe, might come to increaſe, which had anciently growne between the Eccleſiaſtical & ſecular Court. As ſoone then as the Bleſſed *Laurence* had notice thereof, to ſhew himſelfe in deedes to be no leſſe a good Cittizen, then a good Religious man, and a good Biſhop, he went to the Senate, and there publiquely declared his deſire was to retire himſelfe rather, and to lay downe the charge now borne for theſe eighteene yeares againſt his will, then now in old age to charge himſelfe a new with ſuch a burden. But for as much as the name and title of *Patriarcke* offered by his Holyneſſe, redounded not ſo much to his honour, as the reputation and Maieſty of the Commonwealth, he would by no meanes diſpoſe of himſelfe any thing in that caſe, without firſt communicating the matter with the Superintendantes and Tutours thereof. Wherfore they ſhould plainely ſignify in the meane tyme, their owne inclination; ſince he would wholy gouerne himſelfe according therto, in a buſynes of that importance, looking alwayes a great deale more into the common good, then to any particuler conſolation, or diſdaine of his.

These wordes and the like, ſayd the B. *Laurence*, with ſuch affect and candour withall, as the Duke himſelfe, through tendernes, being notable to hold from teares, and the Senatours aſtoniſhed at ſo great a height of courage, conioyned with Charity alike, by a common conſent made anſwere; By all meanes, and without reſpectes he ſhould accept the offer, as after he did, with the extraordinary

dinary iubily, and ioy of the whole people.

About the same tyme, to the new glory of the B. *Laurence*, fell out another thing of great wonder. There liued for more then 30. yeares, neare to *Corfu*, in a craggy and defart place, a Man very famous for continuall prayer, and ſtrict abſtinence, and that which men more eſteeme of, for a notable ſpirit of Propheſy. Now the Venetian Republike at that tyme, being much oppreſſed and reduced to ill termes by the armyes of *Philip Duke* of *Millan*: It came into the mind of a certaine noble Venetian, who had then ſome buſyneſſe at *Corfu* at that tyme (ſo curious and ſollicitous are men about future things) to learne of that ſolitary man, whether true it were, as it was commonly ſpoken, that the Venetian Empyre was neere vpon ruyne? To which demaund the Prophet anſweared without delay: You may all be thankefull to the bitter plaints, and earneſt interceſſions of your Biſhop, without which take this for certayne you had now a good while ſince been quite vndone; & that which had of old happened to thoſe fiue infamous Cittyes, had falle vpon yours, ſince you haue ſo turned your backes to our Lord, and put his holy Law ſo quite in obliuion.

This teſtimony gaue the deuout Hermite of the bleſſed *Laurence*; not knowing the ſame by any humane way, nor vnderſtanding, but by diuine inſpiration, what paſſed in the world in thoſe dayes. Which thing being ſuddenly diuulged, confirmed the vniuerſall opinion which was then had of ſuch a Patriarke. So as there arriued into the Citty of *Venice* no perſonage of quality, nor pilgrime, (who then for ſundry deuotions came flocking from *Hungary*, *Germany*, *France*, and *Spayne*) who endeuoured not to enforme themſelues exactly of his ſharp and auſtere life; and of his moſt irreprehenſible manners, to receiue his benediction, to reuerence his Reliques as holy, the lodging he dwelt in, the Couch where he lay in, and the clothes which he had worne. They neuer tooke vpon them any enterprize of moment, eyther in publike or prinate, without hauing recourſe to the prayers of this great ſeruant of God.

Laſtly, he neuer likely went forth of doores, but the people would runne to him, as to an Angell deſcended from heauen, while euery one held himſelfe happy, but only to behould him, much more to treate with him, and to receaue anſweres or aduices from that Oracle. All theſe and many other thing beſides, which for breuityes ſake are paſſed ouer, being apt to puff a man vp, how

wiſe

wise and wary soeuer, and to put him quite besides himselfe; yet were not able to disseuer the B. *Laurence* from the loue and feare of God, and from the knowledge and contempt of himselfe.

The great talents which B. Laurence *had, in deciding causes as Iudge: and of the blessed end which he made.* Chap. 8.

WHat shall we say, of the manner, which B. *Laurence* held, in giuing audience, and dispatch of causes touching his tribunalls? Wherein he had such light & so great dexterity withall, as howbeit he gaue the most part of his tyme, to all other things, yet he seemed to be as borne only and created for this. He would stand amidst the cryes and clamours both of clients and pleaders, as firme as a rock: and after he had listned to the partyes what sufficed (discouering now and then, with more then human vnderstanding, the secret traces, and frauds which lay often hid) he would breifly then giue sentence, but with such iudgement and equity, as among other things in the Court of *Rome*, they were allwayes held in a high degree most iust and irretragable. Nor left he those awhit lesse satisfyed, who came to visit him in priuate, since to be admitted to his presence, there was no need of wayting or attending more fit opportunityes. For whether he studyed, or wrote, or made his prayer, suddaynely cutting of the threed of the present occasion, he would receiue all with such peace and benignity, as he seemed not to be subiect to troubles, or clothed with flesh, but with all loue, all sweetenes, all spirit.

By these wayes now approaching to the terme of his pilgrimage, hardly had he finished the Treatise intituled, *The degrees of perfection*; when being now some 74. yeares of age, he was surprised by a burning pestilent feauor. Whereupon his domestikes preparing him a bed, according to his infirmity, the true imitatour of Christ, being troubled at it, sayd to them: What then, doe you make ready feathers for me? My Lord was not layd vpon feathers, but stretched on a hard and cruell bat. And doe you not remember that which S. *Martyn* protested in his last article, that a Christian should dye vpon ashes, and clad in cilices? Finally there was no meanes to lay him otherwise, then vpon his wonted straw. Perceyuing afterwards, to cure his malady, there was no neglect had

of trauayle or costs, being angry as it were against himselfe. Ah (sayd he) what payne is taken, and how much mony cast away vpon a vile sack, when the poore of Christ haue no food the while, nor fire, nor any remedy for their necessityes.

Heereupon presaging his owne death, he recollected himselfe more seriously; and the two contrary affects, Feare, and Hope (as it happened in the like case to the blessed *Hilarion*) began to goe & come with him. So as now with a cheerefull and smiling countenance, forbidding teares to the standers by, he exclayned, Behold the spouse, let vs go, and meete him: and added with eyes cast vp to heauen: Good Iesus, loe I come. And now agayne with iust a ballance weighing the diuine iudgements, he would shew forth signes of Feare: insomuch as a freind of his saying to him, with tender eyes: How willingly, my Lord, may you goe to the palme which is now ready prepared for you? he answered with a graue countenance: this palme, my Sonne, is giuen to the valiant combatants of Christ, not to the base and cowards as I am. And yet taking courage at last from his owne conscience, & much more from the merits and Passion of our Sauiour, he goes about to declare his last will.

And heere now I could wish them present who do greedily amasse vp treasures and rents of the Church, conuerting the stocke of the poore vnto their priuate vse, and with diuers slights continuing the sacred benefices in the same family. The faythfull dispensour of Christ had not any thing to leaue, hauing all wayes been so great an enemy of all propriety, as that (being a person otherwise so addicted to learning) of purpose, not to seeme to possesse a booke, he had euer studyed in volumes stiched vp only. His Testamẽt was then to exhort his followers to true vertue, and very often to ordayne expressely, he might be buryed at S. *Georges*, without any pompe, in the sepulcher of the Monks there.

In the meane while, the rumour was spread of his last extremes through the whole Citty. Whence hastened a world of people to behold him, vpon whome hauing for two continuall dayes togeather, most deetely stretched forth his handes, the doore being open to all; amidst holsome aduices and admonishments, which he gaue them, and the sweet colloquies he had with God; his strength fayling him by little and little, receauing the diuine Sacraments with great deuotion, he finally expired on the 8. of

January, in the morning being the third yeare of his Patriarkall dignity, and the twentith of his Bishopricke. The sacred body was put in the Church, and publiquely celebrated, not with mourning blacks and funerall exequyes, but with feasts and wonted processions as made for some notable victory, as shall appeare in the Chapter following.

A notable miracle wrought by B. Laurence *in his life tyme, with another that happened after his death.* Chap. 9.

THe Cōfraternityes which are there called the Great Schools, went to honour the body with lights, and festiuall garments, and guilt torches. There met also the whole Clergy with the Magistrates and persons of ech quality; and while the offices lasted, was heard from aboue by two *Celestine* Fryars, a sweete harmony of celestiall accents. Besides which miracle, are many recounted of the B. *Laurence*, as well at his death, as also in his life, as the deliuery of possessed persons of euill spirits, curing of the sick, and predictions of future or hidden things, and other like effects aboue nature. But we only for assay, shall touch but two of them.

The one was, that in the Feast of *Corpus Christi*, the virgins of a certaine Monastery neere to the Bishoprick, being notable to cōmunicate, by reason of some troubles which then happened, were all exceedingly grieued thereat, but particulerly one of rare deuotion, & of excellent vertue, who was of the opinion with others, to send to the Bishop in all hast, to beseech him in his high Masse he would dayne to remember them, that they remayning that day depriued of the feast of *Angells*, might not also be defrauded of the intercession of the Preist. The B. *Laurence* oftentymes did promise to doe so. When behold in the midst of Masse, after he had eleuated the sacred Hoast, being rauished quite besides himselfe, without departing awhit from the peoples eyes, he caryed the holy Cōmunion, and gaue it by diuine priuiledge, to the aforesaid Virgin alone; who, the other being distracted vpon sundry occasions, was euen at the selfe same hower, in secret in her Cell, rapt likewise in deep contemplation, and burning desire of receauing her Lord. From which office of Charity the Seruant of God returning immediatly againe into himselfe, so ended the Masse, as none of the standers by could be ware of what had happened; the Confessour only

only of the Virgin had knowledge thereof, and told it to the Patriarke, who exhorting them both to yield thankes vnto God only for it, imposed vpon them a strict silence thereof, so long as he liued. And with this, came to be renewed the ancient miracles, which are recounted of some other Saints likewise in the same matter.

The other miracle was, that after the happy passage of the B. *Laurence*, there growing a contention betweene the Chanons of the Cathedrall, and the Monkes of S. *Georges*, about the custody of that sacred Treasure; and there wanting no reasons for eyther parr, it was necessary while the strife was deciding, to keepe it *in depositu* aboue ground; and so being a day or two, not only without signe of corruption, but with yielding also a most sweet odour, on the third day, began moreouer the cheeks to looke red, and the bloud to come, with so much the greatet astonishment of all, as they were certifyed, there was vsed no preseruatiue of Balmes, or of any other druggs about the same; and the Phisitian sincerely affirmed, the feauer to haue been malignant and pestilent, and of its nature apt inough to corrupt withall. Whereof the rumour, running through the Citty, there was agayne such a multitude and presse of people at the Gates, as from the Sacristy where he was kept, they were fayne to cary him to the Temple, to satisfy the peoples eyes, who not contended with a simple view, began with an audacious piety, to seize on his reliques, so as his shoes on a sudden were vanished, his garments were cut asunder, and perhaps the feruour had proceeded further, if berymes remedy had not been found by a Guard set vpon the body.

From thence, being conueighed backe againe into the Sacristy, it perseuered entire, vntill notwithstanding the Order left by him, sentence was giuen in fauour of the Chanons; while in the Cathedrall Church remayned a continuall concourse of people men and women, who being stirred vp at so great a newes, came running thither, not only from the neighbour-countreyes there about, but euen also from diuers partes of *Italy* and *Sclauony* it selfe, for the space of 65. dayes; at the end whereof still vntouched as at the first, in the same Cathedrall, it was reuerently layd in a Vault, which to this day also is visited by the faythfull with much deuotion, and not without fruit, since that Blessed spirit, being there inuoked, obraynes them many graces from Heauen. And to speake some thing also of his exteriour person, the holy man was tall of sta-

ſtature, of well knit ioyntes, of a pale coulour, of gracious eyes, and the whole aſpect both venerable and amiable; a thing truly not vſuall, becauſe indeed we do ſee many fayre ſoules to be encloſed by the mighty hand, and ſweet diſpoſition of the Higheſt in proportionable lodgings. To whom be all prayſe, power, and glory, for all Eternity.

FINIS.

Gentle Reader:

THE faults which haue eſcaped in printing (by reaſon of the vncorrected copy, and imploying of ſtrangers not skillfull in our language) I hope are not very many, nor yet ſuch, as may not eaſily be corrected, by thy iudicious Reading.